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THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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CHRISTIAN SCIENCE HEALING: SPIRITUAL AND SCIENTIFIC

A LECTURE DELIVERED BY PROF. HERMANN S. HERING, C.S.B., MEMBER OF THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP, IN THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS., DEC. 29, 1913

THE healing so universally accomplished through Christian Science is probably the one feature of its work which attracts the most attention and which has been most misunderstood, since its methods are purely mental and spiritual, the direct opposite of those employed by the ordinary schools of therapeutics. That healing has resulted when Christian Science treatment has been applied after all other means have failed, is now quite generally conceded; but the manner in which this healing is accomplished, is so far from being understood that there is still a great reluctance on the part of many to avail themselves of it, and some still question its possibility. This, however, can be just as truthfully said of the healings which are chronicled in the Scriptures, especially in the New Testament, where the spiritual means of healing is plainly referred to and advocated, and where many instances of healing are specifically named.

In Exodus we read, "I am the Lord that healeth thee;" in Psalms, God is referred to as He "who healeth all thy diseases;" and again, "He sent his word, and healed them." In Mark's gospel we read, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These citations show that mankind should look to a spiritual source for their healing instead of to drugs. Had God created drugs and given them healing power, Christ Jesus, who came to show us the way of salvation, or deliverance from sin, disease, and death, would certainly have used them himself and recommended them to others. His own success in healing proves that he fully understood a healing art which has no recourse to material means.

Instances of Healing

Among the notable instances of the healing of physical disease by Christ Jesus as recorded in the New Testament are these: The healing of paralysis (Luke v. 18-26), of leprosy (Luke xvii. 11-19), of deformity (Luke xiii. 11-17), of blindness (Matt. ix. 27-31), of fever (Luke iv. 38, 39), of dropsy (Luke xiv. 2-4), of hemorrhage (Matt. ix. 20-22), of violent insanity (Mark v. 1-20), and of epilepsy (Mark ix. 14-29). The gospels also record Jesus' work in the raising of the dead, as Jairus' daughter (Luke viii. 41-56), the widow's son (Luke vii. 11-15), and Lazarus, after he had been dead four days (John xi. 1-44).

Many cases are also recorded as having been healed by the disciples and by some of Jesus' followers who were not his personal students. In Acts (v. 12) we read, "And by the hands of the apostles were many signs and wonders wrought." Peter healed a man lame from birth (Acts iii. 2-8), healed Æneas of paralysis (Acts ix. 32-35), raised Dorcas (Acts ix. 36-41). Paul healed a cripple (Acts xiv. 8-10), healed Publius' father of fever and hemorrhage (Acts xxviii. 8), raised Eutychus to life after his accident (Acts xx. 9-12), healed himself of the sting of a poisonous serpent (Acts xxviii. 3-6). Philip, who like Paul was not Jesus' personal student, healed insanity, paralysis, and lameness (Acts viii. 6, 7). The seventy are reported as having returned to Jesus to tell of their healing work, saying, "Even the devils are subject unto us through thy name."

These cases show unmistakably that Christian healing was effected by spiritual and not material means; they teach that we should look not to matter but to divine Mind for the true healing power, the power which was utilized by Christ Jesus and his disciples. In the case of congenital blindness healed by Jesus, of which John tells us, there was evidently no healing virtue in the clay and spittle, nor in the water of the pool of Siloam, for if there had been, these universally available means would be in use today for the cure of this disease.

Skepticism as to Spiritual Healing

To be consistent, all professed believers in the Bible must therefore admit the fact of spiritual healing, which, according to contemporaneous secular writers and historians, continued among the early Christians for about three hundred years; and yet today the vast majority do not believe in it, and many do not even admit it to be historically true, while not a few deny its possibility. Some say that these events may have happened in Jesus' time, but are impossible now. This is neither logical nor reasonable. The power of God is "the same yesterday, and today, and forever," and if this healing took place in the first century, it can take place now, since every divine law and order must be immutable and we have the same conditions to deal with which they had then.

Jesus said, "Lo, I am with you alway," and, "He that believeth on me, the works that I do shall he do also; . . . because I go unto my Father." The Master thus taught that all of truth is always with us, and he came to show us how to make it available. This is the way of salvation, and if this way cannot be found and followed today, then his mission was surely a failure. Think you that Christ Jesus, the great Exemplar, the world's Wayshower, would have taught, demonstrated, and enjoined upon mankind a healing and saving method which was efficient and sufficient in the first century, but impracticable or impossible in the twentieth?

It is not possible to separate Jesus' word from his work. The one is the proof of the other; hence the healing work must be recognized as an essential element of primitive Christianity. The healing recorded in the Bible was no more readily believed when it occurred than it is now, save by the relatively few who were impressed by the evidence presented or who experienced spiritual transformation. The Scriptures record the intense hatred and persecution which the early Christians endured because of their belief in the efficacy of spiritual power. This is corroborated in secular history, and it is noteworthy that the hatred was most intense when spiritual power was most in evidence, especially so at the moment the healing was done.

Judging by its fruits, and by the fact that it certainly stimulates a higher order of thought and living, all must admit that this spiritual healing is a far better method than the use of material means. This being true, we can but ask, Why is it not in general use among Christian people? Evidently because it is not understood, for there exists today a very general disbelief in its possibility, a stubborn tendency to doubt it, in spite of the many authentic records of such healing in the past and through Christian Science now.

Causes of Unbelief

Let us then, if we may, examine into some of the causes of this disbelief in Scriptural or Christian healing. What are they? First: It is difficult for most of us to see how physical results can be realized through spiritual means. The teaching of the schools regarding the nature of matter and material existence, produces such a materially biased consciousness that it is very difficult to apprehend spiritual existence and spiritual power. Second: The popular teaching regarding the nature of God and of His relation to all being, together with the belief in the reality of material existence and its asserted laws, is at variance with the Scripture teaching. Third: The inertia of the human mind resists belief in anything which differs from what it has been accustomed to; it is innately opposed to all things spiritual or divine, and it is to this mental attitude that St. Paul referred when he said, "The carnal mind is enmity against God." We thus see that it is material sense which hinders the attainment of an understanding of the spiritual healing of the Bible; this is the fertile soil from which springs the doubt, agnosticism, and infidelity of our times.

Mental Causation

One of the most puzzling questions to the lay thinker respecting spiritual healing is this: How can a mere

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mental effort bring about a physical change; how can it restore health and harmony? This difficulty is largely due to the failure to understand the nature of Mind and the relationship between the inner world of thought and the outer world of phenomena. Let us consider this question briefly, first from a human or material standpoint, then from the Christian Science standpoint.

All are familiar with the effect of fear, grief, and anger upon bodily conditions. Tears flow; the circulation of the blood is altered, as shown by pallor; the secretions are affected, as shown by cold perspiration, etc. These effects prove that physical changes follow mental disturbances. An eminent physician has made a series of experiments showing the effect of the emotions upon the secretions, and has found that under the influence of love and hate, serenity and anger, pleasure and pain, the secretions present marked chemical differences; all of which gives evidence that mental conditions are the real causes of disease. Many physicians will even admit that malignant diseases have been caused by grief, worry, and sin; indeed, it is now becoming more and more evident that the cause of all disease is mental. Even what are termed hereditary diseases and conditions are now believed by many to be of mental origin, as there is no other way to account for them.

Again, we are all familiar with the fact that diseases and distressing symptoms are alleviated when fear and worry cease and the harmonious effects of peace, happiness, and satisfaction prevail. Take a rubber ball, grasp it tightly in the hand, thereby destroying its normal outline; then remove the pressure of the fingers, and when the strain is gone, the ball resumes its natural shape. In a similar way, mental disturbances clamp the body, put it under a strain, distort it; but when these disturbances are removed, the body becomes normal, natural.

This effect of thought on the body is readily admitted even by pronounced materialists. Cheerfulness, the habit of looking on the bright side of things, is generally acknowledged to be an aid in preserving and restoring health. Yet he who believes in material causation will say: "I cannot admit that malignant and organic diseases may be caused or cured by thought. Possibly my headache will disappear when I stop worrying or being angry, but how can I get rid of a tumor or of Bright's disease by simply thinking about it?"

This expresses the attitude of mortal thought, and in answer to its questions it is well to bear in mind that the marvelous healing recorded in the Bible, much of which is entirely above and beyond any possible achievement of medical or surgical practice, was actually accomplished through mental or spiritual activity alone, and that Christian Science has in the same way healed every known disease. Admitting these facts, we are the better prepared to discuss the manner in which this healing is accomplished.

Nature of Existence

In the first place, it is necessary for us to consider what existence is, and the relation between mind and body. All will admit that to exist means to be conscious. Then individual existence is individual consciousness, and since consciousness is mental, existence is mental. From this it follows that the character of existence depends upon the character of consciousness. It is also evident that hereditary tendency and educated bias largely determine the character of consciousness, and since our mental make-up and perceptive faculties vary greatly, it is manifest that no two people can have the same consciousness or even see the same object alike. For example, an aeroplane viewed by a civilized person and by a savage, awakens altogether different concepts. A flower is a very different thing to a botanist from what it is to an engineer. The impression received of the shape and size of an object depends upon the shape and size of the lens of the eye, and individual lenses are manifestly as different as individual physiognomies.

Again, since human consciousness is acquired largely through the five physical senses, it partakes of the nature of material sense. This sense-testimony is always relative and never absolute. It is dimensional, finite, variable, inexact. Echoes do not locate sound correctly. Distant objects are not small because they appear so. Astronomical phenomena are not what they seem to be. The sun does not move across the sky and the earth is not stationary. Color is not absolute, neither are the reports made to us by the senses of taste, smell, and touch.

Matter a Mental Concept

According to recent discoveries in physical science, matter is a form of energy, instead of the indestructible stuff or entity it has been believed to be. Its unit, the atom, is found to be composed of positive and negative electrical corpuscles, called electrons or ions. Through mechanical and chemical processes a material object may be reduced to its ultimate theoretical limit, called atoms. Further separation of these atoms into their constituent electrons or ions, leaves nothing of our material object but a form of energy, a theoretical manifestation of force in which every vestige of the characteristics of matter or the object has disappeared. What the nature and history of a separated, a freed electron may be, is something for the physicist to puzzle over.

Idealistic philosophy and psychology teach that material objects are but objectified mental impressions or concepts, and not substantive entities exterior to consciousness. For example: When we look at what we call a material thing, we experience an impression made upon consciousness by light, which is all we ever see. Light, according to physics, is vibration, or a form of energy which impresses itself upon consciousness, and this impression we have been educated to objectify. We have inherited and cultivated the habit of believing it to be matter, or an object which we see, whereas it is merely the experience of a mental impression we have unconsciously objectified; and this is true also of the phenomena of hearing, taste, touch, and smell.

We never really see, hear, feel, taste, or smell matter or objects, but merely experience sense-phenomena which we call matter. What we think we see is not an object exterior to consciousness, but only an impression in consciousness due to what is assumed to be some form of vibration. Furthermore, according to psychology and philosophy, there is no evidence of any existence external to consciousness; hence existence is measured by consciousness. We thus see that matter must be defined as a mirage, as an appearance of substance rather than substance itself, and it is therefore wholly mental, a state of mortal consciousness.

These are not the teachings of Christian Science, but the conclusions reached through research and discovery in the domain of physical science, psychology, and philosophy, and they show that even from a physical standpoint what we term matter is not what it is generally believed to be, but is wholly a mental phenomenon, and has not been and cannot be accounted for in any other way. Christ Jesus proved what is called matter to be wholly mental when he walked on the water, stilled the tempest, and overcame other so-called material conditions.

Material Mentality

Having seen the mental nature of matter, let us now consider the nature of the mind which perceives material things and of which matter is the objectified concept or externalization, the mind which largely constitutes human consciousness. This mind is a consciousness of which the factors are dimensional, variable, destructible, and our concept of the nature of these factors is gained through the testimony of the five physical senses. It is a consciousness of evil, sin, disaster, and death. It claims to be intelligence, but is inherently non-intelligent: it knows nothing of itself, it has to be educated. It claims to be substance, but is really shadow, since it is based on false testimony. It claims to be life, but is really death, since it is not self-sustaining. Recognizing the nature of this so-called mind, St. Paul named it "carnal," and Mrs. Eddy designated it "mortal," since sin, disease, and death are its inevitable products.

Thus we see that all discordant conditions exist solely as phenomena and experiences of this carnal, mortal mind, as states of human consciousness; hence their healing, their correction or destruction, involves a transformation of this consciousness. As existence implies consciousness, and as the body is externalized consciousness, the conditions of existence and of the body depend upon one's mental state. A discordant consciousness results in discordant existence. It is therefore necessary to change the human consciousness if we wish to have changed conditions. How is this to be done?

First, it is necessary to determine whether the mortal or carnal mind with its experiences is true, for we know that the initial step in the correction of any mistake is the perception of the mistake. We recognize an error when we know the truth which it falsifies. When we apply the corrective truth to an error, it disappears, and right, harmonious conditions prevail. If the phenomena of mortal mind were true, they could never be altered. If untrue, they cannot be corrected until we know their falsity. It is impossible to correct an error until it is recognized as such. For example, if we receive a wrongly computed bill and believe it right, we are deceived and suffer for it. Yet we do not perceive that it is wrong until we know what is right. Directly we know the truth about the facts involved, this knowledge corrects or displaces the error, the wrong concept.

The Nature of Truth

Let us then examine into the essential nature and character of Truth, of that which really is, and learn whether matter and mortal mind are true and real, for we have seen that matter and material existence are mental, and we must now determine the truth regarding this mentality.

Truth by its very nature is infinite, everywhere. Being that which is, there can be no place where Truth is not; therefore Truth is omnipresent. Truth is intelligent, always knowing enough to be itself and never anything else; being infinite, it is infinitely intelligent; that is, omniscient. Truth is almighty, having power to be itself and to resist being anything else, power to correct that which seems to falsify it. Truth being infinite, the power of Truth is infinite, omnipotent. Truth is indestructible, since it is impossible for any element, quality, or particle of omnipresence or real being to be annihilated.

We thus see that Truth is actuality; absolute, fundamental, independent; without beginning or ending, without dimensions or limitations. It is immortal, forever self-sustained; it is eternal Principle, the source of all true being, harmonious and perfect.

Truth is thus identified in Christian Science as Spirit, Mind, Soul, Life, the supreme Ego, the great I AM, the one infinite God, the God of Abraham, Isaac, and Jacob, the God whom Jesus called his Father, the God whom St. John defined as Love. This infinite, all-inclusive, all-creating, omnipotent, omnipresent, omniscient divine Love, is the incorporeal God revealed through Christian Science. Man as the image and likeness of God, the real man of the Scriptures, must be like his Father, not corporeal but incorporeal; not material but mental, spiritual consciousness; not mortal but immortal. The universe created and constantly sustained by God must be like Him, for like produces like; therefore the real universe is not finite but infinite; not destructible but indestructible; not material but spiritual.

The Nature of Reality

Thus reality is essentially infinite, without limitations or dimensions, infinite in extent, in presence, in wisdom, and in power. It is unchanging, indestructible, eternal. It is harmonious, perfect, spiritual. Therefore the standard of infinity, indestructibility, and perfection is the test of reality. Whatever has not these qualities or attributes of infinity and perfection does not express Truth. Matter, mortal mind, and the discordant material consciousness being finite, mutable, destructible, are not true, not absolutely real. Perfect God, perfect man, and perfect spiritual being,—this is the basis of all Christian Science teaching, analysis, and practice. This is the standard by which Christian Science measures and tests all human phenomena and experiences in order to determine their true value.

Truth, however, cannot be cognized by the physical senses, for because of their material limitations these senses cannot perceive infinity, the finite cannot cognize the infinite. Truth is perceived only through the understanding, which is not dependent upon the testimony of the physical senses. For example, even the truths of the multiplication table are discerned not through the sense of sight, but through the understanding. The physical figures which we see are not the mathematical truth; this truth is invisible to the physical senses, discernible only through mathematical understanding.

Similarly God, the real man and real universe, are discerned not through the physical senses, but only through spiritual sense or spiritual understanding, and this spiritual understanding, the perception and apprehension of divine Truth, Christian Science makes possible to all.

Discord an Error

Disease, sin, death, all discords, are therefore to be classed as errors of mortal consciousness, as mesmeric, illusory mental conditions. On this basis they can be corrected and healed by Truth, while they cannot be corrected so long as they are classed as either physical or mental realities. Even according to psychology and philosophy they are but objectified sense-impressions. Thus we can begin to separate the wheat from the tares, the actual from the seeming, the real from the unreal in the human consciousness.

Most of us have believed that God sends disease, disaster, and death to His children; but if this were true, we would have no moral right to use any healing means whatsoever, for by so doing we would be interfering with the divine plan and purpose. If God makes us sickly and dying, it is our business to be sick and die. Dominated by such a belief, it is of course impossible to understand Christian healing or to be healed spiritually.

Discordant conditions exist only in that human consciousness which is largely mortal, which is a belief of both good and evil. They are not the products of Truth or Principle, hence they are not divine creations. Realizing this in some degree, their assumed power is at once lessened, and we can begin to free ourselves from them by turning to divine sources in the realm of reality. Then we begin to see that God is not the author of sin, disease, and death, and that we do not have to experience them. The apprehension of this one point often results in healing.

Mental Cure of Disease

Fear is admitted to be a prolific cause of disease. The Bible says, "Perfect love casteth out fear." Fear is due to ignorance. Perfect Love is the infinite divine intelligence. When intelligence is brought to bear on ignorance, ignorance is destroyed, and thus does "perfect love" cast out fear, and of necessity its effects. It is readily seen how important it is to let Truth control our thought. When we indulge in thoughts of limitation, fear, sickness, mortality, then consciousness partakes of the nature of these thoughts, and the body likewise. When we engage in thoughts of infinity, spirituality, health, life, our consciousness must partake of the nature of these thoughts, and the body likewise.

Since disease has a mental origin, it is manifest that it must have a mental cure. A man suffering from physical disease produced by hatred, for example, cannot be permanently healed by drugs or surgery. He needs to have the hatred, whether from within or from without, neutralized by its true antidote, divine Love. Then the evil cause is destroyed and its effects disappear. Christian Science explains this clearly and rationally, so that Christian Science Mind-healing can be demonstrated by any one in the degree of his understanding of it. This healing relies on a spiritual method which is both simple and logical.

In answer to the inevitable question, How does Christian Science heal? we need to remember that the truth and error about a given thing cannot exist in a given consciousness at the same time, since they are opposites. We cannot believe that two times two make both five and four. The healing of the error of sickness must be akin to the healing of any other error of belief. Mathematical truth applied to error in computation always removes that error and establishes right results. The truth about God and man annuls false human belief, and this removes the effects of such belief. Human discord and disease exist only as a false state of consciousness, a mistaken sense, a mesmeric dream condition which has no real existence, no relation to the divine Mind and its perfect reflection. When the truth of being is known and applied, it destroys the false belief, and this improved condition is externalized in harmony.

Right Mental Action

As the body is an externalization of consciousness, if we change the consciousness, the condition of its externalization will also be changed. How is this to be done? In answer we would say that since Christian Science healing is wholly mental, it must be accomplished through the activity of the truth in human thought, and in this connection it is well to consider what thinking is, in order that we may think aright, may engage in right mental action. A wrong belief cannot be corrected with a wrong thought. Thinking is the exercise of intelligence or mind, therefore real thinking is the activity of real Mind. Real Mind is the divine consciousness, the infinite intelligence, Truth. Real thinking is thus the activity of the divine Mind, or Truth. The activity of Truth in consciousness is the knowing of Truth; therefore, real thinking is right knowing. We can know only the truth, never error. We can never know that two times two make five, because they do not. We can only believe it. We can never know sin, disease, and death, or anything that is wrong, evil, or material; we can only believe it.

Being infinite, perfect, and divine, real Mind is good. Therefore evil is not mind, and evil thinking is not true mind action; and all that is evil and material, limited, discordant, and mortal in human thought, is not intelligence, not mind, but a counterfeit of it; that is, false belief. What is termed the mortal mind is not real Mind. That mind action which is based upon belief in matter and its discordant conditions, is not real thinking, because it is not right thinking, not right knowing. "Gray matter," so called, cannot know; it is Mind alone that knows.

How can Truth be brought to bear upon consciousness in order that the belief of disease and its cause may be destroyed? When we think rightly of any truth, this truth is present with us in consciousness, is active there, just as when we think rightly of the multiplication table the truth of mathematics is with us in thought or we could not think mathematically. Likewise when we think rightly of divine Truth, Life, Love,—God,—which Christian Science makes possible today, Truth is present with us in consciousness,—"God with us." St. Paul wrote to the Ephesians of the one God who is "through all," that is, omnipresent. Thus He is already present and has but to be known. And as by knowing Truth we reflect Truth and bring it into action in our consciousness, so by knowing God we reflect Him, and it is by this right knowing of God that divine Truth and Love are reflected in consciousness and brought to bear upon our human problems.

The spiritual knowing is real consciousness, the consciousness of the real man; it is communion with the infinite Father-Mother God. It is true Christian prayer,—"Not my will, but thine, be done." Such prayer, "in his name," is answered in healing the sick, reforming the sinner, and in supplying all our needs.

HEALING NOT THROUGH SUGGESTION

The healing power which Christ Jesus utilized in his wonderful healing work was not understood by the people who witnessed these works. Some who recognized the fact that this healing was brought about through mental means alone, refused to believe that the healing power was divine, and said that it was evil, acting through the human mind; namely, through hypnotism. They cried out, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." So also today many admit that Christian Science heals mentally, but they insist that this healing is accomplished through hypnotism. They do not understand the nature and power of divine Mind.

Since Christian Science healing involves a knowledge of spiritual truth, a recognition of material error, and the application of this truth thereto, this healing is not effected through mental suggestion, or the influence of one mind over another. It is not mental domination, nor the exercise of the human will, and it is essential to a right apprehension of Christian Science that this should be clearly understood.

For example: When a mathematician corrects a mathematical error, it is not his will which makes this correction, but the mathematical truth which he knows and applies. The power is inherent in the mathematical truth and not in the will of the mathematician. When an ill or sin is healed in Christian Science, it is not the will of the Christian Scientist which does the healing, but the spiritual truth which he knows and applies to the human error. The power is in the truth itself, not in the human will. Jesus said, "Ye shall know the truth, and the truth shall make you free." This definitely distinguishes Christian Science from hypnotism, magnetism, or mental suggestion of any form. The hypnotizer endeavors to secure control of his patient's mind, to dominate it, and to superimpose upon it his own thought and purpose, be it good or evil. Hence the danger of this method.

Knowing the nature of God and the

real man to be spiritual and perfect, the Christian Scientist recognizes the fact that the diseased or sinful conditions are but false mesmeric states of consciousness, and he applies his understanding of divine Truth as the remedy. He knows the unreality of the appearance called a sick man, just as the mathematician knows that two times two do not make five, even though he sees it written out. He knows that they make four regardless of appearances. Jesus said, "Judge not according to the appearance, but judge righteous judgment."

ABSENT TREATMENT

The healing of patients who are at a distance from their practitioners has frequently been misunderstood and pronounced impossible, notwithstanding that Jesus healed the centurion's servant and the nobleman's son without being present with them. This misjudgment arises from the mistaken belief that the healing is accomplished through the transmission of thought, and that distance hinders this transmission. In Christian Science healing there is no thought transference, for mortal mind is not a factor in the healing. The divine Mind being omnipresent, the human knowing of the truth regarding a sick man at a distance brings Truth to bear on the case the same as if he were near by. In the realm of Spirit there is no space, no time, and no sick man. All is infinite Mind and its perfect, ever-present ideas.

It is important to see that Christian Science healing includes a denial of error as well as the affirmation of the truth, the reason for this being that the belief in matter, sin, and disease is so fixed in the human consciousness that a specific denial helps to weaken and destroy that belief. This denial can be made only from the basis of spiritual truth; it is but the reverse side of the declaration of truth, and it is the truth alone, not the denial of error, which heals. Indeed, the key-note of Christian Science healing is the knowing of the allness of Spirit and the nothingness of matter.

SUMMARY

To epitomize: In Christian Science healing we must first know the nature and character of divine reality, then see that what is termed material existence is wholly mental, and that sin, disease, and death are not of God, but are manifestations of erroneous states of human consciousness, and therefore neither true nor authoritative. We thus perceive that we do not have to be sick, for God did not make us so. When spiritual knowing dominates consciousness, the error-banishing influence of divine Truth and Love establishes harmony.

As with the healing of sickness, so is it with the healing of sin, the overcoming of evil. We must see that it is not of God, divine Mind; that it is therefore unreal and powerless and no part of man. This correction of thought with spiritual truth destroys the error, the impulse to do wrong. Sin causes suffering so long as it is believed and indulged in; but when sin is mastered and the evil thought destroyed, man is set free from this bondage and begins to experience the promised liberty of the sons of God.

Christian Science is thus seen to be reformatory and regenerative. It uplifts consciousness, brings man nearer to God, and makes him better acquainted with his own true selfhood. It improves him morally and physically, which improvement continues as his spiritual development progresses. To the Ephesians, St. Paul writes: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: . . . that ye put off concerning the former conversation the old man [material consciousness], which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man [spiritual consciousness], which after God is created in righteousness and true holiness." Christian Science makes it possible for us all to begin to do this today.

Finally it must be understood that Christian Science healing is not a mere mental method, requiring simply the entertainment and repetition of certain thoughts. Being scientific, it calls for accurate, logical, metaphysical reasoning and analysis, a correct mental application of divine Principle. Above all, it demands a clear realization of the allness of God, Spirit, and the nothingness of His opposite, evil and matter. Divine Love alone makes this spiritual illumination possible, for Love is the real healer in Christian Science.

Mrs. Eddy's Discovery

It is important to recognize that Christian Science, the demonstrable knowledge of the Christ-teaching, is a discovery, not an invention. This notable discovery was made by Mrs. Eddy in 1866, and it was proclaimed to the world in her great work, "Science and Health with Key to the Scriptures," which was first published in 1875. This book contains a complete statement of the teachings and practice of Christian Science. It interprets the Bible so that it can be understood, its redemptive truth be practically utilized. Very many have been healed of organic, structural, and functional diseases, as well as of sin, while reading this book. I know this to be true, for I have personally investigated many such cases.

This healing is explained by the fact that spiritual truth, touching a receptive consciousness, and perchance entertained there, brings about a change in thought by correcting erroneous concepts. It thereby establishes harmony on a spiritual basis, and this harmonious consciousness is externalized as a well body.

Mrs. Eddy was a woman of great moral courage and possessed a very unusual degree of religious feeling. From childhood she was deeply interested in religious and philosophical subjects. She was an earnest seeker for spiritual truth, and in her search examined all channels which promised to lead her into the light; but without avail, for the truth was not to be found in human theories and systems. Finally, when on a sick-bed, suffering from a supposedly fatal accident, she was suddenly made well as the truth of God's ever-present healing power dawned upon her. She realized that she had been healed through divine influence, and at once entered upon a careful study of Christ Jesus' words and works, that if possible she might apprehend the Science underlying this healing truth, with the view of giving it to a long-suffering world.

My acquaintance with Mrs. Eddy for many years, besides my association with her on many occasions, enables me to speak of her exalted Christian character. Tenacious adherence to her highest concept of spiritual truth, consecration to the work of establishing this truth, spiritual wisdom in leading and directing this great Christian movement, unfeigned love for God, for His Christ, and for all mankind,—these were dominant traits of character in the great yet gentle woman who discovered and established Christian Science. The modern wise men should say of her as was said of old: "Give her of the fruit of her hands; and let her own works praise her in the gates." One of Mrs. Eddy's greatest achievements was this: she proved the Bible to be true by demonstrating that its teachings are applicable today; and for this scientific illumination of the divine Word the whole world owes her a lasting debt of gratitude.

Conclusion

Those who question Christian Science healing should ask themselves whether they really believe in the healing work done by Christ Jesus and his disciples. If they do not thoroughly believe in the spiritual power exercised over material conditions, and its possible availability for all time, as declared in the Bible, then their opposition is not to Christian Science, but to the Christianity which Jesus taught and practised. Christian Science stands ready to come to their rescue and to bring an elucidation of Jesus' teachings which will result in blessings such as they have never before believed possible. Those who have not read the New Testament recently, will do well to do so. Let me ask them to read at least one of the gospels, also the book of the Acts of the Apostles, which record the healing done by Christ Jesus and his followers of that day, and which are verified by the works of Christian Science today.

The fact that Christian Scientists do not yet do all the wonderful works that Jesus did, is a cause for regret, but not for discouragement or criticism. We are glad that Jesus' work proves Christian Science to be true, and that Mrs. Eddy rediscovered the Science of Christian healing and has given it to the world. This healing is possible in proportion to our spiritual understanding.

In Science and Health (pp. 42, 44, 45), Mrs. Eddy writes: "The resurrection of the great demonstrator of God's power was the proof of his final triumph over body and matter, and gave full evidence of divine Science,—evidence so important to mortals." "He proved Life to be deathless and Love to be the master of hate. He met and mastered on the basis of Christian Science, the power of Mind over matter, all the claims of medicine, surgery, and hygiene." "Jesus' deed was for the enlightenment of men and for the salvation of the whole world from sin, sickness, and death."

Do medicine, surgery, physiology, chemistry, and physics aid us in understanding Jesus' great work for humanity? Do they bring us such enlightenment and salvation? Do they show us a better way? If not, where should we place our faith?

In closing, let me recommend that when the temptation comes to believe the arguments of suffering or sin, it is well to stop a moment and think; well to know that they do not come from God, that He does not cause or support them, therefore they are not true, and we do not have to believe in them or be governed by them. When we recognize disease as mental and false, and realize that man is God's spiritual idea, governed by His love, we begin to experience harmony, something of the peace "which passeth all understanding," and this will increase in proportion as our understanding increases. Christian Science makes this possible today.

THE TRUE AND THE FALSE

HON. CLARENCE A. BUSKIRK

IN an address before the London congress of natural scientists, Mr. Balfour said, "The natural sciences are now explaining matter by explaining it away." Too much emphasis cannot be laid upon the supreme fact that the universe which we seem to recognize by aid of the five physical senses, is not the real universe as known to divine Truth, but a mortal belief based upon misleading material phenomena.

Our physical senses can no more discern or cognize the true universe than they can discern or cognize the infinite divine Principle, the source of all being. If they could truly discern or cognize either God or His universe, they could truly discern and cognize both. Mrs. Eddy says (Science and Health, p. 330), "Neither God nor the perfect man can be discerned by the material senses." The real universe, then, is spiritual. This must be so, because God, divine Principle, is Spirit, as Jesus declared, and as man's highest reason must always affirm.

Suppose the human sense of sight had greater power than Roentgen rays, then the rock-shouldered mountain would no longer appear to be opaque; rather would it seem transparent as the air above it. If beings with senses wholly different from ours dealt with material appearances, these appearances would seem to such beings wholly different from what they seem to us. What are called the five senses may try to interpret appearances, but they cannot create except in seeming. To interpret correctly would demand perfect intelligence, therefore we are driven to admit that the true universe cannot be revealed to mankind through the testimony of material sense. But this happily is not equivalent to the statement that there is no true universe, nor does it even afford any sound argument in that direction.

Sometimes the complaint is made that Christian Science would take out of our lives the joy of contemplating the beauties of the material universe. This complaint, however, is based upon a false concept. What is termed the natural universe by those who thus complain, is their own concept of creation, based upon the testimony—which is always more or less fallible and therefore deceptive—of witnesses (the five senses) each and all of whom have been impeached as falsifiers, even with respect to the things all about us, to say nothing of the spiritual universe. Christ Jesus furnished the best proof of the eternality of this universe and its all-pervading harmony when through the predominance of spiritual sense he stilled the tempest and demonstrated the harmony of the divine ever-presence, reflected in its creation.

Can any one affirm that there is or could possibly be any other universe than the universe known to God, the universe which is ruled always and everywhere by divine Principle? How, then, can it be denied that Christian Science furnishes us with an idea of the universe far more beautiful in all ways than any supposed universe which it can take from us?

As we grow in our discernment of the true universe of Spirit, which we may glimpse more and more above and beyond what is called the natural or material universe, we learn admiringly and reverently that whatever of beauty we have loved in the aspects of nature, are outshone and transcended by the realities which they hint to us. Then the rose within the rose, the rainbow beside the rainbow, so to speak, are cognized, at least in part, as incomparably lovelier, and with no admixture of the inharmony and decay which seem to taint and render revolting to human sense many of the presentments of nature.

Within the blossoms of the bower,
  However lovely wrought,
The concept of a fairer flower
  Is possible to thought.

The brightest planet in the dance
  Of worlds that shine afar,
Is far surpassed in radiance
  By a diviner star.

The red throat of the robin quaffs
  The sunshine for its song,
The blithesome brooklet leaps and laughs
  Its joyous way along;

But men, half-blinded Titans, grope
  Within their self-made cave,
And search with faltering fear and hope,
  Only to find a grave.

We journey on through tears and prayers,
  We run or pause or fall,—
What matter mortal griefs and cares,
  Since Love is over all?

The wisdom of the Infinite
  Rules bird and stream and man,—
What matters it that mortal wit
  Grasps not the perfect plan?

What could be grander than these words from Genesis, "And God saw every thing that he had made, and, behold, it was very good." In the Koran it is written, "Whatsoever good betideth thee, O man, it is from God, and whatsoever evil, from thyself is it." In Science and Health (p. 512) Mrs. Eddy has declared that "Spirit blesses the multiplication of its own pure and perfect ideas. From the infinite elements of the one Mind emanate all form, color, quality, and quantity, and these are mental, both primarily and secondarily. Their spiritual nature is discerned only through the spiritual senses. Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind,—that is, ignorant of itself,—this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity."

THE JOY OF GIVING UP

LOUISE KNIGHT WHEATLEY

AMONG those working together for a common cause, it sometimes happens that a point of difference will arise which involves no fundamental truth, but is more often just an honest difference of opinion, wherein we want our way, and those on "the other side," so called, want their way. The merest trifle—so small, indeed, that some of us may take the ground that it is "unscientific" to notice it at all—is often the subject of such contention; but Christian Science plainly teaches that to ignore a condition is not to destroy it. From a metaphysical standpoint, nothing can properly be called a trifle which in any way tends toward division, for Mind's continuous activity, instead of separating its countless ideas, is ever maintaining them in yet more consciously close bonds of unity and love. Error, however, not being God-made, must have a beginning, even though that beginning seem at first infinitesimal. But since

It is the little rift within the lute
That by and by will make the music mute,

he is wise who, instead of waiting until this little rift shall have widened into a veritable breach, at once sits down to analyze the situation and to deal with it intelligently and energetically.

The first thing, of course, is to look within. What part have we ourselves had in the making of this little rift, or in the widening of it? Are we deploring it or are we healing it? Let us honestly search our own heart to see if there may not be something there to which we are holding, with a determination worthy of a better cause, growing each day more intolerant toward those who differ from us and more self-righteously satisfied with ourselves for our attitude in the whole affair. Although this point for which we are contending is insignificant, still we are satisfied that our way of looking at it is the right way, and consequently we take the ground that we are going to see that our way is carried out, no matter what happens to the others who are concerned, as a consequence.

Meantime we must have forgotten, just for the moment, that human will never brought anybody anything which was really worth having, whereas the laying down of this human will is one of the first steps toward that ascendency of thought which "gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world" (Miscellaneous Writings, p. 1). A child over whom two women were disputing, each claiming to be its mother, was once taken before King Solomon. After some futile questioning the King decreed that in order to satisfy both, the child should be divided and half given to each. "Bring me a sword," he said. One woman, by her silence, tacitly agreed; but the other instantly cried out, "O my lord, give her the living child, and in no wise slay it." To which that wisest of kings replied, referring to the latter: "Give her the living child, and in no wise slay it. She is the mother thereof."

She had loved enough to give up, this woman of the long ago. Must it be said of us that we do less, we who have learned through Christian Science something of the beauty of self-abnegation, the might of meekness, the sweetness of that charity which "seeketh not her own"? Then, too, the wonderful part of it all is, that when we give up what we want, for the sake of something which we love more than ourselves, we find that we never really lose anything. The mother did not lose her child; on the contrary, it was immediately restored to her.

When Abraham was called to give up Isaac, at the divine command, he was ready to obey; and he quickly found that this laying down of his own will was the only sacrifice which was to be required of him. When Jesus submitted to the baptism of John, although he knew it was but the observance of an outward rite, the heavens were opened, and a voice was heard, saying in commendation, "This is my beloved Son, in whom I am well pleased." Giving up proves to be sometimes only another name for going up. It is not necessarily a confession of weakness or unstableness; rather is it often an evidence, all too rare, of that moral courage which is brave enough not only to do a hard or unpleasant thing, but to do it graciously.

Not alone in our home and business affairs does the right kind of giving up become a privilege and a joy, melting as it surely will the crusty snow-banks of opposition which no lesser power could ever reach; but also in our church relationships it affords that mental poise which is so imperatively needed in working harmoniously with others. With the coming of the new year many Christian Scientists are assuming responsibilities wholly new to them, as a result of rotation in office; and he who goes to his untried post of duty with an earnest desire for growth in grace equal to the demands involved, will find the experience fraught with many blessings.

Frequently it happens that one of the first of these will be his speedy awakening to the surprising fact that he loves to have his own way better than he thought he did. But this is his golden opportunity to "go up," if he so chooses; for when working in conjunction with others, he who is first to give up his preconceived opinions, first to see more than one side of any question, first to say, I am wrong, if he finds that he is, and first to get himself so successfully into the background that the will of our Father may be better seen by all,—such a one will also be first to rise higher on the supporting wings of divine approval. His attitude may not at the moment be appreciated, because it may not be understood; but when viewed later on, through the perspective of time and added growth, his fellow workers will rise up and call him blessed. Thus "wisdom is justified of all her children."

Some of us may recall the story of a society in a little town which grew and prospered until it was ready, in the spirit of philanthropy, to establish a public reading-room. A room was rented, and a committee appointed to select the furnishings. All went well until they were called to decide upon the length of the window-curtains. Here the committee hopelessly split, since some wanted long curtains while others insisted on short ones; and although each side brought forward excellent reasons in support of its position, neither would give up. The difference developed into a rather heated discussion. A controversy followed, in which the entire membership became involved; personalities were indulged in, the interest and attendance began to wane, and at the end of a year there were no curtains, either long or short, at the reading-room windows, for there was no longer any reading-room or any society!

The ways are devious by which "the adversary" sometimes attempts to disrupt Christian Science churches; and he must have discovered, from his "going to and fro in the earth, and from walking up and down in it," that there is no surer way to do this than to get the members to engage in that which the apostle characterizes as "doubtful disputations." Let us be awake to this, and recognize it as the work of the adversary, even though this thing that seeks to divide the brethren comes to us at first looking as white and innocent as any bit of thistledown which might come idly floating in at the window with some passing breeze. We should, however, give it no time to settle down among us, that deceitful bit of airy nothingness, for it brings with it the seeds of discord and dismay. Though light as some December snowflake, it is but a spirit of error in disguise. We cannot afford to admit it to our thought for a moment; we must put it out. The winds of Truth will soon bear it far away.

"But," some one may urge, "my opinion has a right to be considered, for I have been in Christian Science longer than some of these who are working with me, and I know more than they do; my experience is broader, and I see this situation more clearly. My way is the right way, then why should I give it up?"

There are indeed quite often occasions when one should not "give up"; occasions when one should take a decided stand for what is right, and defend it to the uttermost, against all odds. When a question involving a real issue, an essential of our religion, is at stake, any halting or half-way position is inexcusable. Occasions like this, however, are more rare than he is likely to realize who is so blinded by his own sense of human will that he cannot see anything in its proper proportion. Just as soon as he is ready to give this up, for the good of the cause, just so soon he will find that a little earnest prayer, a turning to Him who giveth wisdom liberally, will always enable him to decide whether it is right to hold on to this disputed point or to let it go. God alone can tell him. The first question for him to decide is, whether or not he honestly desires to be told.

To give up, at the right time and in the right way, is one of the most beautiful things in the world. When Jesus at the age of twelve left the temple where he was disputing with the doctors, and at Mary's bidding returned home and was subject to his parents, was it because they understood the situation better than he did? On the contrary, have we not every reason to believe that even then he knew more than his mother? He tried at first to make her understand why he wished to stay; one can almost see the pleading in his eyes when he asked, "Wist ye not that I must be about my Father's business?" But no, she did not in the least comprehend. So he gave up, and let her take him home. Jesus at the age of twelve had learned to wait.

The same sublime patience characterized the Discoverer and Founder of Christian Science. It has been said by one of Mrs. Eddy's students that in the early days of the Christian Science movement she sent many an angel, "a message from Truth and Love" (Science and Health, p. 308), out into the field, and that after a while it would return to her with drooping head and wings trailing in the dust. They were not ready to receive it. Did she send it back and compel the field to accept it? She herself says, "Know ye not that he who exercises the largest charity, and waits on God, renews his strength, and is exalted?" (Miscellaneous Writings, p. 130.) The angel folded its wings and waited; that was all.

We cannot force a demonstration. If we try, it ceases to be a demonstration, and sinks to the dead level of mere will-power. Can we not trust God enough to be willing to wait? Since there is but one Mind, the hour must surely come when there will no longer be "my way," "his way," "your way," or "their way," but just "the Father's way," seen, understood, and acknowledged. In the mean time, it will not hurt us to retrace our steps from our vantage-point of higher vision and find our brother. "Give me your hand," we say to him; "we are both seeking the mountain top, and if you will not take my path, I will take yours, for error shall not separate us." We realize that in this path which he has chosen there are rocks and rugged places which both of us must pass; but since he earnestly desires to go that way, we will go together, and then when he reaches the hard places we will be at his side to help him over.

Oh, the joy of giving up! We still remember the scene which lay before us from that vantage-point of higher vision, and our heart silently sings, because we have seen "through present wrong, th' eternal right." Oh, the joy of not being afraid of a wrong path, because God is everywhere! Can there, indeed, be a wrong path, when we walk in it to help our brother?

As we journey on, the ascending way, hallowed now by unity and illumined by love, seems suddenly rose-carpeted beneath our feet by the fallen petals of forgotten self. The rocks and rugged places are reached, but hand in hand, and with the Father's help, we quickly pass them. When safely on the other side, our fellow traveler perhaps turns to us and says: "Your way was best, after all. I wonder why I would not take it." After a moment of silence he may add, in sudden contrition: "You knew all this was ahead of us; you tried to tell me, but I would not listen. How was it that you were willing to stay with me?" And then, the right time having now come, we sit down together in some quiet place, and in that soft radiance which marks the dawn of a truer sense of brotherhood, we tell him the story of the angel with the folded wings.

COMPARISONS THAT ARE VAIN

WILLIS F. GROSS

IT is a fundamental teaching of Christian Science that the mortal belief in evil is not to be indulged, and that it should not be ignored. Evil must be recognized as such, and it must be dealt with intelligently. The commonly accepted view of evil has not accomplished its destruction, neither has this view delivered those who were in bondage.

It seems to be the natural inclination of mortal man to ignore his own errors and to magnify the shortcomings of others. If in his own estimation he gains when comparing himself with others, he has but put off the day of reckoning when he must come face to face with his errors of belief and enter upon the great task of working out his own salvation.

The wise man said: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Here is outlined the only right method of practice. The error which is covered up, excused, or justified, is not destroyed; but when error is recognized and forsaken, one is no longer in bondage to evil, but rejoices in the conscious possession of good and the freedom it confers.

The great Teacher declared: "Every plant, which my heavenly Father hath not planted, shall be rooted up." The evil which has place in human consciousness must be cast out before perfect harmony can be realized. It is not possible to indulge error and escape the results of such a course. "Whatsoever a man soweth, that shall he also reap." What others may or may not do, wherein they have failed or have achieved success, can in no wise add to or take from the work which every man must accomplish for himself.

If one yields to the temptation to compare himself with others, it is well-nigh impossible to escape an erroneous conclusion. Either he will be burdened with a sense of discouragement or he will fall into the greater error of self-righteousness. In either case he has gained nothing that will help him onward and upward. Such comparisons are vain; they give one a distorted sense of good and cover up the errors which need to be destroyed.

In the parable of the Pharisee and the publican the Master illustrates the great difference between the prayer which avails and the prayer which merits and receives no reward. The Pharisee prayed, "God, I thank thee, that I am not as other men are, . . . or even as this publican." The publican, realizing his great need of help, prayed, "God be merciful to me a sinner." He had been brought face to face with his errors. He did not attempt to palliate or excuse them. His sincere desire was that he might be saved. The Master declared that he "went down to his house justified rather than the other."

In Science and Health (p. 448) Mrs. Eddy writes, "When the publican's wail went out to the great heart of Love, it won his humble desire." No doubt if this publican had been so inclined, he could have convinced himself that with all his faults he was still better than many persons with whom he came in contact, but there was evidently no desire to compare himself with others. When he compared what he was with what he should be, then did he realize how great was his need of divine aid. The sincere desire for good, regardless of what others have or have not attained, is the true prayer which always "availeth much."

In his second epistle to the Corinthians, Paul refers to those who, "measuring themselves by themselves, and comparing themselves among themselves, are not wise." If mortals could have seen as clearly as did Paul what effect this erroneous practice had on individual growth and progress, and had overcome the inclination to judge "according to the appearance" instead of judging "righteous judgment," how much more rapid would have been humanity's progress in the understanding and demonstration of good! What would have availed in the past is as necessary and will avail as much today. If one sees wherein others might have done better and accomplished more satisfactory results, is it not required of him that he do as well as he believes it would have been possible for them to do?

It must not be forgotten that one can reap only as he sows, and that in no way can the unfaithful receive the reward of the faithful. Moreover, it is not possible for evil to deprive one of the good he has earned. God's law of compensation, which rewards every man according to his deeds, cannot be rendered null and void. Even though the present opportunity may not be all that could be desired, it must be improved if one would receive the reward of the faithful.

The divine command to be perfect is addressed to all mankind. If one has done much in the overcoming of sickness and sin, the "Well done, good and faithful servant," is the call to increased activities and larger responsibilities. On the other hand, if one has done little, the command is a stern rebuke to indifference, and if heeded it will reveal the great necessity of turning one's gaze in the right direction and giving earnest attention to the work at hand.

We read in the Scriptures that "God is no respecter of persons," and in Christian Science there is no authority for comparing one person with another or of endeavoring to determine the relative importance of the work accomplished by different individuals. One may be sorely tempted in this direction, but no good can result, even though it may bring a momentary sense of satisfaction. How much one may have accomplished, or how necessary or important may be the work he is called upon to perform, "no man knoweth," but one thing is certain: every man's work is important, and his reward is in proportion to his faithfulness. He who would measure his own or another man's work according to human standards is not wise, and he is not faithful in the use of the talents entrusted to his keeping. Only by "comparing spiritual things with spiritual" can one gain the understanding of God as infinite good and escape the results of mortal belief in the power of evil.

THE HEARING EAR

LUCY HAYS EASTMAN

IT has long been demonstrated that sound is a mental impression, that it is not explained by the material organism. In truth, we hear with our thought, and whether we are listening to the songs of angels or the discords of materiality, depends upon that to which our individual attention is directed. If thought is steadfastly giving obedient heed to God, good, the melodies of Spirit are heard, even above the screams of error; but if, on the other hand, thought is clogged with beliefs of matter, it is deaf to all but the dirges of its own wrong thinking. May we not, then, define the hearing ear as that state of mind which, imbued with spiritual aspiration, conforms to divine law and becomes responsive to the impressions of Love and Truth? Such an ear listens with Samuel, and hears the gentle pleadings of faith voicing good, which at first may seem like "some far-off infinite bliss," until, growing clearer, they gradually swell into the deeper tones of understanding, only to break forth at last into Love's triumphant songs of thanksgiving, which are "mightier than the noise of many waters, yea, than the mighty waves of the sea."

This ear that is open to love never misses the "still small voice," for, as Mrs. Eddy has said, "if the medium of hearing is wholly spiritual, it is normal and indestructible" (Science and Health, p. 214). On the other hand, the ear that is obstructed with hate never hears a true tone, since harmony and discord no more blend in thought than in music. Thus we need to eliminate from consciousness whatever is unloving if we would listen in the stillness of uplifted thought to the music of Soul. Furthermore, he who hearkens to the demands of righteousness, hears above the thunder of hate or the shrieking suggestions of error this authoritative command, "Peace, be still," and remains strong and undisturbed; for to obey this command is to learn that error's voice is inarticulate.

One winter's evening, a naturalist, while dining with friends in a hotel, suddenly heard a cricket's note. Although his friends possessed the trained ears of musicians, when he asked if they, too, had heard the cricket, they considered his question a joke, until he went to a near-by window, pulled up a loosened slat, and brought forth the little creature in person. Before such evidence his astonished friends could only exclaim, "But how did you detect his faint little note in this noisy room?" He answered by leading them to a balcony that overlooked a noisy thoroughfare and dropping a nickel on the crowded street below, when instantly, in the midst of the uproar of traffic, there was an excited scramble after the coin. As his friends considered the commercialism of thought manifested in the street below, they understood the fact that, no matter how faint the outward sound, whatever is dwelling uppermost in thought can always be heard above all else.

Let us, then, neither fret nor strive,

nor yet long for the quiet of our own little corner, if we find ourselves surrounded by the noise of the street or the din of conflicting moods and temperaments; but rather let us rejoicingly yield obedience to that Mind which was in Christ Jesus by steadfastly keeping our attention upon all that is good. Such attention and obedience proves the possession of a hearing ear, for Webster defines attention as obedient or affectionate heed, while one of the meanings of the verb to hear is to obey. Does not the student who knows he must faithfully apply his teacher's instruction, hear much more of that instruction than the merely passive listener? The voice of Truth is always tender, though firm and powerful; it is rich and clear and positive; aye, it is full of comfort, and sets aglow the hearts of men with holy aspiration. Manifestly, therefore, the mind that is giving heed to such mental qualities is the quickest to hear the voice of good and to discern its meaning. Hence, if we would seek communication with God, it is most important to analyze our thought to see how much love for God and man we find therein.

We will thus come to understand, as material beliefs are overcome through right thinking, that it is never because spiritual sense is unobtainable in the present that we do not hear the "voices of solemn import" (Science and Health, p. 232). God is Life, and the very fact that man lives, means that he possesses all the senses of Life, and these senses are wholly spiritual. Therefore, none of us should excuse ourselves for spiritual deafness on the ground that it is impossible to hear that which does not come to us through the material ear. If such seems to be the case, it is only because we have so often gone our own way without giving heed to the voice of conscience, which always whispers to us the right thing to think, say, and do.

Mortals have been misinstructed. They have been taught to place their attention upon the outward things rather than upon the inward, and to obey material rather than spiritual law. Their ears have been dulled through lack of expectancy caused by a belief that spiritual sense is only obtainable after death. Moreover, they have come to regard nonintelligent matter as the medium for all sense-perception, and to rely wholly upon it for their knowledge of Truth. Yet the Scriptures declare that God "spake, and it was done." His word, however, was never declared through or by means of matter, nor was it dependent upon either the vocal organs or the undulations of the air for its articulation. How, then, can we expect to hear our Father's voice while waiting for material sense to bring it to our ears? Verily, so long as we are unacquainted with any other than temporal sense, we listen in vain for the sounds of Soul, and our real senses remain undiscovered until thought begins to acquaint itself intelligently with God. If we would receive spiritual impressions, we must take heed how we hear, and use the faculties of Mind. Science and Health tells us that "divine Science reveals sound as communicated through the senses of Soul —through spiritual understanding" (p. 213). Shall we, then, wait for matter to deteriorate and disintegrate before seeking to hear those things which the material ear hath not heard? Rather should we strive for that knowledge whereby we may hear that healing word which to mortal sense is as a lion that roars, but to spiritual sense is as the song of angels.

There is nothing that can interrupt, hinder, or prevent the utterance of this word, and its sound should be familiar to us all. Spiritual discernment and perception is natural and normal. It appears miraculous only to illusive sense. Mortals who are dwelling in this state of consciousness are not expecting anything of spiritual sense, either here or now, and so, even though God is speaking in their midst, they hear Him not. They are like the naturalist's friends who were unconscious of the insect's chirping. Those of us who have been awakened through Christian Science to hear, though faintly perchance as yet, the true idea which is again speaking to human consciousness, should at all times and in all places be so intent upon listening for its healing message that we may discern it and bring it to others.

Today Christian Science is healing humanity of its belief in deafness, not by dealing with matter, but by quickening spiritual interest, by turning attention from person to Principle, and by stimulating expectancy in good. Moreover, it is proving that there is no place where God's voice is not heard when obedience to His word is given. Yea, it is opening the ears of us all to hear, "thro' the harsh noises of our day, a low sweet prelude," as it were from a shepherd's lute, the gentle strains of which still all sense of pain and sin and tell anew the sweet story of God's kingdom with us today and forever.

Why, then, should we not hear this new-old promise ringing in the ears of today's world, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

[Written for the *Journal*]

ON THE MOUNT OF OLIVES

BEN. HAWORTH-BOOTH

By day he taught them on the temple floor
The lore of love, the love of God for men.
They came in thousands, and their sick they bore
On beds or biers to touch his hand, and then
They worshiped him when he had eased their pain.
And all men marveled, all beheld his might;
But he bade each give praise in humble strain
To God, the Father of the sons of light,
For all, said he, are sons, though wanderers of the night.

And when the day was sunk within the west,
There was a mount of somber-suited trees
Above the city, on whose rugged crest

Were dusky woodlands, and he found in these
A safe concealment in their umbrages.
Thither the twelve departed; there they sought
Fit solitude of soul, a brief heart's-ease,
And consolations of reposeful thought;
There, 'neath the stars of peace, their peaceful prayers they brought.

And soon—how soon!—above the thankless city
Thence he o'ergazed with eyes aglow with tears:
If thou at least hadst known—alas, the pity!—
The things that are thy peace!—Which of the seers
Have ye not stoned in history's awful years?
Fain, like a bird beneath my brooding wings,
I would have soothed your sufferings, calmed your fears,
And healing brought for sorrow's torn heart-strings;
But ye would not! and now the midnight curfew rings.

They will not leave one stone upon another
Of all your palaces: your altar walls,
Your temple fane, the wanton weeds shall smother;
The flock shall feed within your council halls;
And now the sands are run, the raven calls
Upon the desert hills: his voice I hear
Who has betrayed the truth to truthless thralls. . . .
Then him they haled before the judgment bar,
And only Peter followed—followed him afar.

Ah, woe is me! the wondrous tale is told
In every land that sees the golden sun,—
The masque of justice, and the victim sold,
The priest-craft, and the sweet life lost and won.
And when that age-long night was past and gone,
The meeting in the happy morning hours
Beside the silver sea—the mists had flown,
And Love had conquered hate and all its powers,
And praise uprose to heaven as breath of opening flowers.

. . . .

And still they stand above the ruined city,
A rugged grove of hoary-headed trees,
Among whose boughs the wind with heedless ditty
Bloweth from out the far Boristhenes.
All thought is here of him,—and fancy sees
The love-lit face, the nights beneath the stars,
The angel figure on his bended knees
In prayer for us: we hide rebellious tears,
And pray that his sweet spirit may guide our faltering years.

LESSONS FROM THE CRUSE OF OIL

MILO D. WEBSTER

ONE of the most important among the many good effects of Christian Science on its earnest students, is the opening up of the Scriptures,—the enlarged appreciation for the "Book of books," also with an increasing ability to gather the spiritual riches contained therein.

Throughout the Christian era the Bible has been regarded as a wellspring of inspiration and help, directly proportional to the degree of spiritual-mindedness in the reader, while the cumulative good which it has accomplished is probably beyond all computation. It is not, however, until the truth, as revealed in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, dawns in the consciousness that one's mentality is opened to perceive the wealth of beauty and inspiration contained in the various incidents related in the Scriptures. Recently, while reading the first seven verses in the fourth chapter of II Kings, which tell the familiar and dearly loved story of the widow's cruse of oil, so many useful lessons which he had never perceived before crowded upon the attention of the writer, that he is moved to share them, if he may, with other seekers for the light.

This account informs us that the widow's creditor, in accordance with the usages of those times, was about to enslave her two sons in satisfaction for an unpaid debt, when, upon her appeal to Elisha for help, she was bidden by the prophet to borrow a great many oil jars from her neighbors. After gathering these together, she was further required to close the house and to pour into all the vessels the oil from the little cruse which, in her poverty, was the only thing remaining to her. Although the cruse was so small and the vessels were so many, the oil did not cease flowing till all were full, when the widow was directed to sell the oil and with the money pay the debt and support herself and her sons with the remainder.

It is to be observed that in this matter of an unpaid debt the truth, as here demonstrated by Elisha, settled the difficulty with perfect justice to all concerned: the widow was not excused and her creditor received the full amount due him, for Providence is not put to the necessity of withholding from one in order to relieve another. The story thus seems to import that a real business transaction is sacred, and that an honest obligation is not to be avoided, but discharged in full. "Business honor," a term used among financiers and tradespeople, is probably not generally thought of as an attribute of the spiritual man; yet such it must be if it is good, and therefore a reflection of divine justice. This Bible story also witnesses to the fact that it is neither sacrilegious nor sordid to invoke divine assistance in the discharge of proper business relations with our fellow men.

How exceedingly practical is the true understanding of Love! It does the work in hand: in this instance it paid the debt. Many Christians today can testify from experience to the sufficiency of God as our strength and comforter "to help in time of need," but how many of those uninstructed in Christian Science dare teach that He actually delivers from these distresses? Have not many of us in times past been too prone to accept afflictions as divinely sent, praying to God to send also the strength and willingness to bear them? Such would seem to indicate an entire lack of faith, for surely God is ready to do even better than that. In the story under consideration He did not so much provide consolation as help, for Elisha did not direct the woman to implore strength from on high to enable her, when the mortgage was foreclosed against the persons of her children, to endure her misery in composure and peace; but rather he demonstrated the ability and willingness of God to furnish the solution which the occasion demanded, namely, the honorable discharge of the debt. From one end to the other the Bible abounds in precepts and examples of deliverance.

It is worth while also to note that the cruse did not empty till all the vessels provided were full. There seems to be the decided inference that if more had been borrowed, they too would have been filled; but even as it was, the flow did not cease with just enough to pay the debt, but after meeting the need for which it was invoked it supplied enough in addition to provide for the living of the widow and her family. There is no stinting or meagerness in divine Love, and Love's supply is unlimited and illimitable. But although the supply is infinite, yet as pertaining to human problems, and as demonstrated in human consciousness, the amount available is determined by our capacity to receive and use it well.

To demonstrate Love's bounty is therefore really nothing more nor less than to open our hearts and minds to the tremendous tide of it that is ready and waiting to flow into our lives as soon as we seek "first the kingdom of God, and his righteousness." On page 12 of Science and Health Mrs. Eddy says: "In divine Science, . . . *all* may avail themselves of God as 'a very present help in trouble.' Love is impartial and universal in its adaptation and bestowals. It is the open fount which cries, 'Ho, every one that thirsteth, come ye to the waters.' " On page 201 we read, "The way to extract error from mortal mind is to pour in truth through flood-tides of Love."

Other Scriptural instances of this divine abundance are found: for instance, Jesus demonstrated it to feed five thousand people, and there remained a large provision of food after all had eaten; and in the story of Elijah and the priests of Baal it is related that the manifestation from heaven not only kindled the sacrifice, but consumed the whole altar and the ground under it, also the moat full of water that surrounded it. So too, in his epistle to the Ephesians Paul refers to God as one "that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Turning to the human side of this

story, it is first to be noted that the widow was herself ready for the blessing. Having exhausted her supposed material resources, she appealed through the prophet for divine assistance, receiving certain specific directions in reply. Her faith that God would help was strong enough to render her obedient to the method taken for its appearing. How, think you, would it have gone with her if, instead of implicitly obeying the behest to go and borrow vessels "not a few," she had reasoned: What is the use of getting so many? Let us borrow two or three to start with, and there will be time enough to get more when these are filled. Let me not make myself a laughing-stock to my neighbors by providing more than may be used. She trusted God, even though, like many another, it was only as a last resort, and she trusted Him enough to embark upon a laborious and somewhat mysterious undertaking that, in case of failure, unquestionably meant a facing of the derision of her friends. Yet she went in gratitude that her need was about to be met, and her thankfulness and obedience were amply justified and rewarded.

The record hints at the explanation of the widow's ready faith by telling us that she was the wife of one of "the sons of the prophets." In this environment she may have had spiritual experiences before, and probably she had witnessed demonstrations of God's goodness and power. Her thought was more or less educated, trained in the conscious service of God. After this last experience, she doubtless felt heartily thankful for all the previous improved opportunities and experiences which had founded in her faith sufficient to enable her to look to God, albeit as a last resort.

Another noteworthy circumstance in this story which is so brimming with helpfulness, is that the widow was directed to "shut the door" during the demonstration, excluding intrusive gazers. Spiritually interpreted, this counsels us to shut out all mortal opinions, time-worn prejudices, material limitations, fears, doubts, misgivings, misunderstandings, and all the et ceteras of so-called mortal mind, that we may be alone with God, admitting to consciousness only the divine and holy affluence of Life, Truth, and Love.

Now we come upon one of the sweetest lessons in the whole beautiful story. Divine wisdom did not lead the prophet to take what might at first seem to be a short cut, and directly provide the money with which to pay the debt immediately, thus pauperizing the widow and her family with money too easily acquired; but the relief finally came by means of a commodity which, after bringing together the receptacles for it, must be sold on the market. Probably there were no facilities for ready disposal of so large a quantity by wholesale, and doubtless the sons found plenty of enlivening occupation in retailing it as they could find others who needed it. What a glorious time they must have had! They must have been stony-hearted ingrates indeed, had they refrained from publishing with jubilation the glad tidings of an urgent need removed and of a loving and bountiful Father revealed; and purchasers of oil in that region were without doubt heart-gladdened and spiritually uplifted by such an account of the divine loving-kindness.

Testimony and toil have a mutual connection which is closer than mere alliteration; and the sons' opportunity to testify and to praise while they labored at their divinely authorized occupation, would work the enrichment, the development, and even the transformation of their whole nature and being. Properly interpreted, there is such a thing as man's right to work, for when viewed in the true way, labor is one of God's greatest gifts to humanity, and one in the performance of which we should take a true delight. God gave these youths not only the oil, but also the great satisfaction of disposing of it profitably,—profitably to all, buyer and seller and onlooker, for "the rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father" (Science and Health, p. 518). Under such circumstances all sense of drudgery and weariness, with their accompanying fatigues and failures, disappears, and labor—earnest, manly labor—stands forth in all its dignity and nobility.

RIGHTEOUSNESS WHICH EXCEEDS

A. B. FICHTER

THE Master's words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," may on superficial consideration seem of no application to our time, since Christianity is an established fact and undoubtedly stands in a measure for a better concept of righteousness. Even outside of religious aspects it might seem rather an easy matter to exceed the righteousness of the Pharisees and to reach higher standards of conduct. The scathing rebuke which was meted out to that condition of thought by Jesus, may appear to give us the right to draw such conclusions, because it seems to brand it as shallow hypocrisy, self-deluding, insincere, and intentionally deceiving.

Our acceptance of the teachings of Jesus, and our consequent right to the assurance of having received the justification which is by faith, seems to place us in a position where we are compelled to consider our righteousness, namely, the acceptance of doctrinal Christianity of some sort, as the righteousness which exceeds that of the Pharisees. We may be tempted self-complacently to thank God that we are not as these Pharisees. We may ask, Were they not very wicked; did they not persecute and crucify Jesus and reject his teachings? But the fact is, that too often the acceptance of Jesus' teachings by those born and nurtured in a Christian community is much less a matter of conviction than of training.

Jesus did undoubtedly fulfil in every particular the old prophecies concerning the Messiah, as is discernible in the grand perspective of history; yet on mature consideration we come to realize that to his contemporaries he presented only the aspect of his human personality, even though his teaching was supported by miracles.

In an age of startling occurrences these miracles may not have meant more to most people than many of the Christian Science demonstrations seem to mean to some at the present time. They were probably never thought of as due to the operation of spiritual law, hence their rejection.

It should be remembered that no weight of tradition or of saintly picturesqueness helped to single Jesus out in his own day. Under these circumstances we are forced to ask ourselves both seriously and profitably, if perchance we might have been numbered among the few who, in the face of unpopularity and scorn, had the spiritual insight and the courage of convinced gratitude joyfully and unhesitatingly to hail in an unobtrusive, simple, itinerant teacher the Saviour of the world. Did not even the Baptist, the undaunted herald of the Messiah, lose faith in his early vision, and take offense at the works of Jesus because he evidently expected a different manifestation of power? How careful we should be to purify our own thought from all sense of preconception, so that we may at all times and in all places be ready to hail the one that cometh in the name of the Christ-idea with the promised "signs"!

Moreover, Jesus contrasted the Pharisee with the publican who was not a convert, and so it can be safely assumed that he was not primarily referring to the rejection of his gospel as the insufficiency of righteousness, although his teaching, rightly apprehended, is alone able to open men's eyes to the shortcomings of the prevailing concept of what the requirements of God's law really mean. The hypocrisy which Jesus rebuked was not only that outward hypocrisy sometimes encountered today, of sham piety and sensational religious profession with a view to worldly gain and recognition, although there may have been among them some such exceptionally glaring examples. Their hypocrisy must have been that more dangerous self-deception,—that outward piety and perfunctory religious observances may make up for the lack of kindness, unselfishness, and a life of service to God and to mankind. It can be safely assumed that the majority were what the one claimed honestly for himself. This proves that their standards were higher than ours are now, even among so-called God-fearing people, when not to violate the civic law and to square conduct with one's sense of morality seem to fill to the full, in his own estimation, the measure of duty on the part of the average man.

Freedom of conscience, religious and confessional liberty, instead of bringing a more conscientious search for righteousness, seems to have released not a few from any sense of omission when they lead lives of conformity to their self-satisfying standards without any consideration for a possible share in the advancement of the general welfare, improved social conditions, and higher public ideals, all of which the Pharisee aided by paying tithes and by fasting. Instead of spasmodic efforts for the furtherance of public interests at the urgency of some enthusiast for social betterment, or instead of leaving the support of the church to superstitious votaries, the Pharisee did his share; and even though his motives may have been sometimes tainted by self-complacency and self-seeking, yet he undoubtedly did discharge in a systematic way what he knew to be his obligations to the poor, to society, to the state, to the church, and to his religious profession. Many of them must have been high-minded, respectable, public-spirited patriots, whose disapproval of the publicans is not surprising, since these men sold their services to the hated Romans, the nation's oppressors, for the opportunity of criminally corrupt practices and low intrigue. This in itself proves them to have been devoid of manhood, self-respect, and patriotism.

That the publican went to his home justified rather than the former, was not because the Pharisee was not to all intents and purposes as virtuous as he believed himself to be, or because the publican was as unworthy as he thought himself, but because of the different mental attitude. Before the enormity of his shortcomings, the publican recognized his hopeless unworthiness, and so turned to what he hoped for of the mercy of God in his extreme need of help. To the Pharisee this did not seem a necessary thing, since his good deeds appeared as parts of himself and to confer on him a right to a reward. He had scrupulously obeyed the letter of the law in a desire to further his own interests, rather than in the endeavor to bring out more of the glory of God, the reality of being.

We must admit that today we are apt to look with astonished perplexity at the sufferings, failures, worries, and ill health of those who are generally thought to be faithful, upright Christians and almsgivers, still clinging to the illusive assumption that meritorious conduct and negative respectability are sufficient to bring one into the kingdom of heaven; that they will enable us to realize the supremacy of Spirit, although Jesus took great pains to dispel this belief. Jesus said, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

The judgment referred to must be the judgment prophetically described by Isaiah,—not after the sight of the eyes, neither after the hearing of the ears. Said Jesus, "I receive not testimony from man," "as I hear [apprehend], I judge." This judgment was not based on physical testimony, nor limited by mortal concepts, but it was in accordance with eternal facts, as stated in Science and Health (p. 128): "Science relates to Mind, not matter. It rests on fixed Principle and not upon the judgment of false sensation."

This spiritual perception of eternal Principle, which apprehends the true relation of God to man, reverses all mortal seemings, and results directly in the activity of mercy in thought, word, and deed, and thus blesses all mankind. Far from being a negative, impassive attitude of uncertain belief, faith thus becomes spiritual understanding, expanding into self-reliance and trustworthiness, and constantly utilizing the knowledge of divine Principle without which the stern requirements of the first four commandments must forever remain unattainable.

Neither ethical morality nor strenuous religious endeavor, neither observance of outward modes nor the keeping of one's self unstained by misconduct, neither charitable deeds nor spectacular good works, which are the feeble flutterings of mortals to gain a higher sense of life,—none of these can in any way be considered as meritorious or availing so long as the one great requirement is lacking, namely, the acknowledgment of God in all one's ways.

Even Christian Scientists may sometimes be tempted to think that as they are faithful church-members, conscientious contributors, and active workers, in season and out of season, regular in their expression of gratitude and in their outward obedience to rules laid down for their guidance,—that these are the constituents of true effectiveness. Even to them it is said, "These ought ye to have done," since they are the means by which mortal thought is lifted above the mesmeric apathy of false concepts and the belief of limitation and fear, to that spontaneous activity of the reflection of Spirit which cannot be left undone if the kingdom of heaven is to be gained.

To realize this government of harmony for ourselves and others, we need constantly to correct all suggestions of evil, insufficiency, material conditions, physical laws, personal sense, human responsibility, and generally accepted beliefs, by supplanting them with the perfect ideas of infinite Mind, so far as they are revealed to us. As we realize that these eternal thoughts proceed from God, infinite Mind, the fact becomes apparent that they must be basic and causative, and must bring harmonious and lasting results. With the conviction which must follow this reasoning, we rise to the exercise of genuine faith, far beyond what had been experienced before. Christian Scientists come to understand that unless they consistently apply the teachings of Science and Health, the righteousness which exceeds the righteousness of the scribes and Pharisees is unattainable.

Not until Christian Science unfolded to the human understanding the right or true knowledge of God as the one infinite Mind, of which man is the reflection or manifestation, did it become possible to gain an adequate understanding of the spiritual teaching of Jesus. Since one's reflection of God cannot be thought of as capable in itself of producing wisdom, virtue, helpfulness, or goodness, it follows that the good acts flowing through men are not deserving of merit or praise which does necessarily revert to the eternal source of good.

Moreover, this very thought of the absolute dependence of man on his source, divine Mind, illumines consciousness with the wonderful new light of the meaning of atonement, in which Principle becomes constantly available. Then evermore will the supreme good be allowed to govern the affections and to rule out more entirely suggestive evil. With this actuated process of elimination and affirmation, the entire being comes under the benign influence of order and harmony, the reign of Life, Truth, and Love, the kingdom of heaven; for, as the prophet declares, "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

"FEED MY SHEEP"

EVELYN SYLVESTER KNOWLES

WHEN Jesus appeared to some of his disciples at the sea of Tiberias, almost his last words, thrice repeated, contained the loving charge to Peter, "Feed my sheep." His earthly work with the disciples was nearing completion. He had lovingly led them, taught them, fed them with all spiritual food; and now, as he was about to disappear from mortal sight, he gave them the instructions which should remind them to pass to others the bread with which he had so liberally supplied them. The fact that he repeated the command, somewhat to the chagrin of Peter, implies that while the simple statement was plain enough, it contained an underlying significance too deep to be grasped without due consideration.

What was it to feed his sheep? Was it not to do for all humanity precisely what Jesus the Christ had done for them? When Jesus at one time fed the multitude, he did not do it directly, but through the disciples. The bread was passed to them, and they in turn gave to the hungering throng. This method was so divinely right that the store was multiplied a thousandfold, and at the close of the episode, instead of depletion, there was far more than they had in the beginning. If the material bread, which was but a symbol of spiritual food, could be so increased, how much more can the real products of Mind be multiplied! In either case, the one receiving the good must pass it along in order to increase it. Had the disciples contentedly consumed the bread given them, not only would the multitude have been starved, but the disciples as well.

Two types of shepherd are described in the sacred Word: one is called the "good shepherd," of which type Jesus is the perfect example; the other is known as the "hireling." The Master said: "The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

Long before the advent of Jesus this lack of love and faithfulness on the part of the shepherds was detected and rebuked by Ezekiel. In the thirty-fourth chapter of his prophecy we read: "Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." We cannot repress a feeling of repugnance as we look upon the picture thus set before us, and we turn sadly from what appears to be the most despicable form of selfishness, namely, the use for one's self of what has been distinctly entrusted to one for the service of others.

Spiritual understanding, which implies the ability to heal sin and sickness; the privilege of testifying by our words, and still more by our lives; the joy of loving, which is betokened by self-restraint, tolerance respecting the shortcomings of others, even though we have scant patience with our own,—these rich possessions God has bestowed upon us that we in turn may bless the multitude therewith, remembering that these, and all other spiritual gifts, are divinely entrusted to us for the service of others, and that if not put to the use for which they are designed by wisdom, they are like "the one unused talent" which "decays and is lost" (Science and Health, p. 323).

Christ Jesus, our great Exemplar, showed by every recorded statement and act that he lived wholly for others. "Take no thought for your life," was no idle command. To give of our best daily, hourly, looking for no present reward; to pour out love, regardless of whether we receive its equivalent or not; to let the constant watchword of each be, not how much I am loved, but how much I love; not how much I am getting, but how much I am giving,—this is the priceless privilege which should become a joy unspeakable, that joy in right doing which is its own reward.

Although the command, "Feed my sheep," applies to every professed follower of the Master, it cannot be denied that Christian Scientists are more responsible than others for heeding and obeying it, not only because more richly endowed through the revelation which has come to them, but also because through the enlightened understanding resulting from a study of this revelation, they have a keener perception of human need.

To let Love fill my life and overflow,
That weaker lives may purer, stronger grow,
And thus mankind be taught His love to know;
To let Love feed His sheep by my full hand,
Thus teaching them His love to understand,—
This is the brotherhood that Love hath planned.

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From my grandfather Verus I learned good morals and the government of my temper. From the reputation and remembrance of my father, modesty and a manly character. From my mother, piety and beneficence; and abstinence, not only from evil deeds, but even from evil thoughts; and, further, simplicity in my way of living, far removed from the habits of the rich.

From my governor, . . . I learned endurance of labor and to want little, and to work with my own hands, and not to meddle with other people's affairs, and not to be ready to listen to slander. From Apollonius, freedom of will and undeviating steadiness of purpose; and to look to nothing else, not even for a moment, except to reason.

From my brother, I learned to love my kin, and to love truth, and to love justice; . . . from him I received the idea of a polity in which there is the same law for all, a polity administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed; I learned from him also consistency and undeviating steadiness in my regard for philosophy; and a disposition to do good, and to give to others readily, and to cherish good hope.

Marcus Aurelius.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, New Bern, N. C.

IT was in August, 1894, that Christian Science was first brought into New Bern by one who, though not claiming to be a Scientist, was faithfully and diligently studying the text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. A few friends, hearing of the healing of long invalidism and of a great sorrow through Christian Science, called to ask this seeker for the truth respecting Christian Science. Becoming convinced that it was the truth as taught by Christ Jesus, after a few desultory meetings to study the Lesson-Sermons, they decided to meet regularly on Sunday morning. Later a hall was secured and regular services held on Sunday, together with a meeting for the giving of testimony on Friday evening.

On Aug. 18, 1902, the society disbanded to reorganize as First Church of Christ, Scientist, New Bern, N. C., with a membership of eighteen, twelve of whom were members of The Mother Church in Boston. This growth was the result of the active healing work which had been done, for very many wonderful cases of healing rewarded the faithful labors of these pioneer workers.

The church early began to think of a permanent home, and on Oct. 17, 1902, having learned that a valuable corner lot was soon to be for sale, a meeting was called. It was agreed that this presented a fine opportunity, as part of the lot could be sold, thus adding a substantial sum to the building fund, which in anticipation of the need had already been started.

In November, 1902, the question of the rights of Christian Scientists to practise in the state of North Carolina came up in the Legislature. Though deeply interested in the church-building project, this was laid aside, that the members might stand shoulder to shoulder till this more important matter was settled. About the middle of March, 1903, the victory for Truth was declared, and the laws of North Carolina acknowledged religious freedom for all. A letter from the beloved Leader, received at this time, was deeply appreciated. Under date of March 19, Mrs. Eddy wrote:—

> Your recent victory in the legislative halls of North Carolina fills my heart with a flood of joy. Your fortitude, faith, and love have met their reward. Methinks angels join our pæan of praise, and our Father-Mother God saith in the words of Scripture: "Well done, good and faithful servant; enter thou into the joy of thy lord."
>
> May this dear church be the branch of His planting, and birds of promise sing in its branches and bud and blossom crown its ripening glory . . . God bless you, and cover you with His wings of love.

In the fall of 1903, immediate steps were taken to purchase the lot for the church, also to order the corner-stone of Concord granite, as the church, in gratitude for the victory God had given, had determined to lay the corner-stone for an edifice before the close of 1903. When the stone arrived, it was found to be a gift to the church from the owner of the quarry, and it was with abounding joy that the stone was laid, on the last day of 1903. It is interesting to note that the Christian Science literature which was placed in the corner-stone was a special gift to the New Bern church from Mrs. Eddy.

On Jan. 9, 1904, a brief letter of greeting from Mrs. Eddy was read, in which she had enclosed her check for three thousand dollars toward the building of the church. No wonder its members were overwhelmed at this new and unexpected token of loving-kindness from the dear Leader! In the fall of that year it seemed wise to move to a more central location, so a suite of rooms in the Parker Building was secured and fitted up for use, and here services were held until the new edifice was completed. There were numerous obstacles yet to be overcome, but the church held fast to the thought that God was with them, and on May 20, 1907, the first ground was broken. Though the finishing work was not quite completed, the church was dedicated Sunday, July 28, 1907, the first service being at seven o'clock in the morning, and it was twice repeated, that all might have an opportunity to attend.

Though this church has not grown very rapidly in numbers, its members have always stood true and loyal to God, to Christian Science as taught by Mrs. Eddy in "Science and Health with Key to the Scriptures," and to The Mother Church, its Manual, and its Board of Directors.

First Church of Christ, Scientist, Fargo, N. Dak.

One who had been wonderfully healed by Christian Science, as taught by Mary Baker Eddy, called together a few friends who were seeking the truth, and a society was organized in Fargo, N. Dak., in July, 1898. Only eight persons were present, two of whom were members of The Mother Church, but officers were duly elected and by-laws framed. At first the Wednesday evening meetings were held at 826 Third Avenue South, and many who came there, seeking healing and peace of mind, were healed. Through the study of that wonderful book, "Science and Health with Key to the Scriptures," the blessings unfolded to them.

In 1901 the first Christian Science lecture was given, and each one of the thirteen lectures that have been delivered in this city has borne fruit. The society organized as a church in November, 1903, and at the same time the Sunday school was organized, with three officers, three teachers, and eight pupils. Reading-rooms were opened in the Edwards Building, on Broadway, in 1903, and the church services were held in these rooms for two years. The next move was to Aaker's Business College Assembly Hall. At the present time First Church of Christ, Scientist, is holding service in the Unitarian church. The services are well attended, and the fruits of the Spirit are being manifested. The church committee on distribution of literature is doing good work in this field, endeavoring to bring to others the truth which heals and saves, and already the "good seed" is springing up and bringing forth fruit.

In 1907 a building lot was purchased by the church at the corner of Third Avenue and Tenth Street South. This location not being considered central, it was decided by the board of directors to call a church meeting and dispose of the lot. At this meeting it was decided by a unanimous vote to purchase a lot on the corner of Ninth Street and First Avenue South, on the car line. At the last annual meeting of the church, Nov. 13, 1913, a resolution was read and adopted that the church take active steps toward the building and completion of an edifice.

In the fifteen years since its organization, it has been the constant endeavor of this church to spread abroad the truth of Christian Science, and it is gratifying to report that through these years divine Love has guided and guarded and protected this little flock. Each day its members are learning that "obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law" (Miscellaneous Writings, p. 117); and that, as the psalmist wrote, "except the Lord build the house, they labor in vain that build it."

Christian Science Society, Zurich, Switzerland

Christian Science first found its way to the town of Zurich in the year 1896, through the glad tidings of two healings in America experienced in two Swiss families, the one in New York, the other in Chicago, of which the relatives here—then quite unacquainted with each other—heard, at about the same time. Each family, too, received a copy of Science and Health. By the leadings of Truth, the two families here became known to each other through a Christian Scientist who came to Zurich from America in 1898. With the desire to learn more of this new-old religion, it was arranged that they all meet from time to time and have parts of Science and Health translated to them.

After the return of this Scientist to America, the joyful news came that one of the two persons who had been healed through Christian Science and afterward gone through class, out of gratitude for benefits received had decided to return to Zurich for the purpose of beginning the Christian Science healing work. Soon after May, 1900, a small group of people met every week at this worker's home, and listened eagerly to translations of Science and Health and other Christian Science literature. The result was soon manifested in healings. The need for more workers became evident, and this was met by the coming to Zurich of two practitioners toward the end of the same year.

The attendance at the meetings had increased also. A hall was rented in December, 1900, and the weekly meetings were continued therein till March, 1902, when notice to vacate was given by the owners, who had taken an unfriendly attitude toward the Christian Science movement. What seemed to be a hardship turned into a blessing, however. A much larger, finer, and better situated hall was found, and there the first meeting was held April 2, 1902, with an attendance of about thirty-five. Then a hard time came for the practitioners. Two of them were taken before the court and accused of transgressing the medical law. The district court (*Bezirksge-*

richt) issued a verdict against the defendants, but on appeal to the higher court (*Obergericht*) the verdict of the lower court was canceled; thus Christian Science became practically acknowledged as a religion under the protection of the section of the federal constitution concerning religious freedom. This trial brought Christian Science before the public, and Sunday services became a necessity. The first regular Sunday service (the weekly lesson translated into the German language) was held on July 13, 1902. The following month the Christian Science Society, Zurich, was organized with forty members.

Then the growth was rapid. It was touching to see how many of those interested, not having any knowledge of the English language, struggled along with a dictionary to find out the meaning of the words, and with some years' practice became able to translate the weekly Lesson-Sermons from the text-book. Others at an advanced age, when mortal mind claims that learning is difficult, now attend the English services, speaking and reading English fairly well.

Early in 1904 a student from here received class instruction, and in the autumn of 1905 six others had the privilege of going through class. In later years still others have availed themselves of this privilege, and have become a great help to the loyal thought.

The more the membership and the attendance at the church services increased in numbers, the more the earnest workers felt the insufficiency of the mere outward growth, the need of a closer contact with The Mother Church, as well as of obedience to its Manual. The results of this right endeavor were some corrections in the order of the services, the establishment of the English services (October, 1906), and the opening of a reading-room and a Sunday school.

As an expression of gratitude for the numberless blessings which the work of the Discoverer and Founder of Christian Science had brought them and the whole of mankind, the society in 1906, when the first call for contributions to the building of The Mother Church extension came, sent a special collection, and at the second call sent their church building fund. The status of the financial position of the society afterward fully proved that "giving enriches." (See Science and Health, p. 79.)

The first lecture on Christian Science in Zurich was given in 1908 to an audience of about four hundred. It was welcomed as a very helpful event, and so it proved to be. Another great need was supplied through the German literature on Christian Science, especially by the translation of the textbook, as to many its coming seemed like an answer to their prayer. Innumerable are the heartfelt expressions of gratitude which it has called forth throughout the German-speaking country. A marked step forward was taken at the general meeting of January, 1913, when it was decided to make new by-laws. These were accepted in September, and with the beginning of 1914 only those retain their membership who have severed their former church affiliations.

A very important event was the moving into the society's own building, March 30, 1913. The hall taken in 1902, seating about four hundred persons, had been overcrowded for about a year and a half. An additional German service was of some help, but the need for larger quarters became more and more evident. The need was met in September, 1912, by the acquisition of a suitable hall at Eisengasse 19. This building required extensive alterations of its interior, and presents today a worthy place of service for the truth which makes free. The growth since then has been remarkable. At the opening service there were over five hundred present, and in December the German testimonial meetings had at times an attendance of seven hundred and fifty. The seating capacity is about eight hundred and fifty.

The foundation for further spiritual progress being laid, and every branch of church activity, including distribution work, being taken up, this society looks forward with much confidence to organizing as a Church of Christ, Scientist, before long.

First Church of Christ, Scientist, Fort Smith, Ark.

The first information to come to a resident of Fort Smith on the subject of Christian Science, so far as is known, was from the healing of some cases of disease in another Arkansas town, cases which had for years been considered as hopeless.

The first Christian Science organization in Fort Smith was a society, which had its quarters in a building on North Sixth and A streets, then owned by the actor, Joseph Jefferson. Later, as the attendance warranted, two private residences and a downtown hall were successively occupied. In 1904 the present edifice of First Church of Christ, Scientist, on North Seventh and C streets, was purchased from the Christian Church congregation, with a lease back to them for a little more than a year. Since 1905, after painting and decorating throughout and doing some remodeling, Christian Science services have been continuously held there.

In 1899 the organization became a church—a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and was incorporated under the state laws in 1900. All the regular services of the church, including the Sunday school, have been established, and a free reading-room is maintained at rooms 719 and 720 in the First National Bank Building. It was considered a great step forward when public interest in Christian Science had so increased that a salaried attendant could be regularly employed to attend to the work of the reading-room. This librarian is in attendance daily, except Sundays and legal holidays, and always keeps on hand a considerable stock of the published works of the beloved Leader of Christian Science, Mary Baker Eddy, and also such other publications as are issued or handled by The Christian Science Publishing Society. This literature is for the free use of visitors, or it may be purchased if desired.

According to evidence at hand, like other Christian Science reading-rooms, this retreat, open to the public, almost daily gives to some hungering one some help for which he will never again stand in need—and the living water so that he will never thirst.

TESTIMONIES FROM THE FIELD

A HEALING in Christian Science is the most wonderful and gracious experience possible to men on earth. It is the sure sign to one of Immanuel, God with us; the Christ in evidence, or, as defined by Mrs. Eddy in "Science and Health with Key to the Scriptures" (p. 583), it is "the divine manifestation of God, which comes to the flesh to destroy incarnate error." A Christian Science healing demonstrates that man is spiritual. It reveals the fact that God is Mind, that He is one and All, and that this Mind is reflected by man. It satisfies the one healed that God is Love, ready to meet his particular need, yes, every human need.

The man who has experienced healing in Christian Science sees the utter refutation of the belief in disease as cause or effect. He has witnessed the disproof, in degree, of the presence and power of the devil, so called, error of every name and nature. He has thus learned not to be afraid, because there is nothing to be afraid of. He knows, just as Job came to know, that his redeemer liveth, that while yet in his flesh he shall see God. He is glad to learn that he has always at hand a very present help in time of trouble. He trustingly accedes to the wisdom of the rule promulgated by Jesus, that we should always seek first "the kingdom of God, and his righteousness."

My experience in Christian Science, an experience covering some fourteen years, began with healing. A biography of my life throughout these years would chronicle a long list of deliverances from bondage, and but for one, and possibly more, of these deliverances, I would certainly not be here to tell the tale,—to express my confidence in Christian Science, my love for our revered Leader, Mrs. Eddy, and my hope and faith in God.

Christian Science came to my attention through a much-loved friend who had been healed, and with the first breathings of its message of purity and goodness came deliverance from a habit of profanity; this being laid off like a soiled cloak. One bright Sunday morning in early summer I received, by following the advice of this same friend, my first Christian Science treatment. I was suffering from a severe cold, chronic with me as far back as my memory goes. About noon I realized that the cold and its numerous manifestations had entirely disappeared.

While detained in a Detroit hotel by an acute attack of lung trouble, which came up during a water trip from Buffalo to Duluth, I was instantaneously healed by absent treatment. My wife, who then knew no Scientists outside of the East, finding me unconscious and delirious, telegraphed to a Christian Science practitioner in New York for treatment, with the result that we resumed our trip the following day. A previous experience with pneumonia, under medical treatment, had proved nearly fatal, the attending physician having summoned my father from a distant city at a moment when life was despaired of. Weeks of convalescence in one case, and immediate recovery under Christian Science treatment in the other, were strikingly contrasted in these experiences; and I distinctly remember that the physician predicted sure death in case of a second attack of this trouble.

As a result of this healing I experienced a wonderful quickening, spiritually; got a new view-point from which to work out life's problems; acquired new and higher motives. I lost, at the same time, all desire for tobacco, although I had been in great bondage to it in all its forms for many years. The use of intoxicants was also abandoned from this time on.

Other and equally important results have followed one after the other as I have applied the teaching of Christian Science to my daily living. Business matters, quite as much as physical and moral conditions, have come in for their share of right adjustment and advancement under the law of God, the law of Love. It is fair to say that the only times and the only concerns which I may look back upon reluctantly, since I first learned of Christian Science, are the ones I have failed to submit to the divine Principle revealed and practised according to the rule in Christian Science. Whatever I have taken up Christianly, scientifically, unselfishly, lovingly, since I became interested in this truth, has worked out to the glory of God and man. Each time I have so worked, I have been made more willing and glad to do as Paul says we should do, "put off the old man with his deeds," conscious of man's God-given capacity to "put on the new man, which is renewed in knowledge after the image of him that created him."

There is abundant reason for gratitude on my part to Mrs. Eddy and her many loyal, true followers, for the personal help I have received, and for the gain of a more practical understanding of God and love for Him. I am feeling a deep sense of this gratitude, and some of the joy of appreciation of the good works of others well done; and this is a sign to me of present progress.—*H. Cornell Wilson, New York, N. Y.*

In gratitude for the many blessings which Christian Science has brought to me, I write this testimony. Previous to 1910 I had always been considered frail and delicate, and five years ago I had an operation performed, with the hope of being relieved of a hemorrhage from which I suffered; but instead of being bettered I grew worse.

Believing that it was my lot to suffer, I continued my weary existence until June, 1910, when I had another severe hemorrhage. Again a physician was sent for, who did all he could for me and then advised another operation. At this point my sister asked me to try Christian Science, and this I consented to do. A practitioner was called in, and after she had read to me from Science and Health and given me treatment, I fell asleep and slept all night, the first time for weeks. The next day I could sit up, the pain had subsided, and from that time I gradually grew stronger. In a few weeks I was perfectly healed and able to do my work in the home. I have since learned to help myself and my children to overcome any ills which arise, knowing as I now do that God is ever present, and that if we ask aright we shall surely receive.

For the spiritual understanding gained through the study of "Science and Health with Key to the Scriptures," I am even more grateful than for the physical healing, and it is my hope that this testimony will help some poor wayfarer.—*Mary Ellen Shaw, Halifax, England.*

I, TOO, wish to bear grateful testimony to the efficacy of Christian Science to heal sickness and other discordant human conditions, for I and various members of my family have been benefited physically, spiritually, and financially. I did not come to Christian Science for physical healing, but I began studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, three years ago, at the request of a married sister who was being wonderfully benefited after many physicians had failed to give her relief. Earnest study of this book at once revealed its divine message, which a previous cursory examination had failed to disclose. Through Mrs. Eddy's interpretation of the Scriptures, the Bible, which had been a closed book to me since girlhood, became a spiritual treasure-house and a practical guide to right thought and conduct.

I have asked for Christian Science treatment on only two occasions, when a severe cold stubbornly seemed to resist my own application of the truth. In both instances, on applying to a practitioner, I was instantly benefited and quickly healed. Through my own study of the text-book and the application of the Principle of healing therein set forth, I have been gradually relieved of so-called hereditary headaches, from which I had suffered since childhood. In the last six months scarcely any evidence of the old symptoms has presented itself, and then the difficulty has yielded to Truth in minutes instead of hours.

A few months ago I wrenched my left ankle violently, and I awoke that night in great pain, for the injury was such that I had to step on the side of my foot. Fear tried to picture a possible repetition of an experience had some six years previous, when a similar injury to the other foot—pronounced by a Chicago physician broken arch, or flat foot—had caused much suffering for months, during which time I was obliged to wear a steel appliance in my shoe, and for about a year I was more or less inconvenienced by the injury. I decided that I would call a practitioner in the morning if it should be necessary, but meanwhile I declared the truth for about an hour, when, although there seemed to be little improvement, I fell asleep. In the morning the foot was almost normal, only a slight weakness remaining. Two days later I again turned the foot, though not so badly, but before I had gone a block the pain had yielded, and in an hour all was perfectly well. I have never experienced any further difficulty. A sister was healed at the first treatment of a bowel difficulty of twenty years' standing; also, later, of an incipient lung difficulty and a stubborn cough.

For these many benefits, and for the spiritual light which now illumines our pathway, we are deeply grateful. We are also thankful for the benefits received through the church services and from the various periodicals. I thank God hourly for the life and the loving works of Mrs. Eddy.—*Minna Mathison, Chicago, Ill.*

I TAKE great pleasure in writing a few words of thanks to God for the truth that has come to rescue us from all human suffering. Our little boy, when two years old, was ill with a fever. He had not eaten anything to speak of for three days and his fever was very high. My wife was not a Christian Scientist, but she finally gave her consent to treatment; so a practitioner was called upon, and she gave one absent treatment. In thirty minutes the fever was all gone, when the child asked for something to eat and was perfectly well.

Since that time we have had several proofs of the healing power of Christian Science in our family, and I am most grateful for the truth that makes us free.—*O. D. Zehrung, Beatrice, Neb.*

MANY times before taking up the study of Christian Science, I wished for a basis, a right starting-point, in trying to work out my various problems, yet I never really believed that such a thing existed. I accepted the teaching of the church in which I held membership, so far as it went, but I was not taught anything about the Holy Spirit; or if so, it was to the effect that the Holy Spirit was manifested only for a certain time, place, and people, and that I was not of them. The Bible read differently, however, and I decided to do a little investigating. Many things seemed to present themselves for my consideration at that time, and before long I had read various books setting forth the teachings of different cults, and then a volume by a clergyman which was a great inspiration to me, and made me more anxious to know about the Holy Spirit, which he claimed should heal all our diseases.

I had need of such a physician, for a disease had apparently fastened itself upon me and I could not let it go, nor could any one help me to be free from it. Different physicians called it by various names, but all agreed that it was tubercular, and that it affected my entire system, especially the bowels. Many weeks at a time I lay in bed without even a pillow, and was allowed to take only liquid food.

This went on for two years, when my doctors said that there was no help for me. I then happened to take up a Kansas City paper, saw a Christian Science reading-room mentioned, and wrote immediately for help. That was the beginning of the end, although I was not healed quickly. I was quite sure I had no creed save Christ, but I had it proven to me that I had a creed and not much of the Christ, Truth. I found a working basis, however, in Mrs. Eddy's teaching that God is All, the only creator, and man is His image and likeness. I found that scientific Christianity is the spirit of wisdom, knowledge, and understanding, or the Holy Spirit, and that God, the only cause and creator, is not the author of disease.

I am now free from disease, and am today a healthy, happy, and contented woman. Many things come up to be met, and sometimes I allow them to stay a while, but I am learning more and more every day what it means to "stand porter at the door of thought" (Science and Health, p. 392). I am truly grateful for all this. It is a comfort to realize that God is good, and the author of good only; that Jesus was the Christ, and that he would give us the truth even if it must be at the sacrifice of the human sense of existence. I am so glad that Mrs. Eddy apprehended the truth Jesus taught, and gave it to us in her books in such a way that we can really demonstrate its verity in the face of the ills which seem to separate us from God. I am also glad to have received class instruction in Christian Science, thus becoming better able to help others.—*Cora Lobdell, Kinsley, Kan.*

I HAVE had much help in Christian Science since I was first treated in the summer of 1910. In December, 1911, I had a severe attack of acute lung trouble. I called a practitioner, who treated me for several days, and I began to get better; but my husband, not knowing anything of Christian Science, was greatly worried about me. He called in a doctor, who said that my lungs were in a serious condition. He came every day for a week, during which time I grew worse instead of better. My heart was in a very bad condition from the strong medicine I was taking, and I could not retain any food. The second week I grew so much worse that the family became greatly alarmed, and the doctor said I could not live a week.

I then asked my husband if I could have Christian Science treatment, and he was glad to let me try anything, as the doctor had given me up. He sent for a Christian Scientist, who at once began to treat me. I realized immediately that I was well, and in three days I was up. I was able to eat anything and enjoyed my food. In one week I could go anywhere I wished and was stronger than I had ever been before; in fact, I was perfectly healed.

Soon afterward the doctor stopped me as I was passing his office and asked permission to examine me again. I allowed him to do so, knowing that I was healed. He was greatly surprised at seeing me out so soon, but when he made the examination, he could not tell where the trouble had been or which lung had been affected. When he asked me what I had done, I told him I had been having Christian Science treatment. He said it was wonderful. I enjoyed perfect health for several months, and then I had a slight attack of illness; but by knowing the truth and with some help from the practitioner, it was all overcome.

I am thankful to God, and grateful to Mrs. Eddy, for these proofs of the power of Truth, but far more grateful for a knowledge of the divine Principle, Love, which gives us the assurance that all evil can be overcome, and which helps us to overcome by leading us to a holier life.—*Bessie Williams, Pittsburgh, Pa.*

IT is with a heart full of love to God, and gratitude for the blessings I have received through the teachings of Christian Science, that I write this testimony. It has been proven to me that God is good; that He is Love, and that His truth is indeed our "shield and buckler."

One of my feet was in such bad condition that I could not raise the toes. It pained me so that I could neither read, sleep, nor walk; but I telephoned a practitioner for help at twelve o'clock at night, and in half an hour I was asleep. I slept all night, and when I awoke next morning I could walk, although the foot seemed to be a little sore; but by noon of that day it was well. Some of our neighbors who heard us telephoning, thought I would be hobbling around for days, but I did not even limp.

My son was healed of what seemed to be a very serious attack of pneumonia and bowel trouble at the same time. Both yielded very readily to treatment in Christian Science, but the illness was followed by a number of swellings, the one under his jaw being very bad. At first we thought this ailment was mumps. Nevertheless I wrote to the practitioner and told her about it, and the swelling began to disappear rapidly. My son had had experiences with swellings before this and they had troubled him for several months. He said he was thankful to God, and grateful to Mrs. Eddy for giving us these teachings which enable us to get such help "in time of need." Everybody who saw him thought that he had come out of his trouble very quickly. He has been told since his recovery that some of the people thought it impossible that he could recover.

Words are inadequate to express how thankful I am to God, and how grateful to our dearly beloved Leader, Mrs. Eddy, for bringing this truth within the reach of mankind. My desire is to learn to live it, to practise it, and to tell others about it when they need help. This is a small part of the benefit which has come to me through Christian Science. When I received help for my foot, I also lost a great sense of weariness and fear, so I thank God, and praise His holy name forevermore.—*Annie B. Mitchell, Tribbey, Okla.*

[Translated from the German]

In July, 1912, I was taken ill with what was pronounced a serious condition of the heart, also of the lungs and kidneys. Then, through acquaintances, I heard of Christian Science and its wonderful results, so I applied to a practitioner for treatment, which continued for several weeks. After that I not only felt like a new man, having gotten rid of all my diseases, but I also rejoiced in a measure of understanding which was fast increasing, so that today *Der Herold der Christian Science* and the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, constitute the reading which affords me the greatest interest and makes me feel that I cannot devote too much attention to it. For these blessings, as well as for the overcoming of my erroneous beliefs, and above all for the recognition that God, good, is my "shield and buckler," as the psalmist says, also my source of supply, I am most deeply grateful.

It has also been our privilege to experience the power of divine Truth over error in the case of our two and a half year old boy. In November, 1912, we became aware of symptoms of croup and another more serious throat trouble, whereupon we immediately applied for treatment. On the following day the disease manifested itself in such a violent way that we believed it to have become aggravated, whereas we had to deal with a condition involved in the process of "chemicalization." My wife, not being aware of this fact, was seized with fear and asked me to call in a physician. The latter pronounced the case a very serious one and advised an immediate operation. Before deciding as to this step, I felt that I must turn for help to God, and so telegraphed to the practitioner for information as to what should be done under the circumstances. Straightway the answer came that we need have no fear, and that work was taken up for our child in Christian Science. The result was, that a few hours later our son was able to eat and drink as if nothing had ailed him. God, the almighty and ever-present Physician, had been our helper. It once more became clear to me that it is preposterous to hold disease to be more powerful than God.

I feel that words are inadequate to express my gratitude for all these blessings. I shall strive to prove it by honoring the pledge made by all true Christian Scientists, "We solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure" (Science and Health, p. 497), which our beloved Leader, Mrs. Eddy, enjoins upon every sincere Christian Scientist.—*Karl Heine, Hardegsen, Hannover, Germany.*

I FEEL that I owe it to others to tell what Christian Science has done for me. Most of the time for eight years I was a helpless creature, as I had rheumatism in its worst form. I could not walk without pain, or even raise my hands to my head, and I felt great distress every time I moved. I tried every available material remedy, but all failed.

In 1905 I was asked to go to The Mother Church one cold Wednesday night, and as I was only able to creep along, I rode to the church. When I got there I could not speak above a whisper, but I was healed during the service, while a testimony was being given. I walked home, although it was a ten minutes' ride, feeling as if I had never had rheumatism, and on reaching there a member of my family discovered that I was speaking in a natural voice. The little understanding I have of Christian Science has mastered many other seeming difficulties. Jesus said, "He that believeth on me, the works that I do shall he do also;" and Christian Science is proving the truth of his statement.

In seeking that the divine might overcome the human at every point, as Science and Health teaches, I have proved for myself that the healing work of Christian Science is the same today as it was centuries ago. I was born without finger nails, but by faithful study of Science and Health my nails are now perfect. For the space of two years I had ceased to think of them, when one morning, as I washed my hands, I became conscious of man's true being, and I then discovered that my nails were as perfect as those of a child. I was not surprised; it just seemed natural, because I had learned in Christian Science what it means to be a child of God, and as I reflected the light of Truth, I knew that all was harmonious. I am very grateful for this healing, but more so for the spiritual understanding. Is it any wonder that we love Mrs. Eddy for her faithful obedience to the truth of being? It has enabled her to help the whole world to know that God, good, is the only power. May this encourage some beginner!—*Mary N. Allen, East Greenwich, R. I.*

I CANNOT say that I am a Christian Scientist, as I am a member of another church. I feel, however, that for the sake of others I should bear testimony to what God has done for me through Christian Science treatment. In the early part of 1911 I was taken down with what was called muscular rheumatism. I employed the best medical aid and adhered to material means until the suffering was unbearable, when I sent for a Christian Science practitioner. He arrived when the suffering was intense, and treatment was given at once. To my delight I got relief, which continued until I was at my daily duties as usual.

Later, I took a heavy cold, accompanied by a severe attack of erysipelas in my face, which closed my eyes completely. The suffering was terrible, and I again had Christian Science treatment. That evening, however, my face presented such an appearance that the household became alarmed, and my husband called in a medical doctor, who applied drugs to my face and head. I put in a dreadful night, and when the practitioner came the following morning, the cloths and medicine were discarded, and the doctor was dismissed. The battle between Truth and error lasted a number of days, but finally victory was won on the side of Truth. I was once more free and well.

My health has been good for over a year now, and I have not had a sign of either ailment. I give this testimony with the hope of helping some other sufferer. I am glad that the Word of God can be relied upon for healing, even in this age, as well as for destroying sin. The Bible says, "He sent his word, and healed them." I send this with loving gratitude to God for the means that help to bring the kingdom of heaven on earth.—*Mrs. Frank Darling, Peterboro, Ontario.*

I HAVE been a student of Christian Science for over fifteen years. I did not resort to it for healing, but having read the *Journal* and *Sentinel*, I was satisfied that I had found the truth, and I then purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. The more I study the Lesson-Sermons the more I am impressed with their value. I have realized the benefit of perfect health all the time, and I have great joy likewise.

I had a wonderful demonstration, which I should like to tell to others. When crossing a street in Melbourne lately, a tram-car stopped at the other side of a cross street, and just as I moved over, a motor-car came at a rapid pace from behind the coming tram. I jumped back off the line I was on, and I then saw that there was a tram-car coming past on that line. I was hit by this car and knocked down. There was extreme pain, as if both legs were broken, but I at once declared the truth that God's child cannot suffer. The tram on the other line pulled up within a few feet of me, and thus saved my being run over. I was picked up, a crowd assembled, and a policeman wanted to take me to the hospital, as they thought I was severely injured. While they were taking me to the foot-path, I kept declaring the truth, and within five minutes I walked away without any assistance. My ankle was much swollen, and it was very black for a couple of days; but there was very little pain, and that only for a short time. I had never given my testimony, so I gave it at the next Wednesday evening service in Melbourne, and was thanked by a number of people, as they all deemed my experience a wonderful one; then when I returned home I gave it in the branch church to which I belong.

I have been in Queensland over fifty years and am now nearly seventy-four years old. A couple of days after the accident referred to, I was perfectly well. It was a good demonstration in Christian Science, and I consider it only right to give my testimony, as I am so well known here, having been a member of Parliament ten years. I can ride on horseback as far in a day or a week as I could twenty years ago, and am always well. Nearly all of my family are Christian Scientists, and they are always well and happy.—*William Kellett, Brisbane, Queensland, Australia.*

The testimonies of others have been so great a help and encouragement to me that it seems an imperative duty as well as a great privilege for me to add my own. The physical healing through Christian Science has not been so great a factor in my personal experience, although I am grateful for many most decided and satisfactory results following the declaration of the truth when error seemed to cry out; but I wish to express my appreciation of and gratitude for many loving-kindnesses which have been tendered me by Scientists who were practically strangers, and for many other benefits received through Christian Science. Above all this, however, I am grateful for the fundamental change which has taken place in my mental attitude toward God and my fellow men during a two years' journey from the standpoint of a practising and teaching physician, with no God other than an indefinite idea of the power outside ourselves "which makes for righteousness." From my present standpoint as a Christian Scientist, I have a very lively sense of the living God of infinite power, wisdom, and love, who is not only able and willing, but waiting, to give us all the power and all the wisdom we need to accomplish whatever we have to do.

On this journey, accompanied as it has been by the seeming loss of the regard of professional and social friends, and even of members of my family, because of my adoption of Christian Science, the realization has come that like our Master I can say, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Along the arduous way of demonstrating supply I have learned that divine Love is the only real, eternal substance; so remembering this, we have now and here abundant supply, and there is no fear that it will not be ample tomorrow and next day.

So day by day, as I become better acquainted with God, I find that the only thing in the world worth striving for is the peace that passeth understanding, and it is coming to abide more and more with me as I walk humbly and prayerfully in the Master's footsteps, along the way Mrs. Eddy has shown us. I am most sincerely and deeply grateful to God for Christian Science, with all that this includes,—for our text-book, for the organization, the publications, and the privileges of church-membership.—*Milton H. Baker, M.D., Chicago, Ill.*

VERY soon after coming to live in Florence, Italy, toward the end of 1908, I heard of Christian Science for the first time through a friend who had borrowed a copy of "Science and Health with Key to the Scriptures." She told me of what she read in it, at first more or less scoffingly, and then, gradually, she spoke more seriously. My outlook on life had been very gloomy for years, and the thick cloud of what might be called resigned despair, in which I seemed to be enveloped, prevented me from grasping the message of joy which Christian Science brings; but somehow it was not long before I liked both to read the book and to attend the services. I was supposed to be suffering from an uncommon, incurable disease, which occasioned sudden attacks of great pain. So severe was the pain that it was impossible to keep up, and as soon as I felt an attack approaching, I would return to my rooms as quickly as possible and go straight to bed. Usually it would be several days before I was able to be about again.

Not long after my first acquaintance with Christian Science I felt one of these attacks coming on while on my way to the Wednesday meeting, and although I should have turned back immediately had I been bound for anywhere else, I thought I would see what would be the result if I kept on. I followed the reading very attentively, though it was very much like listening to a language of which I could understand only a word here and there. My willingness to attend the service instead of submitting to the pain, must have made me more responsive to the healing spirit of Truth and Love which pervaded the meeting, for the pain gradually loosened its hold, and vanished completely before the service was over; nor has there been any return of the attacks, though according to medical opinion they were to become more frequent and more severe as time went on. In fact, it had been said that there was nothing before me but great suffering and years of invalidism.

That this terrible future has been removed from me by an understanding of man's unity with God, is but one of the many blessings which have come to me through Christian Science, and I cannot be grateful enough that Mrs. Eddy's discovery and statement of the truth taught and demonstrated by Jesus should have reached me too. I feel that the only way really to give expression to this gratitude is by daily striving to think and live more in accordance with the demands of Truth, in which endeavor, besides the daily study of the Lesson-Sermon, the regular reading of *The Christian Science Journal* and the *Christian Science Sentinel* is of great and valued assistance to me.—*Alice E. Sheppard, Florence, Italy.*

I WILL endeavor to relate a demonstration of healing in Christian Science which has always seemed of great importance to me. Over four years ago I was suffering from what is commonly known as cataract, a growth over the pupil of the eye. It was becoming very difficult for me to see clearly, so I called on a Christian Science practitioner, and after five weeks' treatment the sight was restored to clearness, so that I could read without the aid of glasses. Such a demonstration as this, and especially at the age of seventy-three, is, I believe, a wonderful demonstration of the power of divine Truth, as taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and for this I am most grateful.—*Mrs. Jane Blower, Colorado Springs, Col.*

I AM glad to testify to what Christian Science has done for me. About four years ago I suffered from a very severe throat trouble, and a specialist who treated my case told me that I had tubercular disease, also that my lungs were partly affected as well as my throat. I was treated for a while by this specialist, but got worse. At that time my wife spoke to me of Christian Science, and I went to a practitioner and had my first treatment. I am grateful for the help and spiritual uplift I received at this time, for I had been wandering without a God or any interest in religion for many years. I was healed from this disease in two treatments, and now enjoy the ability to use my voice as much as I please.

Another case of healing through the help of the same practitioner was the demonstration over severe headache of twenty-two years' standing. This trouble had been pronounced incurable by several German doctors, for I had suffered from it since childhood. I am also grateful for the spiritual uplift which came with this healing. I was enabled to receive class instruction two years ago, and to have the privilege of being first reader in a little society here.—*Rudolf H. Rothman, Lebanon, Ohio.*

IT gives me pleasure to testify to the help and healing I received in Christian Science through the loving, patient, and faithful work of a sister-in-law, about three years ago. I was then suffering from great mental depression and nervous exhaustion; but after having tried medical means for some months, I turned to God as my only hope and helper, and was lifted out of this terrible condition of mind and body. I was much benefited by the first treatment, but was not fully relieved of the extreme nervous condition for two or three months.

I am very grateful for the patient work done for me during those dark days, and for the physical healing, but am more joyous over the better understanding of God and His law that I have gained in Christian Science. I have found Him to be the God who forgiveth all our iniquities, who healeth all our diseases. I am trying to show my gratitude by living this truth and growing in the knowledge of Christian Science.—*Rosa Farmer Hawes, Warrenton, Ga.*

I HAVE often wished to give my testimony as to the healing power of Christian Science. In July, 1911, I fell and sustained a severe injury of the ankle. At that time I knew nothing of Christian Science, but my sister had been healed of what is known as gall-stone, so I decided to give it a trial. The second day after I was hurt, I called on a practitioner, and also purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I immediately began to read. After two hours' study of the wonderful truths contained therein, the pain, which to my sense was very severe, had completely vanished, as had also the swelling and the discoloration.

Since that time I have had many demonstrations of the power of Truth. There is hardly a day in which something does not have to be met, but through the study of the Lesson-Sermons, and our other Science literature, this is an easy task. While grateful for the physical healings, I am also deeply thankful for the spiritual help received; and if this testimony will help some lone wanderer who is searching for the light, I shall indeed be glad.—*Mrs. L. F. Pomel, Eureka, Utah.*

WITH the hope that some one may be freed from the dreadful bondage of the tobacco habit, I desire to make public acknowledgment of my healing through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Some eight years ago, while on my way to work at a West Side factory, I became unconscious, falling against a tree and thence to the sidewalk. On being partially revived I was sent home with a prescription in my pocket for epilepsy, but the neighborhood druggist would hardly believe it possible that I was suffering from such a cause and refused to fill the prescription.

Though still in my teens, tobacco had undermined my health so that the falling spells were frequent. My folks said the convulsions were terrible to look at and begged me to stop using tobacco. Finally a conference with the family doctor got me into such a frame of mind that for a year I lived in mortal fear, earnestly trying with all my heart to stop. Any one who has had this habit, or any other, can appreciate the effort involved in trying to overcome it by will-power. This finally gave way, and error again prevailed, resulting in another spell, which occurred while staying at a sister's home in the West, where I had gone for a change. Shortly after returning to Indianapolis, Science and Health was given to me, and before reading very far the chain of habit was broken and fell away, leaving a wonderful sense of relief and peace in its place. There was no vacant space for want of the old habit,—the new understanding had given me an entirely different outlook. At the same time the need of glasses, worn for five years, was overcome. This was three or four years ago.

To show my real gratitude it is my prayer to become daily more worthy of the name Christian Scientist, in deed as well as in word.—*G. W. Behrendt, Indianapolis, Ind.*

THE great truth, called in this age Christian Science, has proved to us that God is not afar off, but near at hand, for we have had many demonstrations of Truth's power as available in all our needs.

Our son was subject to bronchitis every winter. At his last attack, he coughed constantly for two days and complained of pain. He was finally so tired of coughing that at bedtime he asked if he could telephone to a Christian Science practitioner for help. He did so, and was helped immediately. He slept soundly all night, and when he awakened in the morning was entirely well.

In our family Christian Science has also overcome headache, as well as fever and colds, in a very short time. We are thankful to God for the promise that He will heal all our diseases, and also grateful for the broader and happier outlook that Christian Science gives. We grow stronger and better as we gain more understanding of God's love for all and His power to heal all our diseases, even as was proved by Christ Jesus.—*Mrs. and Mr. J. B. Hunter, Beatrice, Neb.*

[Translated from the German]

I WISH to join others in giving thanks for what Christian Science has done for me. My daughter had been afflicted with curvature of the spine since the age of seven, and all the material means which were resorted to, such as massage, orthopedic gymnastics, suspension, etc., including a corset specially made for her, proved of no avail. The trouble grew more pronounced every day.

Two years ago we became acquainted with the teachings of Christian Science, and treatment was taken up for my daughter by a kind practitioner. From that time, all material means were discarded, and when a month later we went to see the physician, he stated that the spine was perfectly straight, though the right side showed a very slight depression. The dressmaker who furnished my daughter with a suit never noticed anything. This wonderful healing makes me feel deeply grateful to God, and most thankful to our noble Leader.—*Pauline Franke, Berlin, Germany.*

FROM a little child of five I sought to know the truth. I used constantly to implore God to make me love Him and serve Him, but not because I was afraid of Him. After years of inquiry and search, going from one religious denomination to another, I found in Christian Science the God I had yearned for all my life, the God who is Love.

I first heard of Christian Science through a friend with whom I lived, for she had been healed by it. Nevertheless, I did not earnestly look into this teaching until two years after her healing. Then I met with an accident, and to mortal sense was seriously hurt, both internally and externally; but being afraid to go to a doctor, the thought came to me that as my friend had been healed, I might be also. I read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, also tried to carry out the instruction given in the chapter on Christian Science Practice, and in one month I was healed. During this time I left off an elastic stocking which I had worn for varicose veins ever since I was seventeen years old. Four years have passed, and I have never had any need to use a support for the leg. Whereas formerly I could not walk even a short distance without pain, now I can walk miles, and I take part in athletics without any discomfort at all. Every trouble, whether physical or mental, during these years, has been met and overcome by Christian Science.

For all this healing I am indeed grateful; but words fail to express my thankfulness for the spiritual understanding which I have gained, so that I can now realize that God is

Love. My childish prayer has at last been answered! All honor and gratitude to the pure, courageous woman who braved the antagonism of the world in order to free us from the bondage of ignorance and sorrow by the rediscovery of the healing truth brought to humanity by Christ Jesus!—*Sarah Ann Bedding, Leeds, Yorkshire, England.*

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NOTICE

Attention is called to the announcement by the publisher of Mrs. Eddy's works of the publication of a pocket edition of the "Church Manual." There have been many requests for an edition that would be convenient for constant reference, and as every member of The Mother Church should be familiar with its rules and by-laws, this special edition of the Manual will doubtless be a welcome addition to the working library of every Christian Scientist.

CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

JOHN V. DITTEMORE, *Clerk*,
105 Falmouth Street, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

RECENTLY, both in pulpit and press, there has been considerable discussion of the actuality of both heaven and hell, and among other opinions expressed was one by a man of great prominence, from which we take the following excerpts:—

> In the present day no educated person believes in a hell. This declaration will no doubt be publicly disapproved by some rather archaic ministers and also by some editors of religious papers.
>
> The fear of a hell has not proved effective to deter men from wrongdoing and heaven has never yet been described in terms very attractive to the average man or woman. Both are indeed unimaginable.
>
> The modern man would hardly feel any appreciable loss of motive power toward good or away from evil if heaven were burned and hell quenched.
>
> The prevailing Christian conceptions of heaven and hell have hardly any more influence with thinking people in the present day than have Olympus and Hades. The modern mind craves an immediate motive or leading, good for today, on this earth.

Another prominent man, taking the other side of the discussion, not only vigorously insists that there is an actual hell, but declares that no one except stubborn skeptics can bring themselves to question its existence. He says among other things:—

> When any man says, "I do not believe in hell," one cannot but feel that an unscientific attitude has been taken, and that whatever evidence may be presented to him is likely to be thrown out of the window.
>
> A challenge is sometimes put in this form: "Do not ask me to believe in hell unless you can tell me where it is." This it is impossible to do. No man living knows further than this, that it seems to be in a direction downward, which, however, may not signify a geographical direction.

But because one cannot tell, is no proof that there is not such a place. No one can tell where heaven is, though we point upward. This lack of knowledge, however, does not settle the question whether or not there is a heaven.

The opinion of many experienced and wise men is that the thought of future reward is still an incentive to the ordinary man and woman, and that the deep-rooted expectation of a merited punishment after death, as in all ages and countries, acts as a wholesome and restraining check upon humanity.

Thus is stated the pro and con of the belief in a material heaven and hell, but without the elaboration of argument which both these gentlemen have given to the subject. The affirmative, needless to say, is taken by an adherent of the theology of many centuries, the negative by one of the leaders of that school of religious teaching which has presented many great names in literature, education, and the physical sciences, but which has been debarred by its opponents, of the right to be considered orthodox. Whether either has looked at the question from the standpoint of the omnipotence, omnipresence, and omniscience of Spirit; the unreality of matter; and the fact that man is the image and likeness of God, and therefore spiritual, is rather to be doubted.

What has been said on this subject by one who has taught from this standpoint, will throw light on the question; we therefore quote from Mrs. Eddy's writings as follows:—

Heaven is spiritual. Heaven is harmony,—infinite, boundless bliss. The dying or the departed enter heaven in proportion to their progress, in proportion to their fitness to partake of the quality and the quantity of heaven. One individual may first awaken from his dream of life in matter with a sense of music; another with that of relief from fear or suffering, and still another with a bitter sense of lost opportunities and remorse. Heaven is the reign of divine Science. Material thought tends to obscure spiritual understanding, to darken the true conception of man's divine Principle, Love, wherein and whereby soul is emancipate and environed with everlasting Life. Our great Teacher hath said: "Behold, the kingdom of God is within you"—within man's spiritual understanding of all the divine modes, means, forms, expression, and manifestation of goodness and happiness.—The First Church of Christ, Scientist, and Miscellany, p. 267.

HEAVEN. Harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul.—Science and Health, p. 587.

I am asked, "Is there a hell?" Yes, there is a hell for all who persist in breaking the golden rule or in disobeying the commandments of God.

Physical science has sometimes argued that the internal fires of our earth will eventually consume this planet. Christian Science shows that hidden unpunished sin is this internal fire,—even the fire of a guilty conscience, waking to a true sense of itself, and burning in torture until the sinner is consumed,—his sins destroyed. This may take millions of cycles, but of the time no man knoweth. The advanced psychist knows that this hell is mental, not material, and that the Christian has no part in it. Only the makers of hell burn in their fire.—The First Church of Christ, Scientist, and Miscellany, p. 160.

My views of a future and eternal punishment take in a poignant present sense of sin and its suffering, punishing itself here and hereafter till the sin is destroyed.—Message for 1901, p. 16.

The present self-inflicted sufferings of mortals from sin, disease, and death should suffice so to awaken the sufferer from the mortal sense of sin and mind in matter as to cause him to return to the Father's house penitent and saved; yea, quickly to return to divine Love, the author and finisher of our faith, who so loves even the repentant prodigal—departed from his better self and struggling to return—as to meet the sad sinner on his way and to welcome him home.—Message for 1901, p. 17.

Hell. Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which "worketh abomination or maketh a lie."—Science and Health, p. 588.

No man can enter heaven, or be able to realize that "the kingdom of God is within" him, through fear; nor can the theology which aims to save mankind through fear of punishment expect to increase in numbers or influence. Christ Jesus did not tell his followers to seek the kingdom of God because of fear of consequences, but to seek the kingdom first, for its own sake, and because it was right to do so. Mrs. Eddy has expressed the same thought on page 322 of Science and Health, where in referring to the drunkard she says: "A man who likes to do wrong—finding pleasure in it and refraining from it only through fear of consequences—is neither a temperate man nor a reliable religionist."

The teachings of Christian Science are that mortals receive here and now the measure of heaven or hell to which their thinking and their actions entitle them; but man in the image and likeness of God is sinless, pure, and holy, and as this is realized, men forsake all false beliefs and come "before the presence of His glory with exceeding joy."

Archibald McLellan.

IN studying the Bible we find many interesting statements regarding the interpretation of life's lessons as wrought out by some of the noted characters of sacred history. In the case of Joseph, and of Daniel as well, their understanding of the Mind that governs the universe and man, enabled them to interpret the night dreams as well as the day dreams of their fellow beings in such a way as to lift thought above the sordid conditions of mortal experience and to bring to the perplexed, whether monarch or serf, a glimpse of man's divinely bestowed possibilities for good. Mrs. Eddy declares that "the divine Principle of the universe must interpret the universe" (Science and Health, p. 272), and this may recall Joseph's words to Pharaoh's servants, "Do not interpretations belong to God?" Again, when he was called before the king to interpret his dream, Joseph said, "It is not in me: God shall give Pharaoh an answer of peace."

We do not always remember that everything which presents itself to our consciousness must be interpreted in some way, and if we are wise we shall wait on God to show us the truth respecting each experience, that we may win our way to harmony. The musician sets himself to interpret the work of the composer, who in turn has essayed to interpret nature as expressed in earth's panorama of beauty and sublimity, or it may be in the aspirations, emotions, and passions of the human mind. In so far as each is able thus to present a lofty ideal, he is doing true service to humanity. In the book of Job we are told of an interpreter, "one among a thousand, to show unto man his uprightness;" or, as we would express it in Christian Science, to show to those who are in darkness, man's likeness to his creator.

In coming back to the story of Joseph, we discover that his power of interpretation did not stop with merely telling Pharaoh the oncoming sequence of events on the material plane. The wonder of the experience was, that because Joseph had lived so close to divine Truth, he reflected the light of intelligence. Although his career had apparently been hopelessly narrowed by what seemed a malignant fate, he was ready, when Truth called, to prove the powerlessness of all save God. Even the king could recognize the reflected power of a man governed by God, and so the affairs of the nation were placed in his hands, to be worked out with superhuman wisdom. All this typifies the work of the Christian Scientist, who is privileged to interpret the riddle of mortal experience in whatever phase it is presented to him, but who cannot of himself do this aright. He must accept without reservation the Master's "meek interpretation of life" and "follow his example," lifting his own thought and that of the one who seeks his aid, far above "the belief and dream of material living" (Science and Health, pp. 54, 14). The one who does this, speaks with authority, as did the Master, as did also Joseph and Daniel and the others who listened for the voice of Truth and obeyed when they heard it.

The interpretation of Scripture is a far deeper question than the translation of revealed truth from one language to another. It is true that the latter calls for knowledge of the right sort, also for honesty, sincerity, and selflessness; but the spiritual interpretation of the Word demands inspiration, which links past and present in the eternal fact of God's allness. Again and again did Jesus ask concerning some well-known Scripture, "Have ye never read?" Then he would repeat the familiar words, giving their spiritual meaning with its application to some problem of the hour. On one occasion, when contending for the deathless life revealed to Moses at the burning bush, he said, "Ye know not the scriptures, neither the power of God." To this he added, "Ye therefore do greatly err." When Christ Jesus essayed to present to humanity the truth which he was daily demonstrating he was well aware that the world of sense would reject it, but at the same time he said that when the Spirit of truth is come he will guide us "into all truth." As this is realized in Christian Science the word is illumined for us, and we at once see how it may be applied to conditions with which the unillumined human sense is unable to cope. This was beautifully illustrated in a recent *Sentinel* article in which the writer told of a remarkable demonstration over what seemed a serious difficulty by reliance upon the promise made to Samuel so long ago,—"I will show thee what thou shalt do." Such experiences prove that as we work out our human problems in steadfast reliance upon divine Truth, the fullest and truest interpretation is reached.

To reach the high moral and spiritual altitude demanded by Christian Science, we must keep the Christ-ideal well in view, and while we should constantly seek higher and more spiritual interpretations of life's lessons, either within the range of our own experience or as found in the Scriptures, we must avoid merely fanciful or speculative theories. If the truth declared by the prophets of old, and not only declared but demonstrated by Christ Jesus, were today pondered and lived, in the power of its divine Principle, there can be no question but that it would revolutionize the world, and, as our Leader says, "bring in the millennium" (Science and Health, p. 34). When we have really made a spiritual idea our own, we are ready to prove its power in the overcoming of sin and disease, thus revealing anew the unbroken harmony of the kingdom of God.

Annie M. Knott.

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IN no way, perhaps, has Christian Science more significantly contributed to the advance of Christian thought than in its institution of a higher apprehension of the meaning of law. With a very large number this word has awakened little more than a rather vague sense of an irresistible order of phenomena. They have identified it far more closely with matter than with mind, but if asked to give its meaning, they would at once find that their concept of it is confused and indefinite. With many others, law has signified simply the all-affecting rule, judgment, or determination of a religious or other governmental authority (and the word is thus used not infrequently by the Old Testament writers), while to practically all men it has meant limitation,—not the basis, but the boundary of freedom.

The author of the nineteenth psalm, however, surely had a far more exalted sense of law when he wrote the remarkable statement that "the law of the Lord is perfect, converting the soul." So also had Isaiah, in his Messianic prophecy, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." In both these instances the recognition of the healing, redemptive nature and activity of Truth, and the identification of the triumph of divine law with the appearing of right sense, opens an entirely new field of thought. The isles are to wait for the coming of law in the fulfilment of the universal Messianic hope, for that appearing of Truth in human consciousness which is the Christ, or Christian Science!

To this higher, more helpful sense of law, Mrs. Eddy constantly lifts the thought of her readers. She tells us that divine law not only uncovers sin, as all standards of measurement disclose false estimates, but that it destroys it, and thus "ends human bondage"; that "Truth, Life, and Love are a law of annihilation to everything unlike themselves" (Science and Health, pp. 227, 243). This scientific apprehension of law as the assertive and corrective activity of good will, or intelligence, working in us for our regeneration, is especially manifest in St. Paul's declaration that "the law of the Spirit of life in Christ Jesus" had made him "free from the law [or dominion] of sin and death." Here divine law is not a mere fixed order of things, an imposition or domination to which, *nolens volens*, men are subject; on the contrary, it is that manifestation of Truth which redeems and saves, and which, when established in consciousness, brings "immortality to light." Thus the unity of Principle and idea, the Science of being, and the philosophy of salvation are revealed.

Rightly understood, divine law would necessarily remove all sense of need or incapacity, because it would remove all sense of separation from God and place the infinite resources at our conscious and immediate disposal. This is illustrated in the mental attitude of mathematicians and physicists. With them law is first of a to-be-discovered order or fundamental relation; but it speedily becomes more, namely, a tried and proven possession, an entirely trustworthy factor of working intelligence, a beneficently controlling element of scientific consciousness. Having been apprehended and demonstrated, it is in them ever after "to will and to do"; it goes to make the man. They have truly sought and found. Light has come, and they have loved it rather than darkness; and this explains how they have been able to write the wonder-books of physical achievement for the advance, the betterment of mankind.

In all this, the Bells, the Wrights, and the Marconis have been exemplifying the words of the Master when he said, "The children of this world are in their generation wiser than the children of light." In the first century, the self-satisfied sense of traditional religious belief did not seek for spiritual truth in the scientific way, and it is not thus seeking for it in this the twentieth century. Self-righteousness has practically incapacitated it to receive or even perceive God's law, the overruling activity of good. In a word, it has not been scientific. One of the most startling facts of the religious status in this age, as in past ages, is this: that Christian men are not ready, or seemingly able, to trust divine law.

Here Christian Science enters its protest, and begins to effect transformation by establishing a worthier habit of thought and a more Christlike procedure. To the physical scientist the knowledge of law means freedom, progress, ever-increasing possession. Identifying himself with it, he is clothed with the mantle of its might, and thus he may become the benefactor of the race. And now Christian Science is thus joining together spiritual law and liberty in human thought. It is instructing and enabling men to rely upon and utilize the spiritual law enunciated by Christ Jesus, with the same confidence and constancy that the physicist relies upon gravitation or chemical affinity, and with the same kind of surely predicted results.

In each and all, the reign of law must come to mean the dominion of the Christ-consciousness. Then Paul's transcendent "Christ in you" will have passed from a wondrous dream of human possibility to a quickening realization, a dynamic actuality. Then to "preach the word; be instant in season, and out of season," will have become the habit of our efficiency; and this is what it means to be a Christian Scientist. It is to live by "the immutable law of God, good" (Science and Health, p. 134). It is to enter into "the liberty of the children of God." It is to be strengthened and inspired by the abiding consciousness of healing power.

John B. Willis.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian

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mighty through God to the pulling down of strong holds"*

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ERROR PROVED UNREAL

SAMUEL GREENWOOD

IN approaching the belief of evil from the standpoint of Christian Science, it might be noted at the beginning that the apparent presence of evil conditions among mankind is not denied. If we look through the lens of human belief, we find on every hand the evidence of sin, crime, misery, disease, poverty, etc., and Christian Scientists do not pretend to close their eyes to this deplorable state of things. On the contrary, the Christian Science movement was organized and is operative today for the express purpose of helping to change this state of things, and to bring about the state of consciousness spoken of in the Scriptures as "the kingdom of heaven." There is no more excuse for misunderstanding the position of Christian Science in this respect than there was in the case of Jesus when he declared evil to be void of all truth and then proceeded to destroy its works.

The disagreement between the teachings of Christian Science and the doctrines held by other Christian denominations is not as to whether evil, so called, is present to human consciousness, but as to its nature and the proper method of dealing with it. Mankind have no choice but to take up this problem, either on the basis that evil is true or that it is false; and this decision will be the keystone to the whole situation and to one's success or failure in grappling with it. The popular systems of theology and medicine, and the religious and reform movements growing out of them, have elected to meet evil on the basis that it is true and real. Christian Science proposes to combat evil on the basis that it is neither true nor real.

It is not claimed that evil has no testimony to offer in its behalf, but that this testimony is not based on the truth, and therefore should not be accepted. Christian Science does not contend that there is no material sense-evidence that something exists besides God, but that, admitting God's infinitude, something besides Him is not possible, therefore such evidence is not to be credited. To be consistent, from the Christian Science point of view, one must abandon his belief that God is omnipotent and omnipresent if he would regard evil as a reality; or on the other hand he must abandon his belief in an existence or power separate from good if he would accept and abide by the statement that God is All. Assuming to hold to both of these positions is like a mariner trying to steer his vessel both north and south at the same time; but is not this the attitude of those who claim to believe in an infinite God and a universally present devil? What reasonable expectation or hope of success could such a course offer in Christian practice any more than it would in seamanship?

Certainly if evil is true, it cannot be overcome on the assumption that it is false; if it is false, it cannot be mastered on the assumption that it is true. How long will mankind halt between these opposite standpoints, or have their efforts nullified in consequence of the attempt to believe and acknowledge the reality of both good and evil? Some self-evident facts in regard to the working out of human salvation are: that the kingdom of God cannot be fully established in a consciousness where evil is given a place; that a perfect knowledge or understanding of God is not possible to one who acknowledges that evil is real; that the peace of the human family cannot be permanently effected while evil remains in human consciousness, and that immortality can be realized only as God is understood to be the only Life and man to be His image and likeness, the manifestation of good only. This leads us to conclude that the appearing of good in individuals and society necessarily involves the disappearing or the overcoming of evil. Hence the importance of understanding what evil is, for until it is correctly conceived of we shall not be able to cope with its baseless claims intelligently and effectively.

The position of Christian Science on this subject is stated in Jesus' words as given in John viii. 44, and which mean, rendered impersonally, that evil is a lie. Had the Christian church through the subsequent centuries adhered to Jesus' definition, and met the demand involved therein to treat evil as a lie, the history of Christianity and of humanity would have been written differently, and the twentieth century would not be called upon to remedy the errors of its predecessors. Because Jesus understood God and man's relation to Him perfectly, he was able to give a correct analysis and definition of evil, and to prove the correctness of his position by actual test. If we would think of God in the same light that he did, it is obviously necessary to think of evil in the same light that he did, for his knowledge of the nature of evil was but the corollary of his knowledge of the nature of good. The churches' departure in doctrine from what the Master so clearly taught as to the falseness of evil, naturally led to a corresponding departure from his practice in casting it out. The admission on the part of Christians that evil is power, and that it occupies a place in truth, results logically in its being permitted to flourish in their midst unrebuked, that is, undenied.

For what purpose, then, was Christianity established among men,—to support the claim of evil's reality, or to deny it; to make something of it, or to make nothing of it? What is our duty as Christians toward that hideous monstrosity, that enemy of all good, which has filled the earth with pain and tears since time began? What shall we do with that which has ever stood for human degradation, which seeks to violate every noble impulse and spiritual aspiration, and whose only tendency is to turn the heart and hand of man against his brother? Should we as Christians fight for or against this abomination, this despoiler of human peace? Shall we better prove our Christian discipleship by leaving evil enthroned in our belief, or by casting it out?

The question, What is evil? can be answered only as one understands the nature of good. It is the truth of the allness of God which reveals the truth concerning evil, namely, its nothingness. Darkness would declare darkness to be real, but light, as its presence is discerned, declares darkness to be nothing. The perfection of good, its all-sufficiency to meet the demands of being, leaves nothing lacking for an opposite sense to supply. A sense of evil declares itself to be real, but this sense disappears, is dissipated into nothingness, as the "Sun of righteousness" dawns upon and brightens human consciousness. We thus see that evil is but a state of error, without foundation or permanence. Obviously, whatever is true must have been true always, while that which is false never was and never can be true. The essentially unchanging nature of truth implies the unchanging nature of error, its supposed opposite; in other words, truth being true from the beginning, error likewise has been false from the beginning, that is, always. Therefore God, or good, being eternally existent, and consequently self-existent, it follows that evil, the contradiction of good, is eternally non-existent, and in its claim to be something is self-destructive.

The attitude which Jesus maintained toward evil is plainly the only one by which the truth of the allness of God may be preserved today in Christian faith. The belief that evil is something of itself, that it is intelligence and power, is in effect a denial of God's omnipotence, omnipresence, and omniscience; and if we discard these essentials of Deity, away goes the foundation of Christianity, and with it the only hope of mankind. In our Saviour's ministry the falseness of evil was made immediately apparent through the destruction of its pretended claims, and human salvation demands that these works be repeated until only good shall characterize human consciousness.

In the light of Christian Science, evil is found to be the false belief that God is not the only Mind, and this belief is the illusion named in Scripture the "carnal mind," defined by St. Paul as "enmity against God." Evil is therefore primarily mental, a state of erroneous thought, carnal or unspiritual mindedness, and has no existence, activity, or manifestation apart from this sense of evil mentality. It is but the argument of evil itself, which insists that God knows it, and hence that it is true. Notwithstanding human theories, it is not conceivable that good, the infinite being and presence of God, should acknowledge or recognize an opposite being, power, and presence, any more than it is conceivable that Life could acknowledge or take part in death, or Truth affiliate with a lie. The reality of good must always declare evil to be a myth, and it cannot be otherwise regarded so long as we believe good to be reality.

What in part prevents the human mind from seeing evil as but its own ignorance of God, or good, is the apparent power of evil to operate through the medium of what are called physical laws, or forces of nature. Viewing existence from a material standpoint, an unseen agency seems to be at work, meting out their fate to mortals regardless of the fitness of things, oblivious of merit or demerit, and fiendishly indifferent to the misery it produces. Famines, pestilences, earthquakes, storms, panics, fire, and flood, send their blight upon the earth and afflict alike the innocent and the guilty.

That these untoward occurrences are in any way related to the mental states of mortals, or that the evils transpiring in human experience are but the outcome of the evil in human thought, is not readily seen and acknowledged, because the connection is not apparent on the surface and is contrary to popular education; but that it is true, Jesus proved by stilling the tempest with no other means than Truth. The same fact was made apparent in what are known as the Egyptian plagues, when the evil forces of mortal mind, in various guises, were rendered harmless to the Israelites and became inoperative at Moses' bidding; and in this case also the only means employed was divine Mind. "The central fact of the Bible," Mrs. Eddy writes, "is the superiority of spiritual over physical power" (Science and Health, p. 131). In demonstration this means the supremacy of divine Mind over the so-called mortal mind, objectified in physical law.

It would seem that the logical course in dealing with this question is to begin with the origin, according to belief, of the human race. As recorded in Genesis, in the allegory of a material creation, the first parents of mortals are represented as beginning the history of mankind on the basis of good only, and infinite wisdom is represented as forbidding the knowledge of aught else. In fact, there was nothing but good, or God and His creation, for man to know; hence the knowledge of aught besides Him could have been presented to this primitive pair only as a supposition, or false suggestion. This supposition, or suggestion, not being denied, eventually takes form as a material or corporeal sense of being, separate from God, Spirit, and multiplying itself into evil minds.

We are further told that this corporeal sense, symbolized in the allegory as a talking serpent (see Science and Health, p. 533), gives the lie to God and declares that the knowledge of good only is not indispensable to life; that a man may know evil, or a sense of life apart from God, and not die. Thus mental suggestion or mesmerism makes its appearance at the outset of this second narrative in Genesis, and Adam and Eve, having become victims thereof, having entered into the illusion of a belief of life and intelligence in matter, which in truth is an unreal sense, are said to have introduced sin, suffering, and death into human consciousness.

In connection with this Mrs. Eddy says (Miscellaneous Writings, p. 332): "A sense of evil is supposed to have spoken, been listened to, and afterward to have formed an evil sense that blinded the eyes of reason, masked with deformity the glories of revelation, and shamed the face of mortals. What was this sense? Error versus Truth: first, a supposition; second, a false belief; third, suffering; fourth, death." The mental origin and operation of evil, as an illusion in human consciousness, is thus tersely set forth. In this deluded sense hate, anger, envy, lust, and kindred passions, come into suppositional activity as human motives; and an earth at the mercy of turbulent and cruel forces is the pictured arena upon which false belief enacts its drama of a man not made in God's likeness. As this serpentine suggestion expanded itself through belief in a sense of time, we see its repetition or continuation in successive generations of mortals swayed by wicked impulses, and leaving a trail of desolation through the ages that might well cause the prophet to cry out, "How long?"

This seeming magnitude and duration of evil is, perhaps, one of the chief difficulties in recognizing it as wholly in mortal thought, and dependent upon belief for its apparent manifestation and power; in other words, that it is a state of mesmerism or delusion. If one could think of this problem entirely in its individual aspect, that is, as if he were in the position of Adam and Eve with no other mortals in the case, it would be readily seen that if he listened to and obeyed only the voice of God, evil would have no reality or history so far as he was concerned. Now, as the error that two and two are five is the same, no greater and no less, whether it is accepted by one person or by a million persons, likewise the claim that there is something besides God is one and the same false suggestion, whether it is accepted and becomes active in the consciousness of one person or of the whole human race.

If the consensus of religious opinion were available, it would no doubt be this: that Adam and Eve had no right, no divine authority, and no reason, to believe the statement of the serpent; that they need not have believed it; and that had they not believed it, the history of mankind as fallen and depraved would never have been recorded. Stated more directly, it would mean that the serpent's statement was a lie, and that this lie constituted and still constitutes the whole of evil. Because Adam and Eve believed the suggestion that there is reality in evil, did not and does not make it true unless it is true; further, if the serpent's insinuation was false, as the Scriptures imply, the evil experiences that followed its acceptance must also be false, that is, they have proceeded from and rest upon a state of false belief.

In this state of erroneous belief, creation does not appear as it is described in the first chapter of Genesis, but on the contrary man is outlined as the likeness of what God is not, and as under the control of laws that are not God's laws. The subject who submits to the mental manipulation named hypnotism, and who in that deluded sense is made to see himself and things as other than they normally are, illustrates the position of each sick and sinning mortal. As Mrs. Eddy states in Science and Health (p. 403), "Mortal existence is a state of self-deception and not the truth of being."

Now, it is reasonable to conclude that if submission to evil was a purely mental process with Adam, it is the same with a mortal today. If he was deceived, so are all mankind. If he believed a lie in accepting evil, so do we. If Truth, God, demanded of the first mortal that he should not know evil, the same demand rests upon every mortal, and he has the same ability to meet it that Adam had. It is declared that man has the moral freedom to choose either good or evil, but to one who acknowledges the allness of God there could be no choice open. If evil were the truth, there would naturally be no choice but to accept it; in which case Adam's conduct could not have resulted in the fall of man, for God would not condemn man for believing and obeying what is true.

In this allegory Adam's transgression was not in accepting that which is true, for God Himself does this, but it was in accepting for truth what is not true, and we repeat his transgression when we likewise accept error for truth. An evil sense of being is not less false because it may be outlined in consciousness as material man, material universe, and material happenings. In the Scriptures human existence is defined as but a dream, an untrue mental vision, therefore it cannot be the real experience of man, the image of God.

In all this the most important question for us to consider today is this: How shall the claim or assertion of evil be treated by Christian believers? Did God expect man in the beginning to deny the suggestion of evil, as indicated in this second narrative, but that we should now treat it as something real? Unless God has required of men that they shall believe in an evil power, why should the church now insist upon such a belief? Is it possible that Jesus dishonored God or infringed upon the rights of man in denouncing evil as a lie? Does Christian Science transgress divine law in declaring good to be the sole reality? Shall we do well to yield to the temptation to believe in evil, as Adam did, in this story, or shall we follow Christ Jesus, the "last Adam," or the spiritual consciousness in which the Adam sense disappears, and deny it altogether?

According to the teaching of many churches, Adam made the greatest mistake of all the ages in believing what the serpent told him, in consenting to know evil in addition to good, and in this they stand on the same platform with Christian Science. All agree that the attitude means that Adam should have denied the tempter, or temptation, and refused to have any knowledge of evil. He should have been faithful to God, or good, and then he would never have known evil. This is surely the gist of prevailing sense respecting the "fall." This being true, why should not the church maintain the same attitude in dealing with the same temptation today? Certainly, if Adam should not have believed evil, we should not. If he should have steadfastly adhered to the allness of God, and denied aught besides Him, we should do the same. How can we separate the two periods and excuse ourselves for doing what we censure Adam for having done? If evil was something to be denied and repudiated in the consciousness of the first mortal, it ought to be denied and repudiated in the consciousness of every mortal. Evidently, according to Scriptural teaching, this must be done before the mortal can be laid off for the immortal.

According to widely accepted religious doctrines, there will always be a devil, and evil will exist and rule a large majority of mankind eternally. In this belief the time could never come when, to continue the allegory, the serpent would be cast out of the garden of Eden and men be allowed to return to a state of purity and innocence; instead, the vile tokens of sin and hell are to be flaunted in the very face of Love throughout all eternity. Do Christians realize that such doctrines would make God's universal kingdom, so long looked for, but an everlasting dream, an unending mockery to human aspiration and hope,—that they would impose upon God the impossibility of ever proving His omnipotence and omnipresence?

Do modern theologians realize what an abject failure such teaching would make of the mission of Christ, who, as St. John writes, "was manifested, that he might destroy the works of the devil"? This apostle had clearer vision than the Christians of later centuries, for he foresaw evil pass into nothingness before the advancing Christ-idea, which vision is being interpreted in Christian Science today, not as referring to a final and spectacular day of judgment, but to the passing out from human consciousness of its sense of evil, all sin, disease, death, and hell, through the understanding and demonstration of divine Science.

The seed of the woman, the offspring of woman's discernment of man's spiritual origin and sonship with God, which took form in human consciousness as "the man Christ Jesus," and woman's discovery in this age of the divine Principle and rule of immortal being, appearing in the impersonal form of Christian Science,—this seed, or spiritual idea, is today bruising the head of the serpent, rebuking a corporeal sense of being, revealing error's nullity, and ushering in the consciousness of "Paradise regained," the spiritual sense of man and creation. Mrs. Eddy has called timely attention to the real status of evil as only a false belief, and to the wisdom and necessity of returning to an honest acknowledgment of the absolute infinity of God. To do this may involve a change of position, and a departure from prevalent theories and practices, but human salvation calls for just such a change of view as this and its consequent change of thought and actual experience.

As mortals emerge from their belief in evil, as they refuse to be identified with or be the instruments of that belief, improved conditions will begin to appear, not only in personal experience but in the so-called physical universe. On page 265 of "The First

Church of Christ, Scientist, and Miscellany," our Leader beautifully refers to this: "The atmosphere of the human mind, when cleansed of self and permeated with divine Love, will reflect this purified subjective state in clearer skies, less thunderbolts, tornadoes, and extremes of heat and cold."

The correct attitude to take toward the temptation to believe in a power apart from God, which rises up or declares itself in each human consciousness, is as important to the individual today as it was when it first presented itself. Mankind's failure rightly to meet this temptation may be seen throughout human history in the continued experiences of sin, suffering, and death. The most vital question affecting the welfare of every human being is, whether he shall treat this temptation or suggestion as the truth or as a lie. This decision cannot be evaded, and is the hinge on which human destiny turns toward good or evil.

Despite one's religious or other training, there are times when his intuition tells him that good is essentially all that is true, no matter what he may outwardly appear to see or feel. There is no one but in his better moments has faith, or at least hope, that good will finally prove stronger than evil, and therefore that he will sometime be conscious only of good. It is but a step from that point, if one is willing to take it, to the conviction that if good will ever be found supreme, it is supreme at this moment; that if God is power at all, He is all-power; that if divinity is true at all, it must be all truth and include all truth.

It is right here, at the point where one must recognize that God is All, or else that He shares His government with an opposing power, that Christian Science takes its impregnable stand. The teaching that evil is something to fear, that it is power and intelligence, leaves men without the means or the inspiration to try to overcome it; whereas the teaching that God is infinite, the only Mind, power, and presence, hence that evil is unreal, establishes human hope on a substantial foundation, and brings the understanding and assurance needed to destroy its claims.

Search how one may, there is no possible successful way by which to correct any error except on the ground of its falsity, and Christians must awake to the fact that sin and disease can be overcome only on the same basis. Evil can never be met while it is believed to be true. When shall all Christendom say Amen to the Scriptural declaration, "The Lord God omnipotent reigneth"?

Christian Science brings the assurance that evil in any of its forms can never be an eternal reality, or even an eternal illusion to any one. Revealed Truth is overturning and will continue to overturn, in human consciousness, whatever is not of God, until nothing shall remain that can delude or disturb mankind. Jesus' uncovering of the nature of evil as but a false belief, marked the beginning of its destruction, and foretold the emancipation of the human mind from its errors, and the ultimate fulfilment of St. John's vision of man's true consciousness as the son of God, wherein shall enter nothing "that defileth, . . . or maketh a lie."

GOODNESS AND MERCY

BLANCHE HERSEY HOGUE

IN a well-loved psalm King David proclaims, "Surely goodness and mercy shall follow me all the days of my life." God, he declares, is his shepherd; therefore, he cannot want. He will be led through green pastures, beside still waters; in the paths of righteousness. Though he walk through the valley of the shadow, God will be with him. In all this, and before his enemies, he will fear no evil, and his cup will brim over with blessings. Then—crowning and unfailing loving-kindness—goodness and mercy will follow him all the days of his life, he will dwell serenely in the house of the Lord forever.

Now it is clear that this active, loving, tender goodness and mercy indicated by David is not of man, but of God; it surely emanates from no lesser source than divine Love. David was not talking about any personal goodness as belonging to man. He spoke rather of God's care for His own, and he told all men that goodness and mercy go with them unhindered at all times, everywhere.

If any one of us thinks his goodness originates within himself, let him discover, if he can, any single good impulse he has ever had which has not lived before him and is not being shared by many around him. Does any one originate kindness or patience or honesty or trust? Have loyalty and faith and truth-telling been born of us? Indeed, the good impulses of human kind are such a universal heritage that each of us knows, when a right motive springs up in his heart, that something outside and above himself has come to him. He knows, too, that any man who will, may open his mental doors to the same heaven-sent good. As well fancy that the sun has origin in the room into which it shines, as to believe that goodness and purity and truth have their source in personality. That we all may understand good, is sufficient evidence that we all inherit good from one common source, God; it proves, also, that it is the one good, ever present and continuous, and possible of reflection by all.

No one doubts that the basic laws of art and mechanics, or of the multiplication table, for instance, have their source outside of every one of us, and are common to all who know them, usable by all who turn to them, present wherever they are held in thought. In like manner, there is one Christian standard for our conduct, embodied in one set of commandments, one loved Sermon on the Mount, one noble summary of the activities of that Love which "never faileth." These things originate in none of us, and they are appreciable alike by all. In just this way the enduring goodness and mercy of God, the great source and outpouring of all that blesses men, follow every human thought to purify it, to heal it, and to right it. We need only to let in the divine idea.

On the other hand, does greed or hatred or envy, fear or grief or distress, belong just to you or to me? Has not every mortal some comprehension of these evil moods, and do we not all meet a common temptation? From the stream of universal human impulse comes the suggestion that these evils are our own, that they have origin in our individual thinking. Indeed, they ask adoption so subtly that until Christian Science rights the thinking of each one of us, we have believed them the spontaneous product of our own thought. Yet again it is clear that because all mortals have at some time been afraid or discouraged or irritated or tired, these things too can be followed back to one root, the one carnal mind which the apostle Paul declared to be "enmity against God."

Now, the teaching of Christian Science first separates good from evil in human thinking in just this way, showing that whatever is spiritually and eternally good must be born of God, and indestructible in divine Mind; and that the real and spiritual man is constantly reflecting this divine Mind in spiritually right thoughts. Then it uncovers all evil thinking, including the whole material sense of manhood, womanhood, and the universe, showing it to be not real Mind, not real man or real manhood, but a counterfeit or reversal of the nature of divine Mind; a reversal of the truth, a claim that evil can overpower good, a declaration that matter can sin or fall sick, an insistence that man is the sport of circumstance and the victim of an evil fate. Christian Science goes even farther than this revelation of good as springing from God, and this disclosure of evil as counterfeiting the works of God, in declaring that whatever is of Him is equipped with power; that whatever counterfeits Him has in reality no power. Thus evil is stripped of its boast and we are placed in a position where we can refuse to give evil any semblance of power.

If all men, therefore, have one common inheritance of divine good, and if all men must defend themselves against the one evil, there is but one problem,—the deliverance of human thought from all belief in evil, all fear of it, all indulgence of it. Not by any means does Christian Science say that evil is not real to mortals; indeed, it shows evil to be the supposed reality of mortal existence. It does declare, however,—and a very different statement it is,—that evil is unreal to God; and it logically shows us that to a godlike thought evil will always be unreal. Men are urged, therefore, to put off their mortality through present spiritual resistance to it, and to replace it with godlike thinking; then evil will, in growing and proportionate adjustment, become unreal to them.

Now in this process the love of evil and the fear of it naturally abate as the activity of good comes more fully into the thinking of men. The belief that sin, calamity, sorrow, and disease can follow us about, is shattered by David's trumpet tone, "Goodness and mercy shall follow me." David was learning through sharp battles with error that it had no more intelligence or life, to him, than he gave it. God had not equipped evil with any power of discernment, consequently it could not even find David, much less follow him. Evil must have perceptive faculties, must know something about somebody, in order to locate him. And if, as Christ Jesus revealed and proved, evil is a destructible, passing negation, and no real or positive part of man or manhood, how can it know enough to find us or have vitality enough to follow us? Truly, it cannot; and only as we admit or foster its false claims to power or truth can it appear to us. If this were not true, there could be no Christian religion, no prospect of salvation, no hope of ever overcoming evil with good.

Constant vigilance that evil does not insinuate itself as good, that it does not tempt us as attractive, that it does not frighten us as powerful,—this is the price of Christian liberty. The glamour and threat and penalty of evil cannot of themselves follow the right thinker; and we can, through that practice of good which results from right thinking, stop following them. So we shall eventually come to know, with David, that goodness and mercy straight from God, active, radiant, all-saving, can find us and follow us, and that nothing else can.

Christian Science teaches us that God is divine Mind; infinite, ever-present Love, Life, Truth. God imparts Himself, His own quality, nature, and law, to spiritual man, His image and likeness. How, then, one may ask, does God's care for man, His spiritual idea, operate to help the fallible mortal in what seem his present perplexities? In just this simple way: when the consciousness that calls itself you or me tires of sin and desires Christianization of its motives, then spiritual understanding, through the teaching of Christian Science, appears, and one by one the material beliefs which bind and hurt us are laid aside for the reflected spiritual thoughts which originate in God and which can only bless us.

To seek and to obey divine goodness and mercy, that is, to see that we ourselves express goodness and mercy to everybody and everything about us, is to become mentally one with goodness and mercy,—and then how can it help following us? To court spiritual thinking, to bring our sense of living and being under the law and action of good, to let God shine in us in godlikeness, is to come into the very mental habitation of His healing mercy and goodness. And all this is an individual responsibility. The mortality which disappoints and torments and sickens and destroys, must fade out of our thinking as thought becomes one with this ever-following goodness and mercy. Then inevitably and spontaneously purified lives, rich and tranquil in growing grace and truth, brim over with the joy and gladness of true Christian healing.

Truly, when we love to dwell in goodness and mercy more than to seek for any human thing, can anything separate us from them? David spoke again of this ever-following divine Love when he declared: "If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." On page 149 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "Remember, thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance."

It is the law, God's law, that he who seeks God will indeed find God's mercy ever following him, and will come sometime to know and to prove that to spiritual consciousness there is no place outside of it. Ever active, ever busy, ever shining goodness and mercy, "the angels of His presence" (Science and Health, p. 174), encamp about us even now,—and welcome mental house guests they should be to every one.

A LEGAL SUBTERFUGE

JUDGE CLIFFORD P. SMITH

NOW that nearly every American legislature has been asked to forbid the practice of Christian Science and has refused, a bill expressly directed against the practice of this religion is seldom introduced. The commonest bill is one usually entitled, "A bill for an act to regulate the practice of medicine." It provides that no one shall practise medicine and surgery in any of its branches without first obtaining a certificate based on a certain course of study, it being the course of study needed for the practice of medicine and surgery. After creating a board to examine applicants and grant or refuse certificates, the bill proceeds to depart from its proclaimed purpose and undertakes to stifle competition. To this end one section of the bill is in the form of a definition of the practice of medicine. As a matter of fact it is a fictitious definition, including what every intelligent man knows is not such practice—if his attention is called to the effect of the language used.

In this legal subterfuge the practice of medicine is defined in terms broad enough to include not only the practice of that system, but the practice of some or all of the other methods which physicians regard as competitive. For example, a bill which actually became a law in one of the United States reads as follows: "Any person who treats or offers to treat diseases of human beings by any system whatsoever is considered to be practising medicine." It is plain that such a definition is a mere trick or artifice. The law which contains it was not designed to regulate the practice of medicine, but to restrict the practice of healing to doctors of medicine. The members of the legislature may not have noticed the full import and effect of their act, but the parties with whom the bill originated undoubtedly did.

In a certain country where the Chinese labor question is an issue, a member of the law-making body introduced the following measure: "Be it enacted, . . . Section 1. It shall be unlawful for any female child under eighteen years of age to conduct or be employed in a laundry. Section 2. For the purpose of this act a Chinaman shall be regarded as a female child under eighteen years of age." This proposed definition of a Chinaman is not more unlike what law should be than are the definitions of medical practice which organized medicine presents to our legislatures; and some of these bills get through the legislatures.

Of course no one expects that Christian Scientists will betake themselves to medical colleges to study a system which they do not intend to practise, and go before a board of medical doctors to ask their official permission to practise Christian Science. That is not the purpose of such a law. Passing without comment the situation of a Christian Scientist at a medical college or before a board of medical examiners, he would have no use for the sort of learning implied by the possession of their certificate or the diploma of a medical college. An ordinary education supplies all the information upon material subjects which is needed for the successful practice of Christian Science. Success in this practice depends not on material knowledge, but on spiritual qualifications gained through labors that far transcend the effort required to win a college diploma. What a student could get at a medical college would not help him to heal the sick as Jesus did. Christian healing is based on the truth of spiritual being; it calls for knowledge of deific law and causation; it depends on the power that is available through the prayer of spiritual understanding; it requires that apprehension of divine Principle which constitutes absolute Science.

The teaching of Christian Science concerning the cause and cure of disease is radically different from the theories represented by a board of medical examiners, and it certainly ought to be different if Christian Science is to succeed where other methods have failed. To compel Christian Scientists to study medicine would involve the absurdity of requiring the practitioners of a system which has cured and can cure malignant cancers, inaccessible tumors, and the like, to study the teachings of a system which has no remedy for such diseases. The gist of such a law as applied to a large percentage of cases would be this: The system which heals cannot operate without the permission of the system which fails.

There is a reason why the state should not allow a man to profess to be a physician or surgeon, and accept employment as such, without having an education appropriate to that profession. Without at least the minimum requirements for that practice, the physician's or surgeon's services are not merely worthless, but dangerous, owing to the use of drugs, surgical instruments, and serums. But there is no good reason why the state should forbid other systems of healing, particularly where it is known that many citizens prefer another method.

One good and sufficient reason why the state should not impose any such restriction upon the people is that they do not need it. Any man of average intelligence is able to distinguish and choose for himself between *materia medica* and Christian Science. Even the paternal government of Germany concedes this and more. "The German law substitutes the principle that the designation as physician or doctor is reserved to those only who have complied with the proper tests of qualification;

without the use of a title indicating professional standing any one may practise medicine." (Freund, Police Power, sec. 495.) This author adds, "It is difficult to see why this policy does not afford all the guarantees to which the public is entitled or which it needs. It has the advantage that it cannot be used for the restriction of competition."

The following observations by the highest court of Kentucky, are weighty and pertinent. "If the act applies to appellant, he can in no case practise his system in this state; for, however well qualified he may be, he cannot be examined for license as a physician, and he could not, without abandoning his practice as an osteopath, obtain a diploma from a medical college. If the statute applies to him, it also applies to trained nurses and to all others of that class who, for compensation, administer to the wants of the sick. The result of such a construction of the statute would be to compel every one, whether willing or unwilling, to employ a registered physician to care for him when he is sick, or to trust himself entirely to gratuitous services, however much he might prefer skilful nursing to medical treatment. It is doubtful if the legislature has the right, under the constitution, thus to restrict the free choice of the citizen in a matter concerning only himself and not the people at large.

"Taking the statute as a whole, we do not think that this was within the legislative intent, or that the act was designed to do more than regulate the practice of medicine by physicians and surgeons. . . . Otherwise this section would be made to include those not provided for in the preceding section, and the effect of the act would be, not to protect the people of this state from the unscientific practice of medicine, but to deny to the sick all ministrations not gratuitous, unless by registered physicians. Thus construed, the act would be for the protection rather of the doctors of the state than of the people." (Nelson *v.* State Board of Health, 22 Ky. Law Rep. 438, 50 L. R. A. 383.)

It was held by the Georgia court of appeals that it would be "absurd" to say that one who practised healing by Christian Science ought to be examined by a medical board. (Bennett *v.* Ware, 4 Ga. App. Reports 293, 61 S. E. Rep. 546.)

The supreme court of North Carolina, in a case which did not present as much unlikeness to medicine and surgery as does Christian Science, held as follows: "If the general assembly shall deem osteopathy a legitimate calling, it may see fit possibly to secure educated and skilled practitioners by requiring an examination and license by learned osteopaths of applicants for license, but certainly the examination would be on subjects appropriate to secure competency therein, and not on an entirely different course of learning, such as that prescribed for applicants to practise medicine and surgery." (State *v.* McKnight, 131 N. C. Reports 717, 59 L. R. A. 187.)

In short, as the same court said in another case,—

"Some M.D.'s doubtless believe that all treatment of disease, except by their own system, is quackery. Is this point to be decided by the M.D.'s themselves through an examining committee of five of their own number, or is the public the tribunal to decide by employing whom each man prefers, whether allopath, homeopath, osteopath, or the defendant? The law says that the M.D.'s may examine and certify whether an applicant is competent to be one of their number, and no one can practise medicine and surgery without it; but they cannot decide for mankind that their own system of healing is now and ever shall be the only correct one, and that all others are to be repressed by the strong arm of the law. . . .

"The public have a right to know that those holding themselves out as members of that ancient and honorable profession are competent and duly licensed as such. The legislature can exert its police power to that end, because it is a profession whose practice requires the highest skill and learning. But there are methods of treatment which do not require much skill and learning, if any. Patients have a right to use such methods if they wish, and the attempt to require an examination of the character above recited for the application of such treatment is not warranted by any legitimate exercise of the police power." (State *v.* Biggs, 133 N. C. Reports 729, 64 L. R. A. 139.)

"The course of study and examination prescribed in our law upon this subject seems to mark it out as a curriculum of the allopaths. It at least suits them in many respects, but its chemistry and *materia medica* are not especially adapted to assist the practice of osteopathy. They make no use of the immense learning contained in these subjects, so highly valued by the regular physician.

"It appears to us that our legislation upon the subject of the practice of medicine has been framed by the allopaths to suit their views of the medical art, and with the laudable desire of excluding from the practice the unskilful and the ignorant; and it was not intended to set up a universal standard of therapeutics, from which none could depart. . . .

"*The world greatly needs and may demand that nothing good or worthy shall be excluded from its use and enjoyment.*" (From the opinion of the supreme court of Mississippi in Hayden *v.* State, 81 Miss. Reports 291, 95 Am. St. Rep. 471.)

[Written for the *Journal*]

LOVE'S GLOWING HEARTH

CHARLES C. SANDELIN

WHEN wintry days seem bleak and cold,
  Yet doth the hearth's enchanting blaze
  Restore the pleasant summer days:
Almost we may the flowers behold.

So, when the earth's repellent blast
  Doth menace thy heart's summer fair,
  Then to Love's dwelling-place repair:
Its warmth e'er-glowing there thou hast.

THE VOICE OF THE SIGN

MARY I. MESECHRE

FROM early childhood the writer has been familiar with the Bible stories, their simple language far outweighing the fascinating romances of the famed "Arabian Nights' Entertainments" and other tales dear to the youthful heart. Among the best-loved was the story of Moses, and as with growth has come greater ability to recognize the lessons in this divinely directed career, interest has increased. Incidents hitherto unnoted have flashed with wondrous meaning, serving to emphasize gratitude for this signal example of fidelity.

The life of Moses naturally divides itself into three parts, each of forty years' duration, typical of his varying stages of consciousness. The first, a period of unconscious growth, briefly outlined in the first fifteen verses of the second chapter of Exodus, with a supplementary reference in the eleventh chapter of Hebrews, is but meagerly described, though the account delineates the single-heartedness and trustworthiness of him for whom was destined the bestowal of so high a trust. Tradition has it that Moses grew to manhood ignorant of his ancestry, being universally regarded as the son of Pharaoh's daughter, and that the revelation of his birth and parentage came to him without warning, during the tests imposed upon him when about to ascend the throne of Egypt. His immediate, unhesitant renunciation of all the wealth, power, and rank to which his training had accustomed him, indicated his strength of character and his heretofore unawakened love of race and kindred. Betrayed by this untried affection into a false step, censured by former associates, and distrusted by his newly found brethren, Moses closed this initial period of his career by a flight into Midian.

Of the second forty years, which may be termed the period of mental and moral development, scant account also is given. We read of his encounter with the daughters of the priest of Midian, his welcome into that household, his marriage and the birth of his son; then silence ensues, broken at length "in process of time" by the death of Egypt's king, and renewed stirring by Israel against their long and bitter bondage. The time foretold for deliverance was at hand, yet no change seemed imminent, nor was there any faintest indication of a deliverer.

To Moses, shepherding the flocks in Midian, came rumors of the new ruler and the increasingly tyrannous enslavement of Israel. Doubtless he too wondered regarding the long-foretold deliverer, perhaps regretfully dreaming of the privilege which might have been his had he not forfeited his opportunity by an ill-advised attempt to avenge the wrongs of a single downtrodden kinsman. All unconscious of his destiny, he knew not that his education in the courts of Egypt, his training in the arts of war, his hardly won knowledge of the customs and religions of the ruling people, and his diplomatic intercourse with emissaries from other nations to that most cosmopolitan court, would in due course be made subservient to the divine purpose.

While he was isolated in the wilderness, his early experience seemed useless, and his forty years as a desert shepherd seemed worse than wasted, with no opportunity for development in any direction. Debarred by his own act from venturing into the haunts of men, he experienced a bondage as keenly disciplinary as that which was so oppressive to his kindred. He thus became fitted through endurance for the arduous tasks of leadership during his final period of commissioned usefulness, upon which he was so soon to enter. His wandering in the desert familiarized him with its resources of food and water, in anticipation of the needs of his people in their later journeyings. His daily contact with its vastness and its silence, his unremitting care for the gentle creatures committed to his trust, taught him to be loving and faithful, and lifted him above the sense of pettiness, above the limiting environs of self, out of "loneliness; doubt; darkness," into "spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (Science and Health, p. 597).

In Science and Health (p. 455) Mrs. Eddy further says: "God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. . . . When He commissions a messenger, it is one who is spiritually near Himself." Out in the remoteness of the desert, at the foot of the mountain of God, responsive to the summons issued through the flaming bramble, Moses received his commission to deliver Israel from the bonds of Egypt. Mindful of his long-forsaken rank, he demurred, but reassured by the promise of God's ever-presence, he asked, for the sake of his people, the name of the one under whose appointment he was to act, and in reply received that awe-inspiring declaration of self-existent being: "I AM THAT I AM."

There followed certain definite instructions as to procedure; then Moses, evidently with a vivid recollection of the unfriendly distrust which had marked his hasty departure from his people, said, "But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee." Seemingly without reference to this tentative appeal for personal credentials of his mission, the question came, "What is that in thine hand?" "A rod," replied Moses; and obeying the ensuing command to "cast it on the ground," it became a serpent before which he fled. Halted by the order, "Put forth thine hand, and take it by the tail," Moses complied, and the dreaded serpent "became a rod in his hand;" and he was then bidden to use this object-lesson of power as convincing proof to Israel that he was commissioned by God.

Without intermission followed the bidding, "Put now thine hand into thy bosom," and before his horrified gaze it was drawn forth leprous. In obedience to the repeated command, the hand, when again drawn from his bosom, was "turned again as his other flesh." He was then told, "And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign." For long these two signs had seemed to mean respectively the Word and the healing, but as further study disclosed that the second sign was never reproduced by Moses, it became evident to the writer that such interpretation was incomplete, and the deeper meanings were sought.

Moses was versed in all the lore of Egypt; the secrets of the magicians held no mysteries for him. The rod which "became a serpent," though at first sufficient to startle him into flight, soon lost its terror, and possibly seemed to him a futile bit of by-play, totally inadequate to its avowed service as a credential of authority. It was, moreover, a familiar thing, common to his daily occupation, and a feeling of contempt for it is conceivable. He had not come to regard the rod as the sign of divine power, which it has long symbolized to God's children of more modern times; hence the necessity for the second sign. In this case, no rod was used, merely the hand of Moses, another symbol of power. Thrust into his bosom at the divine bidding, it was shown to be affected by what was looked upon as the most incurable loathsomeness. Again hidden, in obedience to the simply repeated command, it was drawn forth whole, free from the leprous taint.

The voice of the sign is thunderous with the utterance of omnipotence. The inanimate rod, becoming a live serpent upon contact with the ground, typified the fearful belief in material life and intelligence. The hand which assisted in the transformation of rod to serpent, and *vice versa*, may have betokened the confidence of Moses in his own ability to reproduce this manifestation at will. To awaken Moses from this erroneous belief, unsuspected by himself while unconcealable from the All-seeing, seems to have been the purpose of the latter sign. The first withdrawal of the hidden hand revealed the error, and the banishment of the symptomatic leprosy by the simple return of the hand to the bosom, evidenced the illusory nature of the belief.

Moses has been called the meekest man, and meekness has been defined as "the loss of the love of self." Anything more conducive to meekness than the latter sign cannot well be imagined, for it serves to reveal most convincingly that self-love induced the diseased thought, self-justification produced its manifestation, while obedience, which is the activity of meekness, reduced it to unquestionable nullity, at once restoring to Moses the consciousness of uninterrupted wholeness, and interpreting for him the voice of the sign.

In varying degree has not this experience been duplicated ofttimes? Has not some demonstration failed to impress because of familiar, even homely, qualities included therein, thus inducing a supercilious mental attitude not untinged with contempt? And is it not possible to recall some succeeding occurrence that brought sudden and overwhelming recognition of the leprous flaw in past and present thought-processes, revealing the futility of any endeavor to conceal from the atoning divine intelligence our attempted though unsuspected self-deception and its resultant ingratitude and barrenness? Have we so far heeded the reclaiming summons, so aroused ourselves from our teemless dreaming, as to welcome and improve the opportunity to obey the repeated injunction of wisdom, and thus in meek acknowledgment of miscomputation reverse our faulty steps, to find ourselves free and whole in accord with Him with whom is no misreckoned estimate, nor any degree of variation? Then unto us has sounded the cogent voice of the sign.

It is a great privilege to be divinely accredited to leadership, to be entrusted with the emblem of power and ability to use it by "rightly dividing the word of truth," before whose liberating advance the inanimate is quickened and the fearful and wavering made strong and steadfast. It is a far more wonderful gift to be so taught of God that one's inmost thoughts are bared to one's own sight, and so purified that no seed of self-love can ever again find lodgment. Both privilege and gift were the portion of Moses, and who can doubt that his unswerving fidelity was stimulated by the divine bestowal, and that his exemplary meekness was his constant response to the voice of the sign?

To each believing heart in this age is entrusted the emblematic rod, God's potent word, in attestation of one's divine commission to free the world from its self-imposed and self-continued bondage. Not always is this sign accorded recognition, by reason of the claims of modern materialists to produce equal results by less transcendental methods; and here again we may profit by the example of Moses. Undaunted by the seeming success of those who claimed to reproduce by their enchantments the effects wrought by divine power, Moses steadfastly obeyed each successive command. The "latter sign" seems to have banished from his consciousness every vestige of belief in any power opposed to God, and enabled him to maintain unshaken poise as he moved among the distrustful and doubting populace and repeatedly faced the sneering sorcerers. To them, mindful of his early training, he was a more than ordinarily skilful producer of the illusions commonly employed to strengthen the hold of the priesthood upon princes and people alike. But the flame from the desert bush had purged Moses from all illusive desire for place and power, and before the majestic calmness of a life so manifestly devoid of selfish ambition the magicians at length shrank away, baffled and beaten.

"If they will not believe thee, neither hearken to the voice of the first sign,"—if personal effort and the demonstration of the word of God are alike rejected,—"they will believe the voice of the latter sign,"—the unassailable testimony of a life so selfless, so Love-controlled, that its unconscious influence dispels doubt and compels conviction of the truth. Perhaps no better epitome of the mission of one who has heard and heeded the divine voice can be given than is stated by our revered Leader on page 428 of Science and Health: "To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep away the false and give place to the true."

"CHILDREN OF LIGHT"

REUBEN POGSON

THE crowd grows in numbers as the time draws near for the hospital gates to be opened. The midday sun is lighting up this and other streets of the great city. Garments that passed muster in the dulness, seem suddenly stricken with age and present a hard-worn appearance in the sunshine. It is by no means a narrow street, in fact it is rather broader than some, but, sadly enough, leads to what is termed in the great metropolis the "Bridge of Sighs." Many in the weary crowd turn their backs to the sun. Perhaps this is hardly the correct way of describing their action; it would be more accurate to say that they turned their pained eyes away from its brightness, for these are they that turn away from the light, not because their deeds are evil, but because evil is condemning them all more or less to walk in darkness.

Patiently these people wait, and when the gate is opened they sit, hour after hour, until their turn comes to be examined. Some are resigned, because they wrongly believe it is God's will that they should walk in darkness, and many who contrast these conditions with their childhood's lesson that "God is love," are now steeped in bitter skepticism.

One is apt to wonder what would eventuate if these crowds that spend so many weary hours seeking material vision, would bestow similar effort, time, and patience on the gaining of spiritual perception. What is this spiritual perception? they might ask. The question has been answered in many ways, but the reply in its final analysis, if it came from those unacquainted with Christian Science, would be summed up as blind faith. Oh, the tragical mockery of it! Was it blind faith that restored the sight of the son of Timæus outside the city of Jericho, or was it Jesus' spiritual perception of the divine Principle of all reality? The teaching of Christian Science makes clear to all who reason rationally, that the latter is the right explanation.

Spiritual perception is sight; there is really no other, for even to the physicist matter never sees, and that which material sense calls sight is but a dwarfed and imperfect symbol of a spiritual faculty. Mrs. Eddy plainly shows that sight is a quality of Mind, not an organization of forms of matter. Even physical scientists are declaring that the world, as the material eye sees it, is an optical illusion, and that to see the fruit we must look beyond the illusion. Manifestly material vision sees not absolute reality, and therefore it is not really sight. Spiritual perception is the recognition or apprehension of ultimate truth.

Of the materially seeing Jesus said, "Having eyes, see ye not?" but of the pure in heart, the spiritually-minded, he said, "They shall see God." This perception is humanity's great need, the spiritual sight before which the merely relative as well as the counterfeit and deflected illusions of material sense disappear. To be pure in heart! Why, we all desire to be that. The drunken, satiated with and suffering from their drink; the sensual, trembling because of the strength depletion of debauchery; the sinning, fearful of detection, men and women of high life and low life,—all cry out, though faintly perhaps, O that I were once more pure in heart! Really the desire is to see God, and purity is the condition of such seeing.

Spiritual perception is what humanity is unconsciously demanding; this crowd outside the hospital gate typifies mankind seeking the truth, striving to "see God." Is bitter skepticism "the be-all and the end-all" of philosophic reasoning? Is the cry, How long, O Lord, how long? never to be answered, and will He always tarry? No, humanity is not denied; "the longing to be good and true" is bringing the light again. Philosophic doubt and vitriolic skepticism must pass away, for God has visited His people; divine Love has come to open the blind eyes, to be a light unto them that walk in darkness.

The crowd wait patiently at the hospital because they desire something; they wait meekly because sight can be gained only in this way, as they believe; they bear with the official impatience; they bear all things because they must see—it is their one hope, their very life! To those satisfied with defective vision or blindness, the offer of sight inspires no enthusiasm and generates no effort. So, also, to those satisfied with material sense-perception the offer of spiritual apprehension inspires no enthusiasm and generates no effort. The slave, unconscious of his slavery, makes no effort for freedom. Human sense is wont to say that material sight is the urgent need; spiritual perception can wait.

Christian Science declares that spiritual perception is the immediate necessity; physical sight will follow until no longer required. Where is the link, says human sense, between spiritual perception and material vision, that the latter should follow the former? Even Christians ask this question, and yet Jesus said, "All these things shall be added" if the kingdom of God is sought first. Why should Christians raise such a question? Does not the seer of Patmos say that "the Word was made flesh," spiritual truth made operative in what men call the physical universe?

All difficulties regarding the great fixed gulf between sick, suffering flesh and spiritual truth gradually disappear in proportion as it is seen that matter is not the indestructible stuff which we have thought it to be, but is, as Mrs. Eddy teaches, a subjective condition of what Paul terms the "carnal mind," and what in Science is designated as "mortal mind." It is quite easy to see that a mental illusion can be destroyed by knowing the truth about the illusion. A material sense of sight is merely a subjective condition of mortal mind, though matter, including the material eye, seems objective to mortal mind; but as mortal mind is replaced with spiritual sense the subjective condition must necessarily be altered. Christian Science is therefore right in its declaration that spiritual perception is the one immediate necessity.

Where, then, is the truth to be found? How is it to be gained? The seeker after it will no doubt examine the many systems of religion and philosophy which claim to reveal the absolute truth. The distinctive feature of Christian Science is that it claims to be provable. The student of this Science can demonstrate every advance step of the knowledge which he has gained. This demonstrability of the truth was enunciated and exemplified by Christ Jesus, for he said, "Ye shall know the truth, and the truth shall make you free."

Christendom has hidden the standard of test, and so we have all sorts and kinds of what is termed Christianity. In the reestablishment of Christian healing, Mrs. Eddy has reintroduced the standard of test, and the honest seeker has before him a clear explication of spiritual truth, a distinct enunciation of its rules for demonstration, and a key to unlock the treasures of the Scriptures. Spiritual truth must be spiritually discerned; but how, says the seeker, am I to know that I possess spiritual discernment? The answer is in one word, Try. If honest, you will soon learn the great truth that "God is no respecter of persons." Patience, meekness, and continued effort are required, but this is no more than the crowd at the hospital exercise daily, for temporal relief.

Spiritual perception does not call for a brain-struggle process, and no weariness attends its exercise, nor is it an irksome task, but a joy-giving activity. The Christian Science student needs to know that his work is joy-giving, for error would assail him as he descends the mount of transfiguration into the valley of patient demonstration; it would rob him of his heavenly vision and leave him dispirited and mentally distressed. Spiritual perception not only perceives the uplifting truth about God and man, but it realizes that our joy cannot be taken from us. As Christian Scientists we need also to remember that there are many like the crowd at the gate of the hospital, the wide world over, and the "greater works" referred to by Jesus yet remain to be done.

At this point in the history of the Christian Science movement we need to see the menace to our cause of "silken dalliance" in the tents of ease and material joustings. Spiritual perception may have given us a glimpse of the reality, so that we have a more harmonious sense of body and environment; but we need to watch whether we are using such betterment in the service of God and our fellow men, or whether we are satisfied with having our names on the roll of church-membership. Spiritual perception reveals right here and now a better world free from sin and disease; its flowers are more beautiful, its birds sing more sweetly, man reflecting God is happier and holier, and God is nearer, dearer,—yes, is "altogether lovely."

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Why dost thou halt? The victory is won,
  For Love divine gives more than thou canst ask.
Thou hast thy Father's arm to lean upon;
  It will not fail thee. Forward! To thy task!

Margaret Belle Houston.

"EVERY KNEE SHALL BOW"

RICHARD D. HAMILTON

THE Christian world is agreed, that of all the past has bequeathed to the present, and of all the present is privileged to bestow upon the future, the Bible is preeminent, holding, as it ever has and does, priceless blessings for the generations of mankind following each other adown the ages,—a veritable storehouse of the most vital truths touching their well-being.

While it might be difficult, in view of the differing degrees of progress from sense to Soul, to say which of the mighty statements of truth in the Bible is most pregnant with immediate helpfulness to the individual, yet there is one which, in its rebuke to mortal procrastination, in its sharp reproof to the persistence of error, speaks to one and all when it says, in the prophetic words of Isaiah, "Unto me every knee shall bow." Here is announced with majestic presence, as it were, the deific prerogative of the Supreme Ruler of the universe, and with sufficient emphasis, it would seem, to make plain the futility of longer deferring the turning of one's steps Godward, the folly of further postponing the conquest of everything unlike God, good, if we would escape present and future punishment for sin. If every knee must, sooner or later, bow before the universal sovereignty of God, before the universality and permanence of good; if God has this absolute claim of allegiance upon us, which no one can really doubt,—then it is both a present and continuing claim, nothing less than a law of our being, escape from which, or from the penalty, here and now, of its evasion, is obviously impossible.

Yet, in the face of the certainty of error's chastisement, mortals but slowly give up its beaten path, and tardily respond to the demand of Truth's all-presence and sovereignty. Defer it, however, as we may, postponement will never alter the fact that the one way of escape from sin's distressful conditions is in bowing the knee of transgression and coming under the rule of Him "whose right it is" to reign; in coming under God's government, the reign of good.

The trend in the wrong direction—mortal man's earthward gravitation—is so strong, as the result of continued submission to error's enslavement, that too often it is only when some great emergency confronts us that we are willing to bow the knee and "surrender to God" (Miscellaneous Writings, p. 15). An incident in the writer's own experience illustrates this, and also emphasizes the fact that God is an ever-available refuge. As I thought, a man had greatly humiliated me, and I had been carrying the hurt as a heavy burden, for I was not able to see how we could ever become reconciled to each other. The injury seemed so great that our friendship, which had been very close, appeared to be at an end. It seemed too large a problem by far for me to work out upon my own initiative.

One day, however, while this matter was still pressing upon me, I was taken with an acute physical trouble with which I had suffered much in previous years, but which had never given me greater distress than at this particular time. The pain, in belief, became so intense that it seemed humanly impossible for me to avoid resorting to a drug which, before I had learned of Christian Science, had given me some relief. I was distressed to think that I would have to turn again to materiality, but finally I had to ask a member of my household for this medicine. No one in the family but myself was interested in Christian Science.

While I was waiting for this material remedy to be prepared, still greatly regretting that I had to resort to it, it occurred to me that the pain would surely be subdued if, by any means, I could lift my thought and find my place in the divine Mind. This gave me hope, and I tried to think how I might turn to God sufficiently to meet such a need, the pain being, to sense, excruciating. Then I thought that to overcome the seemingly dreadful injury that had been done me would offer the means of escape; that if I could, on my own initiative, forgive the one who had so grievously humiliated me, it would be such a radical turning away from self to God as to bring me into harmony and relieve the pain.

As is too often the case with mortals, I looked to God at the time of "man's extremity," for what I then did I might have done much sooner; but it proved to be "God's opportunity." As I began to think kindly of the one who had seemingly so greatly injured me, I found it much easier to do so than I had thought possible. As I continued to bring this one into my thought more and more lovingly, I found the sense of humiliation greatly lessening, and soon I was able to banish all feeling of injury and to give him his old place in my affection. Need I tell it? By the time the material remedy was prepared there was no need of it. I had let in Love's reflection, and the physical distress had given way before it. Divine Love had met my human need.

The relief was astonishing, and it gave me a sense of God's nearness and availability such as I had not known before. Very soon after this there was a perfect reconciliation with my friend. I had found the door to his heart, and I entered it, through the Christ, or divine concept of my fellow man, and since then there has never come a note of discord between us. This may recall Jesus' emphatic declaration as found in the eleventh chapter of Mark, where he explains the scientific requirement in effectual prayer, namely, "When ye stand praying, forgive, if ye have aught against any: . . . But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Unfortunately for human experience, mortals often encounter error in very subtle forms, one of which is the self-deception of thinking they have bowed the knee, when in fact they have not really done so. They become polite, perhaps, to those with whom they have had some difference, and congratulate themselves that they have mastered the error which separated them, when in truth the old *status quo* has not been fully restored, as the old-time cordiality is lacking. Meanwhile, they fail to note the limiting effect upon their realization of good which this lack of a full reconciliation is having, and are unaware that they may thus be, in effect, shortening the arm of God at some critical moment of human experience—one's own, or that of another—by having themselves lengthened the distance, as mortals, from the divine all-presence.

Friends have been known to grow apart in this way, the original trouble being well-nigh forgotten, and each becoming self-deceived into thinking that there remained no difference between them. They became blind to the truth that they were no longer friends in the true sense, the fact that their close association had lapsed giving them, strangely enough, no hint of the subtle error which was handling them and keeping them apart. I once had a difference with a man, but it was followed by an apparent reconciliation, and I was always thereafter courteous to him when we met. One day, however, while working for myself mentally, under stress of physical need, I boarded a street-car, and found myself sitting at a distance from him. Suddenly the thought came to me, Why are you never found sitting near that man? There and then I realized how I had been deceiving myself. Pushed by the truth, "divinely driven" (Science and Health, p. 152), I had to admit the need of a deeper and fuller reconciliation, and I resolved to be truly at peace with him. It was not so convenient then to take a seat by him as when I boarded the car, but mentally I moved up close to him, put my arm about his shoulders, and felt him to be indeed my brother. It was a very sweet experience, and greatly to my surprise, when I stepped from the car the physical trouble with which I had been battling, had utterly vanished. How could it have been otherwise, after thus bowing the mortal sense before the all-presence of God? I am happy to state that the relation between us grew more intimate from that time on, until one of the pleasantest of friendships was formed and still continues.

It is well to bear in mind that a reconciliation is not complete till the former relation in its most cordial aspect has been completely restored, and that any lack of harmony on our part must inevitably cripple us in the realization of good, in the ratio that our thought, which should ever be the channel for Love, has become clogged with unforgiveness. We may deceive ourselves, but we will never be able to deceive divine justice and escape punishment so long as we in any measure allow error to usurp the place of truth in our concept of our fellow beings.

Some may perhaps have wondered at their failure to realize good for themselves or for others in an emergency, or at some slow case of healing, when the reason might, upon close examination of thought, have been found in neglect to bow the knee as to some sin of commission or of omission. It should not be difficult to see the unwisdom of deferring one's approach to God by means of the bended knee of repentance and reformation, for certainly it should be plain that the error in our problem must be corrected before a right result can ever be obtained. The error in the human problem, as is made plain in the allegory of Genesis, is the eating "of the tree of the knowledge of [both] good and evil," since all that was made by God, the only creator, was, and forever is, good. It is obvious also that the correction of this error lies in turning ourselves about mentally, so that we shall be ready "to eat of the tree of life, which is in the midst of the paradise of God." Thus shall we bend the knee of stubborn human sense to the allness of God, good, acknowledging, with no reservation whatever, His all-presence, unchanging goodness, and saving power.

OVERCOMING THE WORLD

ERNEST C. MOSES

WHEN nearing the close of that wonderful address to the eleven disciples delivered after the last supper and just before his trial and crucifixion, the Master told them that the object of his admonitions was to give them peace. Then he added these encouraging words: "In the world ye have tribulation: but be of good cheer; I have overcome the world" (Rev. Ver.). John alone of the twelve close students of Jesus recorded this inspiring address delivered in the shadow of Gethsemane; and it was also the beloved disciple who recorded in the "Revelation of Jesus Christ" the correlative promise of the Master: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The true spiritual meaning of these statements is surely of great importance to all Christian believers. What is the significance of this declaration, "I have overcome"? What does it mean to Christians today to overcome the world? To these inquiries Christian Science offers stimulating and satisfactory answers. The Bible presents no record to show that the Master overcame a material world in the common acceptation of the word, for he never entered any contests to bring such a world into subjection to his authority.

Jesus lived all his brief span of earthly experience in one little country about four hundred English miles in length and not over one hundred in width. Aside from the visit to Egypt when Joseph and Mary took the young child away from Bethlehem to escape the murderous edict of Herod, so far as we can gather from the Scriptures, Jesus traveled in no direction more than one hundred miles. He whose "kingdom is not of this world" never made any effort at political or intellectual conquest. Material sense expressed in matter, sin, sickness, and death, existed as a false claim before Jesus appeared among men; it has continued to exist, as such, since his disappearance. He did not need to circumnavigate the globe to do his own individual work of overcoming, and neither do his followers.

According to those who were witnesses of the Master's mighty works, and who recorded them in the New Testament, and according to Christian Science, which is in perfect accord with the spiritual meanings of the apostolic records, Jesus completely overcame, not a material world, but the material sense-testimony which falsely claims that there is material substance and intelligence manifest as a power apart from God. This false sense never became the sense of Jesus: he was always its master, never its servant. Through an unerring spiritual understanding of God and His universe, including man, the great first Christian overcame the wrong sense of creation as being material and supported and governed by material laws, and left to us the precious legacy of his teachings and example. Not, however, until Christian Science was revealed to humanity through Mrs. Eddy, was the nature of this false sense uncovered. Then the true spiritual method of overcoming which the Master employed, was perceived and demonstrated; and through this teaching, earnest endeavor can surely subdue and destroy every false concept of being.

It is of the highest importance that students of Christian Science should realize the fact that the human struggle is not with matter or flesh, but rather with that false sense which is known in Christian Science as "mortal mind," or the carnal mind of mortals, and which asserts that matter exists as a God-created reality. The conflict is entirely mental, not physical, for, as St. Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," all of which are mental qualities or conditions. As our Leader has so often and so insistently declared, the totality of sinful material sense must be seen for what it is before its illusions can be corrected. As material sense is but a falsely personified condition of evil or sin, all mortals need to know how to master its false claims, and this can never be accomplished by ignoring its pretenses. This Mrs. Eddy thoroughly explains in her "First Address in The Mother Church," page 108 of "Miscellaneous Writings."

We may have been led to think of Paul's allusion to "spiritual wickedness" as referring to the doings and characteristics of people who with discredit occupy high places in ecclesiastical or political affairs, but he doubtless had in mind all the evil thinking and doing of men and women of influence, the unspiritual intellectualism, the materialism and worldliness, with "every high thing that exalteth itself against the knowledge of God."

The warfare which brings about righteous overcoming is explained by Mrs. Eddy on page 288 of Science and Health, where she says: "This warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love. . . . When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign." In Christian Science we are shown how Christ, or Truth, delivers us from "this present evil world, according to the will of God and our Father: to whom be glory for ever and ever."

NATURE AND OBJECT OF DEMONSTRATION

MABEL S. THOMSON

THE word "demonstration" is perhaps more frequently used by Christian Scientists than any other, and sometimes, it must be assumed, without any very clear understanding of its meaning. In no other one thing has our Leader been more insistent, both by precept and example, than in the accurate use of words, realizing, no doubt, that inaccuracy implies lack of true understanding, and that such lack in its turn will probably result in a misapprehension, or possibly in a misuse of that quality or function which the word is meant to express.

The verb "to demonstrate" means to bring into manifestation. For instance, a chemist in his experimental work demonstrates, or brings into manifestation, the action and reaction of certain gases or chemicals upon each other, the result being a demonstration of certain basic laws of chemical actions and properties. To be strictly accurate, it would not be right to speak of the chemist's results as demonstrations merely; they are in demonstration of what are commonly called chemical laws.

It may be said in the same way that a mathematician demonstrates the result of mathematical laws and rules, but the problem when it is worked out is not in itself a demonstration, or rather, this is not a correct definition, for the solution of the problem really brings into ocular demonstration the action of certain underlying mathematical laws. Thus, also, to heal disease, or to overcome sin or fear through Christian Science, is to bring into ocular demonstration the action of that divine law which operates unseen to the so-called physical senses. It is not strictly accurate to speak of the result as a demonstration merely, as is the common custom among Christian Scientists. It is a demonstration of the unseen spiritual law and power. This is in accord with Mrs. Eddy's statement (Rudimental Divine Science, p. 6): "The Science of Mind-healing is best understood in practical demonstration. The proof of what you apprehend, in the simplest definite and absolute form of healing, can alone answer this question of how much you understand of Christian Science Mind-healing . . . the simplest case, healed in Science, is as demonstrably scientific, in a small degree, as the most difficult case so treated."

To some this may seem to be merely a hair-splitting "distinction without a difference." When we consider, however, under what a strong light of intelligent criticism Christian Scientists work today, and how many people of highly trained capacity in different lines of intellectual and scientific work and research are turning toward Christian Science, with perhaps a faint hope that in it they may find the solution of many baffling problems, we cannot fail to see how necessary it is that they should find among Christian Scientists the same exactness, accuracy, and above all, moderation in statement, to which they are rightly accustomed in their own work.

A Christian Scientist can be accurate in his use of words, and especially of this word demonstration, without any fear of becoming pedantic or priggish, for if he really understands the meaning, he will as a rule so frame his speech that the right impression is conveyed by a very simple form of language. For instance, it is now much less common at a testimony meeting to hear such a phrase as "I had a demonstration over a severe claim," because the majority of Christian Scientists have learned that these terms are not understood by strangers; therefore it is more usual to hear a person say, "I had an experience in the overcoming of a physical trouble," or something of that kind, which is not only intelligible but far more accurate in statement.

We thus come to the question, If such is the nature of demonstration, what is its object? Here again there seems to be a tendency of the human mind which confuses the Christian Science practitioner, for we not infrequently hear such statements as "Christian Scientists should demonstrate worldly prosperity" or "harmonious surroundings" or "material advantages" of this or that nature. This misapprehension of the true object of demonstration seems to reappear persistently under different phases, and at one time it was not uncommon to find honest students who had made up their minds that a certain thing was right for them to have, or to be or to do, and therefore they set to work to demonstrate it. Such a course, if persisted in, would inevitably lead to an obliteration of that fine yet decided line which separates Christian Science from all material mental methods. In the *Sentinel* of Oct. 8, 1904, will be found an article dealing with this subject, in which this sentence appears: "Thus it is seen that the useful term demonstration, as employed in Science, is a sacred word, and that it is not to be trailed in the dust by making it a byword to credit experiences which are often but the forced result of some wilful desire."

The true object of demonstration in Christian Science is seen at once, if the student will keep before him the exact meaning of the word. To demonstrate is to bring into manifestation the operation of divine law and causation, unseen before by the physical senses, so that where there seemed to be discord of mind or body or circumstance, there may appear the harmonious effects of law, of good. The Scripture says, "The Word was made flesh, . . . and we beheld his glory."

In healing sickness the Christian Scientist does nothing but bring into manifestation the fact that man is forever a spiritual being, the image of God, and the operation of this truth in consciousness dispels the fear which previously held sway, so that a better belief about man appears even to the senses. Thus it is with all the varied activities of Christian Science; they have no other objective than this: to bring consciously into human experience the working of that irresistible law which, according to Scripture, will "overturn, overturn, overturn, . . . until he come whose right it is." In Science and Health (p. 372) Mrs. Eddy gives us the assurance that "when man demonstrates Christian Science absolutely, he will be perfect."

UNCHANGING LOVE

WILLARD JOSEPH WELCH

ACCORDING to material belief, man is in bondage to matter. Health is compassed by disease, strength by weakness, thought by the gray matter called brain, and life itself by death. The water we drink, the food we eat, the air we breathe, the care bestowed on the physical body, make or mar the man. All things physical are first, and the ability to progress is dependent upon the condition of "flesh and blood." Only when these are normal, which requires on our part careful obedience to so-called physical law, can we associate with others without danger to them or to ourselves.

From such belief it logically follows that everything is material, to be measured in material terms, and its worth computed in dollars and cents, even to human life. By reference to the latest table of averages, a human life, called a man, is valued at five thousand dollars. Continuing this reasoning to its legitimate conclusion, the question of the conservation of human life resolves itself into one of mere money, and its proper expenditure in the enforcement of obedience to material law, to the end that millions of dollars may be saved. In this argument, sentiment is sacrificed to what are called the hard, cold facts of existence. But if this be true, how are we to "distinguish between humanity and the brute, or determine when man is really *man* and has progressed farther than his animal progenitors"? (Science and Health, p. 173.)

The wisest teacher of all time asked, "What shall it profit a man, if he shall gain the whole world and lose his own soul [spiritual sense]?" This question should lift thought out of the rut of materialism, untangle its wings from the meshes of speculative theory, and set it free to grasp the realities of being. Were it not for these encumbrances, thought would advance to a higher view-point, from which to see that spiritual sense is the guide out of the underbrush of materiality into the understanding of redeeming truth, and learn that there are not laws many, but one law,—the law of unchanging Love, ever present to heal and to save.

To find harmony, we must look where harmony is. In the hard school of experience which mortals call human life, the sooner matter with all its phenomena is recognized to be as unreal as it is transitory, the sooner will the hollowness of its pretensions turn thought within upon itself, to learn that mentality makes the man. There in the sanctuary of Spirit we may enter the closet, shut the door on material sense, and listen to the melody of Love, bringing with its rhythm of sweet tones the harmony that is life and peace. The light of Truth discovers for us the nothingness of matter, and the wings of Love, bearing us upward, disperse the mists of false belief. They usher us into the presence of the one "altogether lovely," who was and is and is to be, and is ever expressing Himself throughout the cycles of eternity.

To abide in Him who is changeless Love, is gradually to lose belief in matter and to see it as the shadow of error, through which and beyond which, wholly separate and apart, appears Love's own reflection of substance, God's creation. This is to interpret the Scriptural passage, "the substance of things hoped for, the evidence of things not seen." Jesus taught that Love is all-inclusive and changeless and that it is to be experienced now, and John the beloved apostle caught the sweetness of the message in these words, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

This is the teaching of Christian Science, for it is the religion of Love. Its practice shows the exercise of love to be right thinking; and when we have wrestled with mortal beliefs, miscalled thinking, until the day dawn, the light of Truth will dispel the errors of mortal sense, and disclose to our waking thought the activity of changeless Love as our life. It will, moreover, unmask evil as mere belief, unthinkable as power and presence, wholly impersonal, a mistake to be rectified by the facts, a lie to be forever silenced with the truth. On this higher plane, thought freed from the limitations of self goes out to our fellow man, not to make laws for him, but to help and uplift through the manifestation of kindness, forbearance, patience, consideration, generosity, and trustfulness. Drawing upon the inexhaustible reservoir of infinite Love, we follow divine Principle, not in our way, but in God's way, to prove that "love is the fulfilling of the law," and to realize the import of the Master's saying, "The kingdom of God is within you."

Giving immediate action to our best impulses leads to guidance by Principle. Every recessive step must be retraced; growth is realized only by the acquisition of truth. We grow in grace because of Love's activity within us, just as we grow in understanding by demonstrating what we know of the truth. This growth is life, not merely existence, which human sense says is here today and gone tomorrow, but the apprehension of the spiritual verities which reveal eternal harmony.

The recognition of Love's presence means liberty. Its ministrations expose the tyranny of false belief, which binds with chains of fear, for "perfect love casteth out fear." He who abides in Truth becomes fearless. He is independent because he depends upon God. He has dominion because he knows he can accomplish what he undertakes, for his strength is that of omnipotent Mind and his work is to be about his Father's business. He learns that he can neither add anything to nor take anything away from this work; that there are no burdens which Love has not already lifted, no sorrow that Love has not already turned into joy, holding all in its infinite expression, and no duty that Love has not already made it a pleasure to perform. He goes forth daily, expecting Love's manifestation, and is never disappointed.

The belief that there is something to overcome apart from wrong thinking, shuts the door on Love and creates those illusions which are like so many ghosts dancing in the imagination of the human mind, the phantasma of its dream, to frighten human endeavor. Unbounded freedom lies in the appreciation of Love as always Love and the only presence. To ascribe to it all power, regardless of the seeming, is to learn that there is nothing to assail, but everything to bless, and that we have no enemies. It is to dwell "in the secret place of the most High."

With the growing realization of the infinite Love which changes not, our little world expands its borders, broadens its vision, and the cobwebs of materiality no longer obscure the promise in the beautiful objects which delight the eye and the sweet sounds which entrance the ear. Though we know them to be as ephemeral as the fleeting hours, still each promise is true that there is the spiritual realm, the gift of changeless Love, of which the apostle wrote, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,"—that reflect Love. Everywhere the joy of His presence waiteth not, but is ever expressing itself to him who has eyes to see and ears to hear.

Christian Science brings this message to the waiting millions of earth's children today, and thousands of the inhabitants of the civilized globe, by their bright and peaceful expression of countenance, evidence that they have attained to a larger measure of contentment and happy expectation. In Science and Health (p. 113) Mrs. Eddy writes, "The vital part, the heart and soul of Christian Science, is Love." The world's great need is that love be lived and exemplified. Throughout the Master's teachings, the keynote is love for man, and his life was continuous service in love. There is no mistaking the example he set. His humanity made him intelligible to mankind, and this humanity we must possess in order to experience love as present here and now in all its changeless purity and power.

When we can reach with love, as Jesus did, the little leaven in the human heart, it will leaven the whole lump for us, just as it did for him in those manifestations which the world calls miracles. This is not only a privilege, but it is his definite commandment. This gift of Love is ours, not through intellectual attainment, nor of "much speaking," though we be letter-perfect in the word, for it is written, "By their fruits ye shall know them."

The Love which possessed Christ Jesus must possess us ere we become flawless mirrors reflecting those revelations of spiritual sense which lift the human up to the divine. Meditating upon Love until it clarifies thought, and watching that we follow not the old path with its will-o'-the-wisps and fitful sign-posts pointing to impossible Eldorados, but wherever divine Love leads, though dark be the way to human sense, we shall express Love in daily life. Jesus knew Love as ever present and changeless good, and by this understanding he proved the naturalness and normality of health and happiness; and when Love means to us what Love meant to him, these will be the only conditions possible.

Mrs. Eddy is right when she says, "The great miracle, to human sense, is divine Love" (Science and Health, p. 560). Filling all space, the activity which is the only life, changeless Love's ever-presence, is not comprehended by that to which change is a reality. Human sense, limited in belief to the effects of matter, suffers from the need of something to save it from its own restlessness. To it, that which is here today must fade and give place to that which appears tomorrow. This process it calls life, and this is its highest concept of life. The resultant suffering is accounted for as the effect of a law that life's partnership with death is inevitable and there is no escape. Were there no other testimony than that of physical sense, reason could not free itself from limitation and such testimony would be unimpeachable. But reason insists that that which is true must be that which is unconfined and infinite; and as matter cannot measure up to this standard, it is untrue, unreal, incapable of life. Love unfettered by a human sense of things agrees with reason, defines life in its completeness as spiritual reality, to know which robs the grave of victory and fills the heart with "the peace of God which passeth all understanding."

Human sense would fashion love after itself. Conceiving a mind in matter controlled by both good and evil propensities, the attributes of that mind must evidence the effects of such belief. To be loving for love's own sake, expecting no return, sharing joyously without thought of reward, is to human sense foolishness and neglect of self. Selfishness thus becomes a virtue. To this sense of love, sympathy is necessary, else we fail in thoughtful kindness to others. Yet that which agrees with every testimony of the physical senses, making the burden heavier by affirming the reality of evil, cannot be true love. On the contrary, it would remove the pillars of Love's holy temple, and bring it down in ruins on our heads.

Jesus, the greatest exponent of love the world has ever known, rebuked hypocrisy in its every form, including worldly sympathy; nevertheless, he was ever compassionate, manifesting the unchanging nature of divine Love. Human sympathy often misinterprets Love, mistaking phenomena for reality, while compassion lifts the drooping head, affirms the allness of Love, and in its tender embrace shields us from ourselves. In putting off false sympathy and putting on compassion, we grow in the understanding of Love. Human sense would clip love's strong wings and confine it to earth, a mere belief shorn of power before evil, for fear is its constant companion, causing it to tremble at its own creations of sin, sickness, and death, lest they come and take away that which it loves. When the shadows fall, unaware that the sun never sets and Love cannot die, it turns imploringly to human companionship. It wanders into strange lands to forget, wraps itself in the rags of self-pity, only to find that loneliness is self-deception, that it cannot be satisfied but must be destroyed, for it denies Love.

Love does not change, it ever waits to enfold us in its outstretched arms, for "love never faileth" (Rev. Ver.). "If I ascend up into heaven," said the prophet, "thou art there; if I make my bed in hell, behold, thou art there." Mortal thought, and that alone, makes mortal man, in whose dream-life the shadows seem real as they come and go, and it is faith, hope, and love which lead us out of this dream. Let the recognition of good bring faith in God as the only creator, and the bright star of hope guide us as it did the wise men of old. Then we shall experience that divine impartation of infinite good manifested as unchanging Love, in which there is no loss even as in Love there is no separation, for divine Love is All, and reigneth over all.

The consciousness which is life is not so-called thinking, but realization, and it comes through the understanding of demonstrable truth manifested in love. In the great heart of humanity this consciousness looks out through the window that opens toward heaven in the ark builded by human desires and aspirations. Through the light of Love divine, we glimpse the real creation that passes not away.

Unchanging Love! In Thee the mists of our own creating disappear, the illusions of sense vanish, the clamor of mortal discord ceases. Thy presence is happiness, the infinitude of joy, and with Thee is "no variableness, neither shadow of turning." Peace and plenty are Thy handmaids, life and blessedness Thy gifts. The prodigal had but to turn to Thee and find life manifested by the same changeless good. Apart from Thee there is no presence in heaven above, or in the earth beneath, or in the water under the earth. "With thee is the fountain of life: in thy light shall we see light."

[Written for the *Journal*]

AT DAYBREAK

LUCY NICHOLSON

Out of the darkness of the night,
  All-conquering, comes day!
Cloud-roses, angel-pink and white,
  Shine through the shadows gray;
And mists, that hid the sun from sight,
  Float dreamily away.

Out of the silence and the dark,
  Gallant and glad comes song!
High above city smoke, a lark
  Trills joyously, day-long,
And busy toilers pause to hark
  To praise so clear and strong!

Into our hearts shine light and praise,
  Glad birds of promise sing
Of love that lasts, of joy that stays,
  For God made everything!
Across earth's dim cloud-shadowed ways,
  Beams Love, all-conquering!

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Roxbury, Mass.

IT is a pleasure to recall that First Church of Christ, Scientist, Roxbury, Mass., had its beginning in a loving response to a request from Mrs. Eddy to make room in The Mother Church for the ever-increasing attendance. The members of The Mother Church who were residents of Roxbury, Dorchester, and Jamaica Plain, met at a private house in Roxbury, Jan. 20, 1899, and organized this branch with one hundred charter members.

Fauntleroy Hall on Wenonah street, Roxbury, was engaged as the most suitable place to hold the services, and the first meeting was well attended, although inclement weather prevailed that day, and The Mother Church, so dear to all, was much more accessible to many in this large district. Those, however, who were privileged to be present at that first service, remember with joy the sweet sense of God's nearness and tender love for all His creation, and the Scriptural assurance, "My presence shall go with thee," with its promise of guidance and protection in every upward, onward step taken in obedience to Principle.

The business meetings were held at the homes of various workers for the remainder of that year, and the first business which is recorded is the forming of a Sunday school, which held its first session Feb. 19, 1899. In January, 1900, a reading-room was established in a central location, and as the work progressed another room was added. The room then in use was the only suitable one available at the time, the connecting room being occupied by the oldest tenant in the building with no prospect of its being vacated. As the need for another room became more and more evident, the voice of Truth always whispered to consciousness, "Leave it with God; Love will open the door," and each time with greater assurance. Love did open the door, for when the time came that it seemed necessary that the matter be decided, the neighbor next door, in the most natural way, moved to a room better adapted to the work in hand, and again the proof had been vouchsafed that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). These rooms are still used as reading-rooms and for the work of the committee on literature distribution.

During the summer of 1900 the attendance at the church services had so increased that larger accommodations had to be considered, and after considerable looking about for a more suitable place had been done, it was finally agreed to enlarge the present quarters. This work was completed early in 1901 at a cost to the church of about four thousand dollars. While the work of enlargement was in process, services were held at the Elm Hill Baptist church, at the invitation of its governing board. The growth continuing, it was necessary to enlarge the hall a second time. The need for more commodious quarters which is again evident, will, it is hoped, soon be manifested in a permanent church home.

In 1902 a resolution was unanimously adopted by this church to give its entire building fund to the fund for the erection of the extension of The Mother Church, as an expression of gratitude to God and to the beloved Leader of Christian Science, Mrs. Eddy. Several collections were afterward sent for the same purpose, and always with joy and thanksgiving for the greater realization that "giving does not impoverish us in the service of our Maker" (Science and Health, p. 79).

After the completion of the extension, a building fund was again started, and at present this church owns a large lot at the corner of Elm Hill avenue and Howland street, which cost eighteen thousand dollars. It has voted to erect upon this site a suitable church building, seating one thousand, when the building fund has sufficiently accumulated; and each month brings a stronger proof that "Soul has infinite resources with which to bless mankind" (Science and Health, p. 60).

In looking back over the history of this church, much gratitude is felt and expressed for the loving, faithful workers who so nobly labored for loyal obedience to all the wise counsels of Mrs. Eddy, for the individual work in the healing accomplished, for the spiritual unity and love which has attended each step in church progress, and for the ready adherence to The Mother Church Manual and loving fellowship with The Christian Science Board of Directors. The church has ever been blessed in having its part in all the activities for the establishment of the cause of Christian Science.

The first Christian Science lecture in Roxbury was given October, 1903, and at present four lectures are given each year, two of which are in Dorchester. A large amount of literature is distributed, and an active, earnest interest is taken in *The Christian Science Monitor,* that messenger of purity and good will to all. All this has brought about a greater activity in the church services and a larger growth to those who are specially interested in the distribution work.

First Church of Christ, Scientist, Muskogee, Okla.

Since the coming of the gospel of "on earth peace, good will toward men" to Muskogee, Oklahoma (at that time Indian Territory), in 1903, the cause of Christian Science has advanced along the various lines of activity made possible through the wise provisions of its beloved Leader, Mrs. Eddy. After about two years of study and reading at different homes, during which time the healing work was steadily progressing, First Church of Christ, Scientist, was organized, May 4, 1905, with a membership of thirteen.

Two small rooms in the Carolina Building were procured, where services were held and a reading-room was opened, though these rooms were soon outgrown and larger quarters were obtained. Later another move was deemed desirable, but owing to the rapid growth of the city, rooms suitable to the needs of the church were difficult to obtain, and for a time services were held in the Hinton Theater.

Another occasion for obtaining new quarters emphasized the necessity of procuring a permanent home. At this time a committee was appointed to find a suitable location for a church, and in a short time a lot was secured on which was a small bungalow, suitable in location and equipment for the immediate need. In November, 1907, the present location, a corner lot at Seventh and Court streets, was purchased at a cost of three thousand dollars, one thousand dollars of this amount being paid down and notes were given for the balance.

At this date five members withdrew from the church, and in January, 1908, sixteen more withdrew. The following February, these with others organized a Christian Science society, with twenty-four members. On Dec. 22, 1908, this society organized into Second Church of Christ, Scientist, and procured the M. W. A. Hall, where church services and a reading-room were established.

In Science and Health (p. 67) we read, "Acting up to his highest understanding, firm at the post of duty, the mariner works on and awaits the issue." These words were remembered amid the stress of circumstances which led Second Church, in June, 1910, to surrender its charter and unite with First Church, bringing over their reading-room supplies, piano, etc. There was still further reason for gratitude when, at the communion service in July, 1910, a majority of the former members of Second Church united with First Church, and the building was enlarged in order to accommodate adequately the increased numbers.

In May, 1912, a meeting was held to ascertain the views of the members regarding the building of a larger edifice, and in October of the same year a modest church building, with a seating capacity of four hundred, was completed at a cost of five thousand dollars. A lecture has been given each year since the church was established, and these lectures, together with a committee on distribution of literature and the reading-room, have done much toward making known the good news in this community. It has been the privilege of the members to contribute twice to the building of the extension of The Mother Church, thus enabling them to prove the assurance in Science and Health (p. 79) that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us."

First Church of Christ, Scientist, Stuttgart, Germany

It was with feelings of great thankfulness and rejoicing that on Oct. 1, 1913, the members of First Church of Christ, Scientist, held their first service in their new hall. The growth of the Christian Science movement in Württemberg, and especially in Stuttgart, went through the usual steps. The first Christian Science service in Stuttgart was held at the end of March, 1904. A group of sixteen seekers for the truth, who had for a considerable time been studying the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and had experienced for themselves many a proof of the truth of the teachings therein contained, rented rooms, where on Sundays two services were held, one in German and one in English.

A few years later the congregation received a great uplift through the kindly help of a visiting Christian Scientist. A German testimony meeting was already being held every Wednesday evening, and to this an English meeting was now added. During the first years these services had been of a private character, but from that time on they were publicly advertised. In the mean while the attendance had so greatly increased in numbers that the search for larger premises became imperative, and on Oct. 1, 1911, rooms in the Neckarstrasse, with seating capacity for about one hundred and twenty persons, were taken possession of. It was here, too, that a reading-room was opened.

As the attendance continued to increase, and the healing and regenerating work of Christian Science went on, it became possible gradually to bring the organization into conformity to the rules for a Christian Science society, as given in the Church Manual, and it is now the privilege of its members to call this community a church and know it to be one in the great association of branch churches which are connected with The Mother Church. Their hearts are filled with deepest gratitude for the innumerable proofs given them of God's love, guidance, and care. When troubles and difficulties threatened to overwhelm them, the loving Father's help was always at hand; in Him this church is founded, and He will confirm and maintain it.

It is recognized to be the duty and privilege of the members to erect in individual thought the true Christian Science church, the structure which our beloved Leader describes on page 583 of our text-book as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

First Church of Christ, Scientist, La Crosse, Wis.

The first practical work by Christian Science in La Crosse was in the year 1886, when a case of lung disease was perfectly healed. As a result of this, classes were formed and taught by one of Mrs. Eddy's students from Chicago, and for a number of years meetings to study the Bible lessons were held in a private residence.

It was not until January, 1894, however, that a charter was obtained and a church organized, with thirteen members, to be known as First Church of Christ, Scientist, of La Crosse. As the interest increased, it was thought best to be more centrally located, and in April of the same year Lienlokken Hall was rented. At the same time a Sunday school for the children was started, with a membership of five.

In February, 1895, it was decided to have a pastor at brief intervals, and calls were extended to two different pastors in Iowa, but neither was able to accept. No further efforts in this direction were made, however, as about this time Mrs. Eddy ordained the Bible and "Science and Health with Key to the Scriptures" to be the only pastor of all the Christian Science churches. In May, 1895, the Thursday evening experience meetings were started in Lienlokken Hall, and were continued there until January, 1897, when, in compliance with a request of the North La Crosse members, they were held in Fjelstad's Hall on the North Side. In March, 1898, the church began to hold its Sunday services in the Jewish synagogue, though the experience meetings were still held in North La Crosse. In June, 1900, however, these meetings were discontinued, as it had been decided to unite them with the Wednesday evening meetings on the South Side.

The synagogue was occupied until March, 1900, when the increasing membership seemed to warrant the renting of the church building now occupied. At the end of two years this property was purchased, the church being most kindly assisted in this by friends both in and outside of the city. In May of the same year, the free public reading-room of the church was opened in the McMillan Building, and it remained there until July, 1903, when a more desirable location was found in the Callahan Block.

Soon after it had been decided to purchase the church property, a bequest was received which not only enabled the church to finish paying for the property, but also to make the necessary improvements. Active work was begun in October, 1904, and the result was a most attractive place of worship. In addition, the children of the Sunday school gladly contributed their pennies for the furnishing of the pulpit. It was with joy and gratitude for the many blessings which had been received that the church was formally dedicated Dec. 18, 1904.

In 1906, arrangements for heating were completed which made it possible to have the building open for daily use, and the reading-room was again moved to the church, where it remained until August, 1913, when pleasant quarters were secured for it in the new Oyen Building at 507 Main street. A literature distribution committee, which was organized in order to assist the state publication committee in distributing Christian Science literature in this locality, has been doing active work since September, 1911.

A brief history of the outward growth of this church cannot tell of the trials, struggles, and victories won by those striving for the spiritual church built on the rock of Christ, but its members have held fast to the promise in Revelation: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." In the last two years, as the result of faithful effort, the congregation has more than doubled, and working, watching, and praying, this branch of the true vine is daily striving to emulate the great apostle and "press toward the mark for the prize of the high calling of God in Christ Jesus."

TESTIMONIES FROM THE FIELD

Although it is nearly fourteen years since Christian Science came into my life, I have never before availed myself of the great privilege of sending my testimony to our periodicals. Yet this is one of the ways provided whereby Christian Scientists can help themselves and others, and I now, therefore, gladly avail myself of the opportunity.

When Christian Science came to my rescue, I had been searching for years to find the key which would solve the world problems. I had been awakened from a condition of indolent apathy toward the needs of humanity, and had been deeply impressed by the sorrow and injustice in the world. For years I had taken my part in trying to establish a greater degree of justice, and this I, in common with many others, had expected to see accomplished by means of social, economic, and political reforms. I had not learned at that time the importance of the fact that reforms are results of individual regeneration. The common religious efforts to reform the world had ceased to interest me. It appeared to me that they were not accomplishing fundamental changes, and I realized that nothing less than radical reconstruction would suffice. In looking back over this period of my life I can recognize its hopelessness, and by contrast the joy of present existence through the aid of Christian Science. The experience of working for unpopular reforms was salutary, however, and I would not have had it otherwise.

When Christian Science with its bright rays of promise finally dawned upon me, I had reached the point of disillusionment in my efforts at reform. The first clear glimpse revealed to me that Christian Science is the remedy for all ills that beset mankind, whether as individuals or collectively, and this glorious gospel has unfolded to me ever since the unlimited possibilities of right thinking. Christian Science by degrees forced me to recast all my theories; it opened up a totally new outlook on life and set my activities at work in new directions. Before this truth found me I had already, in common with most men interested in world problems, learned to admit the equal rights of woman with man. It was therefore with joy that I could hail at once as my Leader the noble woman who is the Discoverer and Founder of Christian Science, Mrs. Mary Baker Eddy.

I am profoundly grateful that Christian Science has brought into my life joy, satisfaction, useful activity, and has opened up a career of helpfulness. During the years of this century it has enabled me, by resorting to spiritual means, to meet the problems which have appeared. I have been healed many times of physical ailments by its ministrations, have overcome some bad habits, and have gained happiness through the understanding of God as the only Mind.—*William D. McCrackan, New York, N. Y.*

In loving gratitude for all the good that has come to me through Christian Science I write this testimony, hoping it may help some one who feels the need of strength and comfort as I did. I came to Christian Science not for physical healing but for more spiritual light. Rather, I did not come to Christian Science at all; it was brought to me in answer to prayer. I had an experience in childhood that neither I nor others seemed to understand in the least, until I read Mrs. Eddy's book "Retrospection and Introspection." Then I understood what had come to me, and this caused me to love Mrs. Eddy and to listen patiently to all she has said to us through her writings.

It was believed by my parents that I had inherited kidney and liver trouble. I often felt tired and did not want to play, so I would sit for hours and listen to my father as he explained the Bible stories. I think I was about fifteen years old when I had a remarkable religious experience, and from that time until between three and four years ago, a period of over thirty years, I never ceased trying to find God. I was connected with several religious denominations and was obedient to all that they assured me would bring peace and satisfaction, but I found each time only sad disappointment, and I felt myself getting worse both mentally and physically.

At twenty-three years of age I married, and hoped like most young wives to find satisfaction in home ties; but I was again doomed to disappointment. Toward the end of the first year after my marriage, I had a very bad illness, and it was believed that I was suffering from an internal misplacement. I went on in this state nearly twenty years, being at times so very ill that a doctor had to be called, and at last I found it impossible to go about. I then went to a specialist on these ailments. Afterward, when he had examined me, he said there certainly was something wrong, but if I would consent to an operation I might be relieved. I consented, yet after two days the trouble returned, and I asked the doctor if he would again try to help me. He consented; but in a fortnight the second operation was also found to be a failure.

As I grew worse rapidly I was advised to go to the hospital and have a thorough examination. I did so, and the doctors decided there was nothing for me but another operation. After this third attempt the surgical wound was in a most unhealthy state for about six weeks, so it was decided to cauterize it. This left me with a weakness so that I could not go about without being tightly bandaged, and I wore the bandages for seven years, not daring to move without them. One can understand what a disappointment it was to me after going through so much to find that all the trouble had returned; indeed I was even worse than before. I sank into despair dark as night, for the doctors told me I must go through all this again or die. Nevertheless I determined to have no more operations, so there seemed to be nothing for me but death. I felt that everything had been taken from me except my faith in God, and this I exercised as best I could.

In answer to prayer, Christian Science was brought to me. A few days after I had asked God's help, a Christian Scientist, who was then almost a stranger to me but has since become my best friend through his tender care and loving loyalty both to God and myself, brought me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had the book about a fortnight, read something in it every day, and felt the truth feeding me all the time. One morning I read on page 465 these words: "God is . . . Life, Truth, Love," and I thought if God is Life I must live in Him—Life must be here now. As I realized this I experienced a sweet sense which made me feel that I had found God; but being conscious of my own physical condition, a great fear seized me lest I might again lose the glimpse I had gained. I prayed once more that God would not leave me, and immediately a sense of calm resulted, and the voice of Truth said, "Be not afraid." I listened, and received the sweet assurance that I was healed. I took off the bandages, and at that instant I felt the misplaced organs go back into their normal position. I knew that I was healed, and that it was God who had done it. That was on Oct. 16, 1908, and I have never again used my bandages and have had no return of the ailment.

Nine days after this healing in Christian Science I did a fortnight's washing with no sign of weakness. I sometimes wish I could tell all that has been done for me. I had suffered from chronic stomach and bowel trouble, heart failure, etc., but all have left me since my first healing. When I remember all my blessings, a sense of love and gratitude too deep for words comes over me for all the loved friends who have in any way helped me to find the peace of God which has healed me and satisfied my deep spiritual craving.—*Edith S. Hockey, Whickham, Durham, England.*

In January, 1905, after practising the exacting profession of dentistry for seven years, I broke down physically and mentally. In those seven years I had degenerated from an athlete to a wreck. At this point Christian Science was recommended but was not accepted. Like many others, I had to travel the long road of faith in material means, hope and despair, before I was ready to accept the truth. This earnest search for health in many directions was pursued, and it embraced practically all the modern methods, including mineral baths, electricity, dieting, and exercise. I knew too well the treacherous and uncertain action of drugs to temporize with them.

Two of the best nerve specialists in the middle West, each a professor on the faculty of a medical school of approved standing, were consulted, also one of the best medical men in that part of the country. The neurologists each drew up a diet list, and it may be interesting to note that what one approved the other disapproved. One recommended a certain drug in small doses; the other said that if I were a layman he would prescribe drugs, not that he would expect any resulting benefit, however, except the suggestion of help which I would get at each administration. The medical man made his diagnosis by sending me to a hospital for five days, where a varied diet was offered, also a liberal use of the stomach pump, as well as the usual microscopical tests of the body fluids, etc., all this concluding with a very careful physical examination. He then told me that he did not know what the trouble was, but advised me to go home and take as good care of myself as I could.

During this time the physical suffering and mental anguish seemed unbearable, and as a means of escape, the temptation to end it all was deliberately considered. In spite of this, the thought would come to me occasionally, that at some time, somewhere, somehow, I would be healed; that it was not a part of God's plan that I should suffer.

After two years of search and research for health, Christian Science was again offered, and this time accepted. I borrowed a copy of Science and Health, which I read almost continually and far into the night for three days, and then I bought a copy. I had been compelled to resume my practice, although I felt unable to do so. I would lock myself in my operating-room and read the book between the visits of patients, carefully hiding it when not in use. I carried it in my overcoat pocket to and from my office, being careful that my neighbors and friends should not see it, though I felt from the start that its teachings were true and that they would heal me. There was no practitioner anywhere near me, nor even a Christian Scientist, so I applied to a practitioner in a distant city for absent treatment, and was helped from the beginning. My healing was very gradual, but there was much to overcome. I had been reared in, and feared, a most dogmatic creed, and besides this I had my entire professional education to unlearn and unknow.

This testimony is given in deep gratitude to God, in the hope that it may lead some weary sufferer to the mental and physical rest and peace which I have found.—*Edward F. Burns, D.D.S., Stanley, Wis.*

When physicians told me that a member of my family could never be well, that in fact this one had better be dead than in the condition which then existed (and this was caused by the use of drugs), for a time I was without hope, "and without God in the world." Fortunately, about this time I heard of Christian Science, and that it was something which healed without drugs, so I borrowed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and as I read I tried to put into practise the little I could understand. I gave up two kinds of medicine which I was then taking, and experienced no bad effects, though before this I had been sick from so doing. For fourteen years now my health has been good except for a severe experience in 1911, but this, too, was overcome, as stated below, through the understanding of God as the only power, the only cause.

Although Paul's understanding of Truth did not keep the viper from fastening on his hand, it did keep him from being harmed. John's understanding of Truth did not keep him from being exiled to Patmos, but it did keep him from death; and it was on the isle of Patmos that he received the revelation which bears his name. So it was with myself,—my understanding of Truth did not keep me from being overtaken with what physicians would have termed an incurable disease. I know we are advised not to describe symptoms of disease or suffering, but I may be pardoned for saying that my mother, grandmother, and a number of relatives had passed on with what the doctors called tubercular disease of the lungs, and about the first of May, 1911, I began to have a cough. I did not have treatment for it nor did I treat myself, and by the first of August there was some discharge of blood; still I did not pay any attention to it until about the middle of August, when one evening I was seized with severe pain in my side. I went to my room and soon I had a very bad hemorrhage. My sister telephoned to a Christian Science practitioner, and as soon as the message was received, the hemorrhage stopped; but I did not sleep that night, for I was in great pain and unable to lie down. The next day I had another attack, but not so bad, although my cough was severe and I began to have other alarming symptoms.

This continued for four weeks, and I became so weak that it was an effort for me to go from one room to another. When I would try to study the Lesson-Sermon, reading either the Bible or Science and Health, my voice would leave me entirely; but one morning, after spending what seemed a dreadful night, I fell asleep. I slept about two hours, and when I awoke I felt refreshed, for I was free from pain, and I knew I was healed! I called my sister and told her so, and although the cough lasted about two weeks longer, I gained in strength and in flesh, and felt as well as I ever did in my life. My healing has been permanent, and I have not been sick a day since, for which I feel most thankful.—*May Alexander, Lampasas, Texas.*

About four years ago I received internal injuries from an accident on a street-car in Chicago. I was taken to a hospital, where I remained nine weeks, and was treated by five different doctors without receiving any help. One of these medical men was a Swedish doctor who was interested in Christian Science, as he had some friends who were Christian Scientists, to whom he introduced me. One of these, a lady, was very kind and treated me, so that in less than a fortnight I was completely healed of a very serious affection of the kidney, great nervousness, sleeplessness, and stomach trouble which was so severe that I could hardly partake of the lightest diet. I was also able to remove the special bandage which the doctors had told me I would have to use indefinitely. They had also said I would never be well again.

Before the accident, I had for years suffered from severe headaches and was advised by the doctor to go to an eye specialist. The latter prescribed glasses, but through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been able to give up wearing them, and I now have perfect sight and no headaches.

I am very thankful to God, and grateful to Mrs. Eddy, who has brought us this great truth. I give this testimony with the hope that it may be of help to some one who reads it.—*Ellen Pearson, Chicago, Ill.*

I HAVE recently become so indebted to divine Providence through the instrumentality of Christian Science, that I feel it my duty to express my gratitude for the benefit of all those who may be wavering between doubt and confidence in it as a remedy for illness and severe injury.

I am informed that it is the prevailing opinion among the medical profession generally, that within twenty-four hours from the time a man sustains the injury known as a broken back, paralysis or death will ensue; but such was not my experience. On the evening of Aug. 23, 1912, I fell backward from the top of a fifteen-foot elevation to a hard-wood floor, striking upon my back. For some minutes I lay unconscious, and on recovering consciousness I had the sense of being borne down under tons of weight over every portion of my body. The pain in my legs was dreadful, and I felt that unless relief from it came soon, I would lose my reason. I at once called for a Christian Science practitioner, but before she had time to arrive a hypodermic had been administered to me, though without effect.

Within half an hour after the practitioner had reached my side and had taken up the work of healing, I began to realize a comforting sense of restoration, in proof of which I, unaided, turned over from my position on my back to my left side. Being in the hands of friends who were not in full sympathy with Christian Science, and upon whom I seemed forced to depend in my emergency, I suffered myself to be taken to a hospital. At the hospital I was turned over to the care of an eminent and able surgeon, who had an X-ray picture of my spine taken (a front and side view), and this, to use his words, "disclosed the fact that the body of the second lumbar vertebra was crushed." I was then taken to a room where, at my request, I was placed upon a rigid bed. The next morning I overheard conversations between doctors and nurses in which the words "broken back," and, "It is a question of twenty-four hours," were used. This I interrupted with the assertion, "Whatever material evidence there is to support that statement, I assure you my back is not broken; I am past that belief now." Then to a question upon this subject I answered, "I am a Christian Scientist in religion and wish my treatment to conform thereto."

An attempt was made, but without success, to apply the drug system for my relief, but I could not and would not have it. Thus convinced that drugs were out of the question, the good doctor gave orders that I should receive just such treatment as I might call for, and from that time the Christian Science practitioner had full sway and my healing went on. Each day brought new complications, such as spasmodic contractions of spinal muscles in the region of the wound, endeavors to clear the throat of accumulations, coughing, etc., all of which seemed to strike at the seat of the trouble like a Western cyclone. Each and all of these manifestations were taken up by the practitioner as they presented themselves, and in a day or two they were completely eradicated.

After seven or eight days I began to feel quite comfortable, and I made known to the surgeon, who seldom let a day pass without calling on me, that I wished to begin to sit up in bed; for he was the only one with authority to say I might. He, however, laid down the positive injunction that I must not move from my place on my back for at least five weeks to come, saying that I ought to be thankful if I could move then. "In fact," he added, "you must forget all about time and the desire to sit up, for yours is a case in which haste may easily produce fatal results, so let well enough alone."

Accordingly, I contented myself with lying in one position (varied only by short-time changes from one side to the other, supported by a raft of pillows) until the morning of the seventh of September, just three weeks from the day of my injury, and then, in violation of all the doctor's orders, while alone, I reached up, grasped the brass rod forming the top of the bedstead, and pulled myself into an erect sitting position, where I sat comfortably for probably ten minutes.

Three weeks and two days from the date of my entrance into the hospital, I sat in an easy chair and ate my breakfast unassisted. At the end of four weeks I walked out of the hospital and was driven a distance of about eight miles to my home. I got out of the automobile and walked alone up to the porch, where I sat in a rocker for about half an hour. I then went into the house, lay down until meal time, and soon after dinner made my way up-stairs unassisted.

On the following Monday, Oct. 1, finding it necessary to catch a car, I made a swift run of about one hundred yards without fatigue or injury. Since then I have been daily at my office, attending to business with sincere gratitude for the added confidence in divine Love, and thanks to each and all who in any way contributed toward my comfort and restoration.

During the time which has elapsed since my healing, I have steadily gained in strength and activity, so that I am now in normal condition. I should mention that at the time I left the hospital there was a large protuberance of new bone material showing at the point of the crushed vertebra, and which caused me some inconvenience until recently. This has now been entirely dissolved, leaving my back in perfect alignment and condition.—*John J. McCormick, Cleveland, Ohio.*

I WISH to express my gratitude for blessings received through Christian Science. I have been lifted from the depths of torment, for I was afflicted with a severe nervous trouble before I became interested in this truth. I am also grateful for help received for my two children, as they have been healed of bowel and stomach trouble, whooping-cough, and measles.

A few months ago my little girl was taken with a very heavy cold and distress through the body. I called for help about noon, and the conditions continued to be the same until about eleven o'clock that night, when she was apparently very much worse. She could scarcely breathe at all and seemed in great pain. I called the practitioner at once, who treated the child again, and within twenty minutes she was greatly relieved, and in the morning was perfectly well and happy. To me this was a wonderful healing, and I am deeply grateful for it. I am thankful to God for the blessings we receive each day, and grateful to Mrs. Eddy for discovering Christian Science and giving us Science and Health, which is truly a "Key to the Scriptures." I am also grateful for all the Christian Science literature.—*Emma E. Fields, Kansas City, Mo.*

For years I was a traveling salesman and merchant, but all the while I was a constant sufferer and was under medical treatment most of the time, trying new remedies for various ailments, for it seemed as if I was afflicted with almost every ill to which flesh is heir. My business brought me in touch with druggists the greater part of the time, and from their point of view I was provided with every needful remedy; but with all my doctoring I constantly grew worse. The more drugs I used, the deeper in darkness and despair I seemed to be. The physicians were very kind in their care of me, but they failed to give any permanent relief.

At this time Christian Science was brought to my notice, but I knew very little about it; nevertheless I wrote to a practitioner for treatment. I did not respond to this immediately, and my wife, thinking one day that I was not so well, called in a doctor without letting the Christian Scientist know. Thus I fluctuated between *materia medica* and Christian Science, until a letter was finally sent to the practitioner saying that I was not so well. The practitioner knew that with the faithful work which had been done I should have improved, and that something must be wrong. She therefore wrote us a letter asking to know what we were doing, at the same time indicating that there ought to be some improvement. My wife replied that we had called in medical assistance and that I was not so well.

This explanation made it clear to the practitioner why I had not improved, and she wrote back directly, quoting the Scripture, "Choose you this day whom ye will serve." I thus learned for the first time that these two opposing systems should not be used together. This realization settled all doubts on my part. Having been convinced of the inadequacy of material means, I was ready to put all my trust in God, so I wrote to the practitioner asking for further Christian Science treatment, and everything in the drug line was thrown away.

After this I was true to Christian Science, looking for guidance to God, the one and only Mind, and with the faithful study of the Bible and Science and Health I was very soon in perfect health. I have continued well for the last twenty years. This healing was an inspiration to me after so many failures. The recognition that God is so near and so ready to heal us, inspired the desire and purpose to know better what God is to man and what man is to Him, in order that I might be able to relieve others from suffering.

My healing was so marked, and showed so clearly what it means to be true to God, that I was led to become a Christian Scientist, and with my small understanding I have seen nearly every phase of sickness healed after material remedies had failed. I cannot find words to express my joy, my thankfulness to God, and my gratitude to our dear Leader, Mrs. Eddy, for all these blessings.—*Walter H. Stickney, Boston, Mass.*

I WISH to give thanks for all the blessings that have come to me and mine since my son sent us a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy over four years ago. Within a few months from the time when I began to read this book, many ailments, some of long standing, disappeared one after another. I was able to give up the use of medicine, which I had taken several times a week and thought I could not do without, while a support which I had worn for nearly thirty years was put away; and finally an opiate which I had always needed if I was at all overworked, was used no more. Now I can work harder and sleep better than ever, although I am past middle age.

More than all this, however, is the peace and happiness which have come from this inspired teaching. Truth never fails to help us in any troubles that come up, and as time goes on I feel more and more that divine Love is ever present. The Christian Science literature is looked forward to and read with the greatest pleasure, and the testimonies in the *Journal* and *Sentinel* have been a great help to me. I am indeed blessed in having my husband, son, and three daughters all students of Christian Science. My greatest wish is to show my thankfulness to God, and my gratitude to our beloved Leader, by trying to live the life of a Christian Scientist, and thus to be a channel for bringing the truth to others.

I am now enjoying the best of health, and the healing truth of Christian Science is ever more precious to me as time goes on. I fully realize that my gratitude for having this saving truth made known to me can be adequately expressed only in my life.—*Mary Thomasine Schneider, Nerang, Queensland, Australia.*

IN childhood I had a very severe attack of scarlet fever, which was supposed to have left my throat and nose in a serious condition, and from that time until seventeen years ago, when Christian Science was first brought into our home through the healing of a sister, I was constantly under the care of the best throat and lung specialists of Cleveland, Ohio. One of these told me that my lungs were in a most serious condition, as I had begun to have hemorrhages whenever I coughed; therefore when I saw my sister healed I began to study Science and Health, and also to attend the Christian Science services.

I kept this up for several years and my general health was much improved, but after a time I was quite ill and went back to doctors for three years, during which time I was most miserable and suffered agonies untold. I was simply forced to seek my Father's house, but I did not find it so easily as I did the first time, for the fear of death had taken hold of me. However, I started to study with all my heart and was wonderfully sustained, although my healing did not take place until three years afterward. One day, while studying the Lesson-Sermon, I came across these words in Science and Health: "To infinite, ever-present Love, all is Love, and there is no error, no sin, sickness, nor death. Against Love, the dragon warreth not long, for he is killed by the divine Principle" (p. 567). Then the thought came to me, What is it that "the dragon warreth not long" against? for I knew it had warred a long time with me. I then saw that it was the understanding of divine Love, so I began to declare the truth, and to realize in some degree that infinite Love fills all space. I declared the omnipotence and omnipresence of Love over and over again all that day, for I was alone, and that night I felt a change come into my consciousness,—I knew that I was well!

This was over eight years ago, and I have been well ever since and am said to be a picture of health. Everything that I have I owe to Christian Science, and I am not able to express my gratitude.—*Ida L. Sanford, Riverside, Cal.*

I AM very glad to add my testimony to the many which I read week by week, of the blessings and the happiness that Christian Science has brought into our home. It may also be a help to others to know of the good healing work that has been done in this field in general. I can mention several cases in our own family circle. Our daughter, aged fifteen, was suffering from an attack of rheumatic fever which followed the measles. She could not sit upright, move her wrists or bend her fingers, and this condition was accompanied by high fever. I called for help from a kind Christian Science friend, and with a few absent treatments she was healed in five days. A schoolfellow suffering from the same trouble, and treated in *materia medica*, was in bed two months.

Our elder daughter was healed of a gathering in the ear, following measles. As she was in most severe pain, I called for help from the same kind friend, and in half an hour the pain was gone. Next day the gathering broke with very little inconvenience and no return of the suffering. The discharge stopped in a few days, also the deafness caused by the gathering, leaving her quite well.

Our little boy of three was relieved in one absent treatment when he had severe pains in his legs, which seemed stiff. He at once went to sleep, and though he was a bit stiff the next morning, by the time he reached our church room for Sunday morning service he was well, and he has not had a return of the illness since. The birth of our last child was in every way the nearest normal that I had ever experienced. I was practically free from pain, and the nurse in attendance said it was the most remarkable case she had attended.

These are but a few of the many instances in which the power of Truth over material conditions has been demonstrated in our family. I am deeply grateful for what I know of this great truth, which will reform the world in due time. It has given me a new understanding of and interest in the Bible, as well as an assurance that the writings in the New Testament are all true. I was formerly a member of another church, but I could never feel satisfied when I endeavored to enter deeply into what I was taught; in fact, I felt all adrift. Now, however, I feel my feet planted upon the rock against which the winds and waves of mortal experience beat in vain. I am truly grateful to our much-loved Leader, Mrs. Eddy, and my daily wish is that I may prove worthy to call myself a Christian Scientist.—*Violet Garrett, Buenos Aires, Argentine Republic.*

In gratitude to God, to our dear Leader Mrs. Eddy, and to all those who have helped me on the way, I wish to relate my healing through Christian Science. From February to August, in 1911, I suffered from what my doctor called bilious attacks and lost considerable time from business. Our family physician finally decided that these spells came from weak eyes, and glasses were prescribed for me by three physicians, but with no lasting benefit. I was then asked by a friend who had been healed through Christian Science, if I would give it a trial. I decided to do so, went to a practitioner, and was healed in two treatments, discarding my glasses entirely after the second treatment.

My wife also discontinued the use of glasses through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Our children, both under six years of age, have been treated in Christian Science and responded beautifully to the truth. We are certainly grateful for the understanding of the healing power of Truth.—*Alfred T. Simpson, Jersey City, N. J.*

When Christian Science first came to me in 1899, I was in great need. I lost no time in investigating it, and found it was the religion for which I had been looking all my life. I am indeed thankful that when it knocked I was ready to open the door.

For over four years I had been suffering from rheumatism and a general breakdown in health, so that I was unable to attend to the cares of the home, although it was necessary to be about, since I had three small children. I went to see a practitioner, who told me to get the book "Science and Health with Key to the Scriptures" by Mrs. Eddy and read it, for it would help me the same as if a practitioner treated me. I did so, and I also discarded the flannels and bandages which I had been wearing for rheumatism. I gathered strength every day, and in a short time was able to do my own housework.

I am most grateful for having my children brought up in the Christian Science Sunday school. I think this is one of the greatest blessings a mother can have. She learns to trust her children to the loving Father's care, and this relieves her of great anxiety when they are away. I am also grateful to the dear woman who was good and pure enough to bring this great truth to mankind, so that all may enjoy it.—*Harriet Hunt, Washington, D. C.*

I feel it a joy as well as a privilege to give my testimony in regard to the many benefits I have received through Christian Science. About four and a half years ago a relative became so interested in this teaching that I was induced to investigate it for myself. Shortly afterward I was taken very ill with influenza and whooping-cough, and I asked for treatment. In about a week I was completely healed, being left with no weakness, although this had always followed previous attacks of influenza and compelled me to be absent from my home for some weeks.

Through the understanding of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have also been healed of catarrh of the bowels, from which I had suffered for many years and which several doctors had pronounced chronic. I can now eat anything I desire without the slightest fear. Another proof of the power of Christian Science was given me while in church during the Sunday morning service, the subject of the Lesson-Sermon being "Life." I found myself reading without glasses, which I had not been able to do for some years. I am indeed grateful for the understanding that Christian Science gives me of God as divine Mind, ever present in every time of need.

Some time ago I was badly bitten on my face by a parrot, and at first there was great fear of poisoning; but the right understanding of God as taught by our Leader so quickly healed me that in a few days not even the slightest mark was left on my face. I was also healed of a badly injured ankle, being able in about three days to walk up and down steep hills without the slightest pain or inconvenience.

For the many proofs that I have received of the truth of Christian Science for myself and in my home, I am truly grateful; but words cannot express the thankfulness I feel for the spiritual uplift which comes through the understanding of God as Love and as a very present help in all our needs. My sincere desire is that through this testimony some one may be led to study the writings of our Leader, and so be enabled to find that Truth will set all men free.—*Jane Share, Manchester, England.*

[Translated from the German]

I am glad to avail myself of the opportunity to testify to the healing power of Christian Science. For five years prior to becoming acquainted with its teachings, I had been struggling with a severe affection of the knee-joint. Several physicians had informed me that this trouble was incurable, and one of them said that even if I lived another twenty years my leg would be no better. My state of discouragement and dejection may be imagined, for the condition was very painful and made it impossible for me to move around without some support.

About this time I heard of Christian Science through an acquaintance, and I immediately applied to a faithful practitioner, who gave me the needed explanation of the subject and took up treatment. A period of mental work began for me, as the constant realization of the truth was necessary to overcome fear and doubt; but time and again there was proof of God's willingness to help, which inspired me with trust, till now, after two years, my healing is complete. For this I am thankful to God, and grateful to Mrs. Eddy.

I would also like to express my appreciation of the German version of the text-book "Science and Health with Key to the Scriptures," for I know that through the reading of this book I am acquiring a better concept of God's power and of that which is essential to our salvation.—*Friedrike Nieffer, Schorndorf, Würtemberg, Germany.*

I WANT to express my deep gratitude for the many blessings which have flowed into my life since I have gained some understanding of Christian Science. There was always a great hunger in my heart to learn more of God, a craving which the old religious belief had never satisfied. A fruitless search was begun in other directions, among other religions, and the truth of the Bible text, "Ye shall seek me, and find me, when ye shall search for me with all your heart," was at last lovingly verified. The blessed truths of Christian Science were explained to me, and eagerly I sought to understand.

I might say that my primal desire was not for physical benefits, but to learn of God as Love; and this opportunity was offered to me by Christian Science. It was only by knowledge of such a God that there ever could have come into my life the peace "which passeth all understanding." Then I knew that the prayer I had uttered since childhood, that God would show me His way, had been answered, and all doubts were laid at rest. At once headaches and stomach trouble, also a case of severe burn and an ulcerated tooth, were overcome. These were met with the slight understanding I then had of Christian Science, consisting principally of the thought of God as all good, all powerful, and ever present.

During the four intervening years Christian Science has continued to be my one source of refuge, and many errors have been vanquished. Only once have I had to ask for help from a practitioner, and then the need was met within an hour. For all these wondrous blessings I am deeply thankful to God, and also grateful to our dear Leader. My heart overflows with praise and joy for the understanding I have obtained, through the revelation of Christian Science, of a God who, as Science and Health teaches, is "infinite, all-power, all Life, Truth, Love, over all, and All" (p. 17). Nothing else can compare with the spiritual peace this brings. —*Mary C. Jeffery, Detroit, Mich.*

IT is quite impossible for me adequately to express my gratitude to God for the numerous blessings which have come to me through Christian Science. I had been a great sufferer for fifteen years with stomach and heart trouble, while for six years prior to taking Christian Science treatment I had dropsy and nerve trouble, and was so very sick for two years that the doctors who were attending me finally said I could live only a short time because my heart was in such a bad condition.

It was at this critical point that my sister-in-law told me about Christian Science, and advised me to try it, believing it would help me. I knew nothing about this teaching, but I sent for a practitioner, who came at once, a distance of twenty miles. After the first treatment I was relieved of all pain, while in five weeks I was completely healed and able to do my own housework, for I felt strong and well. I am indeed deeply thankful to God, also grateful to our

Leader, Mrs. Eddy, through whose teachings so many are being helped, physically and morally.

As soon as I was healed, I had treatment for my son, fifteen years old, who had been very sickly from birth with lung and throat trouble. He was perfectly healed after about one month's treatment, and is now a strong young man. Both my son and myself are now endeavoring to prove our gratitude by living the truth as found in Christian Science, and we trust that this testimony may be influential in helping others.—*Johanne Oleson, Perth Amboy, N. J.*

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NOTICE

Attention is called to the announcement by the publisher of Mrs. Eddy's works of the publication of a pocket edition of the "Church Manual." There have been many requests for an edition that would be convenient for constant reference, and as every member of The Mother Church should be familiar with its rules and by-laws, this special edition of the Manual will doubtless be a welcome addition to the working library of every Christian Scientist.

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Mass.

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ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 5, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 13, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 7, 1913, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN a recent issue *The Christian Work and Evangelist* very pertinently asks, "Have we ever thought of what it means to be a Christian, fully to accept Jesus Christ, take him at his word, believe the New Testament?" This may seem to be a peculiar question to ask of Christian people, but the fact that it has been asked is at least indicative of a well-settled doubt as to whether professing Christians of the present day are fully accepting Jesus Christ, are really taking him at his word, and entirely believing the New Testament. This in itself is a serious arraignment of the Christian churches, and it is one that merits and requires a serious and definite answer.

Webster's definition of a Christian is, "One who believes, or professes or assumes to believe, in Jesus Christ, and the truth as taught by him; an adherent of Christianity; especially, one whose inward and outward life is conformed to the doctrines of Christ." In simplicity and clearness of statement this definition leaves nothing to be desired, and the question which our contemporary asks, in his effort to ascertain whether Christians of today actually measure up to the standard of Christianity, is strictly in line with it.

We can, of course, answer only for Christian Scientists, and on the basis of Mrs. Eddy's declaration that "Christianity is Christlike only as it reiterates the word, repeats the works, and manifests the spirit of Christ" (Miscellaneous Writings, p. 25). In other words, not only do Christian Scientists take Christ Jesus at his word, but they try to emulate his works. They remember that a great portion of the New Testament is given over to a record of the "mighty works" which our Master did upon the mountains, upon the seas, and within the valleys and the cities of his native land; that he not only healed the sick, but he also taught his immediate followers to do these works. Furthermore, in order that those of "every tribe and nation," of every age and to the uttermost bounds of the earth, might have the opportunity to share in this privilege,—become a Christian,—he made the specific promise: "He that believeth on me, the works that I do shall he do also."

Were any further support needed of Jesus' expectation that his followers would continue to demonstrate and be known by their practical Christianity, we have only to read Mark's account of his last interview with the disciples, when he gave them the criterion which should attest to all men for all time the sincerity of professing Christians. Mere profession was not enough. Perhaps he recalled his own experience with the perverseness of mortal thought, his protestation to the Jews, "Though ye believe not me, believe the works," when he pronounced this supreme test of a genuine Christian: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Christian Scientists do not believe that Jesus made this declaration idly, or as setting Christians of all ages a task which would be impossible of fulfilment. That the healing of the sick was understood by the disciples to be a work for all Christians to do, is sufficiently evidenced by the subsequent history of these men, and the continuance of the healing work by those whom they taught. For three centuries these works were done, and they did not become extinct until Christianity had reached the popular stage through the patronage of an emperor of whom it has been said: "The notion of his conversion in the sense of a real acceptance of the new religion, and a thorough rejection of the old, is inconsistent with the hesitating attitude in which he stood toward both."

It is, however, true that until the time of Constantine these works were common to all Christians, and there is no apparent reason why they should not now be as common, for it has been proved by Mrs. Eddy and her followers that to be truly a Christian today means just what it did in the days of primitive Christianity, namely, "Ye shall know them by their fruits."

When Jesus sent forth his disciples with his "great commission," he commanded them both to preach the gospel and heal the sick, and what is needed today to vitalize the churches and their work is for Christians to follow in his footsteps and make no division of this commission. When this is done, we shall hear no more about empty pews and wasted efforts to induce men to attend church. On page 40 of Science and Health, Mrs. Eddy emphasizes this need when she says: "Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds." There are multitudes of men and women burdened with sin, sickness, poverty, and sorrow, who are not so much concerned about a future heaven, "where the wicked cease from troubling and the weary are at rest," as they are about relief from the pressure of present-day ills. They are looking and longing for that practical Christianity which healed the sick, fed the hungry, comforted the mourner, and the church can and should offer them this boon,—prove that it is in truth taking Christ Jesus at his word.

The crying need of today, then, is the same courage, faith, and understanding which animated the early Christians, and we are divinely assured that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Unless, therefore, Christians can answer affirmatively the question asked by the *Evangelist*, they cannot hope to make much progress in meeting the needs of the hour, and so important a question should be seriously considered by each individual, for it is a responsibility which cannot be lightly ignored.

ARCHIBALD McLELLAN.

CHRISTIAN SCIENCE teaches that there is and can be no genuine gain without giving; that in every ethical transaction, whether between man and man or between man and God, a just balance must be maintained. The disposition to ignore this morality always means degradation of character, whether expressed in the cleverness of the gambler, the scheming of the stock manipulator, or the ignoble attitude of those beneficiaries of endowed institutions who have been most unwisely educated into a spirit of contented mendicancy. The significance of this teaching to Christian faith, and especially to the nature of Christ Jesus' saving work, is set forth by Mrs. Eddy on pages 25 and 26 of Science and Health.

The willingness to possess and enjoy, at the expense of another's labor or his inevitable sacrifice and disadvantage, and without thought of making any return to him, has found gigantic and well-nigh universal expression in the field of economics, the attempted private appropriation of communal assets, the cornering of food necessities for speculative purposes, and in the taking of unfair advantage in the numberless other ways to which business men say they must be wide-awake. Late years have chronicled very many swindling undertakings which recall the days of the "South Sea bubble," and which witness to the dominance of that desire to "get rich quick" which is quite forgetful of or altogether indifferent to the eighth commandment, "Thou shalt not steal."

Speaking of the exploitation of the many by the few which characterized the history of the East India Company, Burke declared that it was a "corrupt and destructive tyranny." This scathing indictment, which as events proved was not overdrawn, is certainly merited by that mortal impulse to get something for nothing which is the bottom fact of most speculative undertakings and which is ever leading men to combine to secure a monopolistic control of any natural resource that supplies an imperative human need.

The eighth commandment is one of the two Mosaic laws which have been most universally wrought into state and national codes, and there is no offender, perhaps, who is looked upon with more contempt than the petty thief. Nevertheless, though the rights of millions may have been ruthlessly trespassed upon by those who took an unethical advantage "within the law," this seldom awakens, either in the wrongdoer or his victims, any true sense of the enormity of the crime thus committed. Indeed, in commenting upon the attitude of the public mind, cynics have often been led to affirm that if an economic offense is sufficiently large, the honor and distinction of the offender is fully assured!

This anomaly may be explained by two facts, namely, the significance of wealth in the determination of social caste, and the influence of custom in educating men to think that he who robs all the people must be enviably clever, while he who robs a single person is despicably mean. Then, too, the moral quality of ways and means employed by the unscrupulous is often greatly obscured by the complexity of the situation, the number and distant removal of many of the factors, and especially by the fact that the sense of moral responsibility always becomes vague and indefinite as personality becomes merged in an organization. Moreover, in the nature of the case mortal sense cannot be honest; it is forever ignoring Christian ethics for the very sufficient reason that it is "not subject to the law of God, neither indeed can be." No one has the freedom to be honest save in so far as he has awakened to the fact that the only thing worth gaining, the only thing that can enrich, is the capacity and the instinct to give. When one has gained this spiritual vision, he not only insists that a fair exchange of so-called material values shall be made in all his transactions with men, but he is always bringing to others a nobler sense of integrity and of worth. He is demonstrating the truth of Christian Science that there can be no just possession save when we make a just return.

Two of the things imperatively needed for the righting of the wrongs which human selfishness has inflicted, are these,—a genuine spirit of brotherhood, which finds a natural expression in some system of profit-sharing, and such a realization of the utter emptiness of materiality as will dispel the lust for its gain. Christian Science is bringing both of these to unnumbered people, and he who in Truth's name is seeking to do right by his every brother man, and who while scientifically declaring for the allness of good, the nothingness of evil, is bravely protesting against every unrighteous condition or habit of which he is aware, especially those connected with his own business, will both work "together with God" and cooperate with the best existing human belief to advance the good of all.

We do well to remember, withal, that it is not ordinarily a question of intentional wrong-doing, but a question of practical indifference to wrong-doing, by which we are likely to come short of duty and be judged as inconsistent by the many who are exercising their right to observe us critically. "Thou shalt not steal" calls for that considerate, all-round, every-day unselfishness without which any assertion of brotherly love and social interest becomes a hollow pretense. It calls for a belief in God as the source of all good, which is very much more than a creedal declaration. It calls for an inner honesty that is self-reliant, brave, and instant in its refusal to consent to any least show of the spirit of imposition.

John B. Willis.

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CHRISTIAN SCIENTISTS soon discover that the sayings of Christ Jesus must be unreservedly applied to themselves as individuals, and that it matters not to them how much those of another day violated the law of right. The question really is, To what extent are we obeying divine law and thus blessing all mankind? In the Sermon on the Mount we read: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven;" also these words: "Blessed are the pure in heart: for they shall see God." This beatitude clearly means that the pure in heart shall see good and experience good, whatever the testimony of material sense; that they shall realize the ever-presence of God's kingdom, and shall bend all their energies to the task of helping others into it through the gateway of purity.

In the platform of Christian Science we read: "In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life's spiritual ideal" (Science and Health, p. 337). That this teaching has Scriptural authority, we find as we study the second epistle of Peter, in which he speaks of the "exceeding great and precious promises" made to those who have "escaped the corruption that is in the world through lust." He also makes a strong plea for the righteousness which gives man divine power, the righteousness which is supported by virtue, faith, and knowledge, and he adds that the one who is lacking in these things "is blind, and cannot see afar off." In other words, his mentality is clouded by error and he fails to grasp man's divinely bestowed possibilities, which ever tend to perfection in all that he attempts. There are, however, very few who see or who would acknowledge that their failures on the human plane are due to their lack of that spiritual purity which would relate them more closely to God and thus make all good possible to them.

That greater moral purity is needed on the part of professedly Christian nations no one denies, nor can any one who accepts Jesus' teachings deny that this can only be brought about by greater spirituality, the clear vision which sees that "sensualism is not bliss, but bondage" (Science and Health, p. 337). Too many argue that some brilliant men and women are not moralists, that they are votaries of so-called pleasure, so far as their private lives are concerned; but if this argument were valid, all should follow the advice of those who in Paul's day said, "Let us eat and drink; for tomorrow we die,"—an utterly false sentiment, which finds its rebuke in Longfellow's splendid lines,—

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Find us farther than today.

It is not even enough that we aspire to be ourselves farther tomorrow than today, for the Master has said, "Ye are the salt of the earth," and he tells of what must result if the salt lose its saltness. To deny or pervert the obvious meaning of the Master's teachings and those of our Leader, especially in attempting to evade the consequences of one's own deliberate acts, is to incur the censure voiced by St. Paul concerning those who "do evil, that good may come," when he declares that their "damnation is just."

Christian Scientists may well ask themselves what they are actually doing toward the world's moral purification. They surely know that unless their purity shall far exceed that of the average religionist, they shall neither enter the kingdom of God themselves, nor make way for others to enter. Their Leader's teachings are plain enough for those who have eyes to see, and they at the same time offer only the Christ-yoke to those who think the high demands of Truth burdensome. James says that lust leads to sin and death, but mortal mind argues as of old, "Ye shall not surely die."

Whom, then, shall we heed? Shall we confer with "flesh and blood," or shall we heed the inspired word as found in the teachings of our Master and his apostles, and the present-day message of salvation given through our revered Leader, the message which has healed unnumbered thousands of sin and disease? It was Daniel's moral and spiritual purity which gave him such marvelous clarity of vision and kept him unharmed in every ordeal, and he tells us that those who "turn many to righteousness" shall shine "as the stars for ever and ever." He also says, "Many shall be purified, and made white, and tried; . . . and none of the wicked shall understand; but the wise shall understand."

We must not forget that the white robes and the victors' palms of John's vision are for the countless thousands out of all nations and peoples who love the Christ-purity well enough to meet the testing that Daniel refers to, who pass through fire to final triumph over the beast and his image. These are they who do not rebel at Truth's high demands, but whose chorus is, "Just and true are thy ways, thou King of saints." Is our place with that mighty host who stand on the "sea of glass," in that realm of purified consciousness where nothing that defileth can enter? If we have won our way there, we know what it means to put off "the old man," with all the deceitful lusts of the flesh, and to put on the Christ-idea, the purity which sees God in storm and calm, till the allness of good is realized as the forever fact.

Annie M. Knott.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian

THE
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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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CHRISTIAN SCIENCE: THE PROMISED COMFORTER

A Lecture Delivered by William D. McCrackan, M.A., Member of the Christian Science Board of Lectureship, in The First Church of Christ, Scientist, in Boston, Mass., March 6, 1914

DEEP down in the heart of every one is an ideal which represents what mankind would like to be. It is well for humanity if this ideal stands for the highest human concept of nobility, purity, grace, honesty, perfection. Sometimes it must seem so vague that it can hardly be expressed in words; at other times it may seem so sacred that people do not speak of it even to their closest friends. In moments of clearest and most exalted thinking, however, it should present itself as an ideal of the perfect man, possessing dominion and authority over untoward circumstances, enjoying the right to holiness, happiness, health, and manifesting perspicacity, intelligence, ability to do and to be, strength to perform all duties, joy and love to beautify every task.

This ideal never entirely deserts mankind. When we have stumbled and fallen and risen again, there it is ready to greet us once more. When we have been temporarily overwhelmed by sin, sickness, or sorrow, and the clouds begin to lift, it reveals itself again, full of inspiration and encouragement, to cheer us on our way from sense to Soul. It prevents us from falling permanently under the influence of discouragement or disillusionment, and helps us to avoid the pitfall of cynicism, which would try to argue itself into our consciousness with advancing years. Above all, it is full of vigor, freshness, spontaneity, and alertness; it radiates the beauty of holiness, and is anointed with the oil of gladness.

Now, if it could be shown that this ideal is no idle dream but a reality of being, and if we could have a proof of this fact, the news would be glorious indeed. If it could be shown that even an approximation toward it is possible here and now, the discovery would prove of the highest value to suffering humanity. This ideal man already exists in consciousness as the man of God's creation, who lives and moves and has his being in God, who represents God, is the idea of the divine Mind, the manifestation of Spirit, the expression of eternal Life and of eternal Love. He always has existed and always will exist as the Christ-idea so clearly perceived and understood by the Master, who was justly called "Jesus the Christ," "Jesus the anointed," the "God-crowned" (Science and Health, p. 313).

THE IDEAL MAN

But of what nature is this ideal man, and where is he to be found? In matter? in the flesh? within the evidence and testimony of physical sense? The reply must be No, for all such evidence speaks only of imperfection, of temporary and unstable conditions, of a supposedly perishable man, doomed to extinction from his very birth. The evidence of physical sense does not embrace and therefore cannot testify to this ideal man. Spiritual testimony alone can reveal this real man of God's creation.

According to the testimony of physical sense, there is no salvation from material disability, no way out except to die out. It is a losing battle against the elements, against the supposed forces of nature, against what are regarded as ruthless, destructive powers. Physical sense knows of no central Principle, no eternal Life, no invariable Truth, no inexhaustible Love capable of shattering evil and delivering mankind. Evidently we must go behind mere appearance to find the ideal man and the divine law which operates to remove the veil and reveal the reality. Only then shall we find that beyond the perception of physical sense there is true substance, spiritual and not material, which fadeth not away, but is eternal and indestructible. This is the substance concerning which Isaiah declared, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

According to the Hebrew prophet, physical hearing and sight cannot reveal what God has in store for him who seeks true salvation. The testimony of physical sense is not competent to inform man about the truth of being, the eternal facts of existence, nor to solve the problems of human want and woe. Paul refers to "the substance of things hoped for, the evidence of things not seen;" for "the things which are seen," he declares, "are temporal; but the things which are not seen are eternal." It is in the realm of the unseen and the eternal that man finds his true being and his true ideals. Thence comes the Saviour, sent in the name of the divine Father. From this source alone spring the healing waters of divine compassion,—from God, who is Mind, and not from matter.

DELIVERANCE OF MANKIND

The Christ-idea, then, comes to save, to brush aside the false testimony and establish the true. The need of mankind is to be delivered from its woes, to be set free from its miseries. It reaches out for help against sickness, sin, and death. It prays for holiness, happiness, and health. And what are the prevailing methods put forth to meet this want?

The unprejudiced observer is bound to declare that never during the whole course of history have such efforts been put forward to improve human conditions as at the present time. This is preeminently an altruistic age. In our time people can no longer contemplate with equanimity the spectacle of injustice, oppression, sorrow, impairment of faculties, failure, and want in others. The desire to reform evil conditions, to bring order out of chaos, to insure to all the blessings of "life, liberty, and the pursuit of happiness," is becoming paramount in human consciousness and is manifesting itself in numberless ways.

The earth is dotted with institutions whose purpose it is to relieve mankind from the grasp of evil. Churches there are in great numbers designed to show mankind the way of escape from sin, and to increase holiness, spirituality, and purity among men. A multitude of material methods are being tried to combat disease and to establish health. A multitude of amusements and entertainments are devised to distract mankind from the contemplation of its miseries, and yet in spite of all these efforts men still cry out to be delivered from their woes and will not be permanently comforted. It would seem as though the prevailing methods were inadequate to meet the great need, as though they had been weighed and found wanting when balanced against the great mass of human woe.

Complete Salvation

Christian Science declares that Christianity, when scientifically understood, is amply capable of fulfilling all the legitimate desires of mankind; that it brings a complete salvation, reforming the sinner, comforting the sorrowing, healing the sick, giving hope to the discouraged, strength to the weak, rest and peace to those harassed and haunted by that arch enemy, that chief procurer of all evil conditions, namely, fear.

Christian Science does not reserve this help for a future state of existence, but declares it to be available now. It does not encourage the supposition that salvation is for a select few, but teaches that salvation is open to all men, can be earned by all, that to each individual is granted the power and ability to work out his own salvation. In thus pronouncing itself, Christian Science does not reject a single one of the fundamentals of the Christian religion. It bases itself upon the inspired word of the Bible, and acknowledges one God, one Christ, one Comforter. It explains the atonement as denoting man's at-one-ment with God, and so leading to the salvation of men. It teaches the prayer of faith, which James assures us shall not only save the sinner but also the sick.

When we come to examine more particularly into the reason why the prevailing efforts to establish holiness, happiness, and health among men are inadequate to meet the demands made upon them, we shall find that this is due, in great measure, to the materialism which mars their efficiency. Why should these well-meant endeavors so constantly meet with disappointment and defeat?

In the first place, the power of God to save and to heal is by no means unquestioned by prevailing public opinion. This power is sometimes supposed to be exercised with favoritism. Mankind has been bewildered by the commonly accepted teaching about prayer, about heaven, about the acts recorded as miracles. Christian Science puts order into these unscientific modes of thought. It is constructive instead of destructive. It rears upon the simple teachings of the lowly Nazarene a structure perfectly fitted in all its parts, unshakable in time of storm and stress, because built upon the rock of spiritual understanding. A brief examination into the prevailing methods for meeting man's innate desire for holiness, happiness, health, and heaven will show the reason for this lack of success.

Holiness and Happiness

There is perhaps a nearer approach to agreement among men on the subject of the essential nature of holiness than there is regarding the nature of happiness, health, or heaven. Holiness is quite generally conceded to be a spiritual state, a state of consciousness, to be derived from the understanding of God. It would be difficult to find any one who would insist that holiness was a material or a physical condition. It is obviously spiritual in its nature, and thus dependent upon spiritual conditions. There is an almost universal agreement upon the fact that holiness is a distinctly religious experience, that spirituality and purity are fostered and maintained by religion.

When we come to the consideration of happiness, we find that the agreement among men is less complete. It is not universally admitted that happiness, like holiness, is a state of consciousness and is to be derived from the understanding of God. For many people happiness seems to be a material condition, dependent upon material circumstances and environment, and to be acquired and maintained by material means. It is probably no exaggeration to say that for the majority of mankind happiness means the acquisition and accumulation of material things. For some it consists in the exercise of personal power and control over others; for some, perhaps, in the expression of the artistic impulse.

In spite of all these mistaken opinions, however, experience and science alike show that the more of matter a man accumulates the less genuine satisfaction he feels; the more he follows the promptings of the carnal or material mind, the more misery he encounters; the more he builds up his own will, indulges his own personal desires, the more certainly he misses the mark for which he is aiming. Entirely separate from the delusions of wilful pleasure and self-indulgence is the consciousness of true happiness. They who would be anointed with the oil of gladness must recognize happiness to be a state of consciousness, dependent upon spiritual understanding and derived from the source of all good—from God Himself. Mrs. Eddy, the Discoverer and Founder of Christian Science, has characterized happiness as "spiritual, born of Truth and Love" (Science and Health, p. 57).

The Subject of Health

When we come to the consideration of the subject of health, we find even less agreement among men as to its essential nature and origin. It must be frankly admitted that for almost all men health is believed to be wholly a material condition, dependent upon material means, so called, at the mercy of material forces, and to be fostered or preserved by material remedies. According to public opinion, health stands in quite a different category from either holiness or happiness and is in no way related to them. Upon the supposition that health can be established and maintained by material means, a great many systems have been built up whose purpose it is to discover and apply such means to the safeguarding of private and public health.

There is one special characteristic which these material systems possess in common. They all assume that in order to know anything about health one must first know all about disease; that in order to impart health one must first immerse one's self in a profound study of its supposed opposite, of that which is not health, never will be and never can be, namely, disease. This is very much as though some one, in his desire to know all about mathematics, should first study the mistakes that can be made in attempting to apply the rules of mathematics, immerse himself in a profound study of that which is not mathematics, never will be and never can be, that, indeed, which is the negation or absence of mathematics. Again, it is as though a man, in his desire to know all about light, its properties and laws, should make a profound study of darkness, of that which is not light, never will be and never can be, that which is the negation or absence of light. He who would learn to express music does not begin by studying discord, nor does he who would become a good detector of counterfeit money study the counterfeit. Rather does he strive at all times to familiarize himself with the genuine.

The assumption seems to be that somehow health is dependent upon disease, that health must ask permission of disease in order to be, that disease is a positive fact, while health is only a negative condition. Now, it might be possible for a man to know all there is to know about disease, yet have no health himself and no way of imparting it to others.

HEALTH A FACT

Christian Science proves that health is an entity, a state of consciousness, that it is a positive fact. Like holiness, like happiness, health is spiritual and mental in quality, and, like them, is to be derived from a right understanding of God. In order to find the truly Christian and scientific concept of health, let us turn to the Scriptures. Christian Science bases its testimony wholly upon the Scriptures. In them we find that David spoke of God as the health of his countenance. He also referred to God's "saving health among all nations." Again he says that it is the Lord "who forgiveth all thine iniquities; who healeth all thy diseases."

The prophet Isaiah declared concerning the result of true repentance, which is, of course, a spiritual or mental change, "Thine health shall spring forth speedily." He also prophesied concerning the coming of the Messiah, of him who should make clear to mankind the truth about God and man. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Coming to the New Testament, we find Jesus healing the sick by spiritual means, without regard to any material methods or remedies whatsoever, looking to God as the source of all health, teaching his disciples to do the same, urging them not only to "preach the gospel" but to "heal the sick" as well. We find the early Christians continuing this natural and normal method of healing, until the period when Christianity became a state religion, some three or four hundred years after the crucifixion. Then slowly this Christian and scientific view of health became practically obsolete, until its rediscovery in modern times by Mrs. Eddy.

It is significant that Mrs. Eddy placed the word "health" in the title of the text-book, "Science and Health with Key to the Scriptures," in which she announced her discovery of Christian Science to the world. Among her many references to health in that work we note in this connection the following: "Health is not a condition of matter, but of Mind." "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind." "If God were understood instead of being merely believed, this understanding would establish health" (pp. 120, 339, 203).

It will be seen, therefore, that in this, as in all its teachings, Christian Science coincides with the Scriptures in declaring that health is a mental or spiritual condition and is to be derived from the understanding of God. The way to health is not material, but spiritual. The establishment and maintenance of health is not a question of physics, but of divine metaphysics. It is not pagan, but Christian; not fortuitous or experimental, but demonstrable and scientific.

What Is God?

This inquiry as to the nature of holiness, happiness, and health, and their origin, points unmistakably to the further question, What is God? The answer to this latter question can alone supply the spiritual understanding which saves the sick and the sinner, which shows the way to holiness, happiness, and health.

At the very beginning of our inquiry into the nature of God we meet a common objection which has frequently deterred mankind from trying to know God. It has been commonly believed that God is wholly mystical and mysterious, that Spirit is shadow, while matter is substance. It has been assumed that while man might observe and dogmatize to his heart's content about physical phenomena, he could never really know anything about fundamental cause; while he might ascertain the operation of law, he could never hope to acquire any certain knowledge about law-governing Principle.

Because of these fundamental errors religion has been deemed to be visionary, problematical, of very little practical import, and largely a matter of blind belief or sentiment. There is no question that false notions about God have haunted and harassed mankind and have been productive of sin, sickness, and death.

In removing these false notions Christian Science is performing a great service to mankind.

God Is One

In defining God, Mrs. Eddy uses the terms Mind, Spirit, Soul, Principle, Life, Truth, Love. She has laid special emphasis on the unity of God. God is one. There are not gods many. It is not possible to conceive of more than one first cause, to think of more than one original source of creation.

The evident unity of the universe, its homogeneity, the revolving of the stars in their orbits without clash or interference,—all these point to some central plan, to one guiding hand, one directing Mind. God's universe is infinite, and it follows from this fact that there is nothing outside of His universe, that all which has existence, reality, or entity is comprised within that universe and is subject to divine control. The oneness of God also declares the brotherhood of man. Having one God makes all men the children of one Father-Mother, and so establishes our fraternal relationship.

It is evident that the belief of gods many lies at the base of all strife between men and nations. If different religious denominations, different political groups, and different racial units each possess a different god, then it becomes the duty of each to fight in behalf of their own god, and the result is pandemonium. But if there is only one God governing the universe, including man, then obedience to that one God insures peace, cooperation, and mutual helpfulness among men and nations. The Science which is giving man an understanding of the one God is, therefore, providing the final cure for all religious, social, political, and economic conflicts and contests.

God Is Principle

Scholastic theology has generally applied the term person to God, and in so doing has tended to perpetuate the notion of an anthropomorphic or manlike god. The word person conveys the impression of a being with human attributes, human limitations, and human imperfections, capable of being outlined and formed. It can readily be seen how this attempt to outline God would tend to produce idolatry.

Again, a person may be influenced by temporary conditions and be capable of favoritism, may show partiality. The term Principle is not open to any of these objections. God as Principle never varies, never changes, is absolutely reliable, dependable at all times and under all circumstances. It is the very nature of Principle to be ever active, lawful, unmoved by personal considerations. Thus the term Principle as applied to God has been found to enhance man's confidence in Him, to increase his trust in God's impartiality, justice, and power.

God Is Spirit

Every step in the direction of the right understanding of God brings its own reward. The study of each of the synonyms for God leads to practical conclusions which become at once available in every-day experience. The use of the word Spirit in defining God reveals the essential nature of man, for the Scriptures assure us that man was made in the image and likeness of God; then, if God is Spirit, as Jesus declared to the Samaritan woman, man must be spiritual, must partake of the nature of God. This description of man is at variance with the teaching of scholastic theology that man is a miserable sinner, and with the teaching of the so-called physical sciences that man is a material mechanism.

The saving and healing practice of the Founder of the Christian religion was based upon spiritual understanding, not upon the evidence of sense-testimony. The theology, medicine, and science of Jesus were all one. His understanding of God and of man constituted the whole of his culture and learning, and made him the wisest as well as the most scientific of all men. He did not need one kind of wisdom in order to save the sinner, another kind to heal the sick, and yet another to enable him to walk the waves and still the storm. His understanding of God made him master over sin, sickness, death, and material law, gave him authority to say to the man sick of the palsy not only "Thy sins be forgiven thee," but also "Arise, and take up thy bed, and walk," and to command the storm to cease with his authoritative "Peace, be still."

God Is Love

The definition of God as Love, given by John, leads immediately to the understanding that God did not make evil. It is inconceivable that Love could be the author and distributor of evil, and this comforting conclusion places evil where it belongs, namely, outside the infinite realm of a wholly good God, in the outer void of nothingness. If evil is of God's creation, it can never be destroyed. If it is a reality, it is eternal and indestructible. But if it is a mistake or delusion about the truth, it can be swept aside in order that the truth may be revealed. Jesus declared of personified evil that it was "a liar, and the father of it." Christian Science follows in the footsteps of the Master's teaching and brands all evil as false in its essential nature, without real law, without real origin.

When we come to consider the essential nature of matter, the question arises, Is matter of God's creation? Is God, who is Spirit, the creator of that which is so unlike Himself? It should be noted that thinkers in all ages have found it very difficult to define matter. The most successful definitions have been in terms of mind, that is, have been metaphysical, not physical. The theory about matter which has prevailed but is now waning, is called the atomic theory. This presupposes that matter can be finally subdivided into particles so minute that they can no longer be further subdivided. These final particles are called atoms, but they cannot be apprehended by the physical senses, upon whose testimony they depend for their claim of existence. They can only be imagined, supposed, assumed.

At this point there arises a metaphysical difficulty which has never been successfully explained away. The human mind cannot conceive of a particle being incapable of subdivision so long as it continues to be something. The human mind argues that if a particle is something, it can still be further subdivided. Only if the particle should become nothing would it cease to be capable of being subdivided. This argument of the human mind leads to the following dilemma: Either matter must be conceived of as being capable of being subdivided *ad infinitum*, which is an absurdity, or else matter must finally be reduced to the point of zero, or nothing.

In recent years the popular supposition that matter is indestructible substance has received some very marked modifications. The theory that the atom has substance has now given place to the theory that the atom is an electrical ion, and that the electrical ion is equivalent to energy, or to a form of motion. The more the atom is pursued the more evanescent it becomes, until it is reduced to a mere supposition.

MATTER AN ERROR

Now, if matter resolves itself into an assumption, it is obvious that its seemingly pernicious activities can be corrected mentally, through spiritual understanding, through Christ, Truth. If matter is not an independent entity, dictating terms to man, but is under control through Christian Science, then one of the most prolific sources of fear has been overcome,—the fear that matter is an uncontrollable power urging man forward to an irresistible doom. Public opinion is being constantly prepared, through the investigation of the physicists themselves, to accept the conclusions reached by Mrs. Eddy so many years ago, that "matter is an error of statement" (Science and Health, p. 277).

It should be understood that God governs the universe, including man, through law. There is nothing accidental about His government, nor is it characterized by special interposition, favoritism, or partiality, but by immutable law. God's law must inevitably partake of His nature, and so be wholly good, and wholly spiritual or mental. The law of God cannot be productive of evil, nor can it be physical or material. God's law never ultimates in sin or sickness, nor does it produce the physical phenomena which destroy and maim the innocent and the defenseless. The law of destruction is the law of the carnal mind, of self-will, of mortality and personal sense, and it is curbed and made of none effect by the law of God.

MIRACLES

When we come to consider those acts recorded in the Scriptures, commonly called miracles, the questions which present themselves in regard to them are these: Were they performed according to law? Are they natural, normal, and legitimate manifestations of power, or are they unnatural, abnormal, and illegitimate? Do they represent an infraction of law, or are they in accordance with lawful procedure? Are they the manifestations of a special interposition of Providence, or the grant of a special privilege? Are they altogether exceptional and confined to a special time and place, or are they to be expected among all men, in all places, at all periods of the world's history, in response to the definite and eternal law of God? In modern times, when confronted with the evidence of these acts recorded in the Scriptures, the tendency of mankind has been either to doubt the authenticity of the records, or to describe them as altogether exceptional and as the result of a special power conferred solely upon Jesus.

In reply to these views it must be said, in the first place, that these acts are as well authenticated as any that are recorded in history. It is just as easy to prove that certain historical events which are undisputed today never took place, as it is to prove that these miracles were not actual occurrences. Then, if they are believed to be the result of a special power conferred upon Jesus, this does not take into consideration similar acts recorded in the Old Testament, nor the works done by the disciples of Jesus and by the early Christians for several centuries. Neither does it take into account Jesus' own commands and injunctions to his disciples, not only to "preach the gospel" but also to "heal the sick;" likewise his prophecy and promise that "he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father;" nor his statement, "And these signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover."

This makes it evident that in considering the acts recorded in the Scriptures, commonly called miracles, we are dealing, not with isolated instances, but with phenomena which manifest law. But what is the nature of this law? Is the law of spiritual transformation and healing a law of the carnal mind, as Paul calls it, or mortal mind, as Mrs. Eddy so aptly terms it? or is this the law of God? In the first place it should be recognized that the word miracle does not necessarily denote anything supernatural. The words used in the text to denote these acts mean marvels, object-lessons, or illustrations, wonderful indeed to human sense but perfectly natural to spiritual understanding, to that understanding which knows God and man as they really are. It is possible in each instance of a recorded miracle to recognize that the discord to be corrected is due to a supposed law of the carnal mind, while the correction is accomplished by the operation of the law of God. Paul summed up this whole process in a few words when he declared: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

THE DISCOVERER AND FOUNDER

The world owes the discovery of Christian Science, the rediscovery of the Principle by which the healing was done in Bible times, to a consecrated Christian woman, Mrs. Eddy. It was my great privilege to speak with Mrs. Eddy herself, to receive her advice and admonition, and I would like to bear testimony to the fact that I have never met any one who manifested so much of the universal, impartial, and divine Love as she did, and with it all a great sense of might, of the might associated with meekness, derived from an understanding of God as the one and only power.

It was in 1866 that Mrs. Eddy's

discovery of Christian Science took place as the result of her sudden recovery from an accident. For twenty years before that she had been studying the question of mental causation for all physical effects, but it was this sudden recovery which acted as a sign, showing her the way to the true healing as spiritual, as both Christian and scientific. She searched the Scriptures, taking the Bible as her only text-book, and finally, in 1875, published the Christian Science textbook, "Science and Health with Key to the Scriptures." She founded, one by one, all the various means by which Christian Science has been brought before the public, displaying in this beneficent work a wisdom and loving-kindness which stamp her, not only as a great discoverer, but also as a large-hearted and broad-minded woman. Under her wise care the periodicals were established which illustrate the teachings of Christian Science in human affairs, and which go to all portions of the globe, carrying with them the glad tidings of spiritual healing and regeneration.

THE COMFORTER

To those looking with hope and faith for better things, Christian Science comes as the Comforter promised by the Master. It shows that the right ideals which we have cherished and nourished are not idle dreams, but realities of God's creation; that the ideal man is God's man now; that the kingdom of God is at hand. It answers the cry of mankind for deliverance from its woes. It assures us that no sorrow is too deep, no sin too persistent, no sickness too severe, no question too perplexing, and no burden too heavy for the saving grace of spiritual understanding. It teaches us to know God, in whom we live, and move, and have our being. It corrects the false concept of God as the supposed source of evil, shows that evil has no real origin, permanency, and power, and thus, once and for all, removes the sting of fear from our existence.

No more comforting statement was ever made than this from the Scriptures: "Perfect love casteth out fear." Fear seems to be a component part of almost every case of sin, sickness, or crime. Banish fear, and a great percentage of all human woe would disappear. Christian Science is showing the way to do this. It is proving the correctness of its teachings by its works. It is going to those who are considered hopeless victims of bad habits and striking off their shackles. It is going to the bedside of those who have been declared incurable, because there is nothing in the whole range of material remedies which can reach their cases, and is making them well and strong again. It is going to families once disrupted by vice and misunderstanding, and is establishing peace and mutual respect.

To all those who are in need of any sort, whether harassed and haunted by pain or heartache or fear for the future, Christian Science says, with infinite compassion and with absolute certainty, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom,"—the kingdom of heaven, the assurance of perfect safety and protection, the possession and enjoyment of holiness, happiness, and health.

"OUT OF GREAT TRIBULATION"

ROBERT NALL

TO many students, Christian Science presents a paradox. It has beckoned them by its promises of freedom and joy. They have experienced its beneficent effects, yet to their surprise they are not out of the wood of tribulation. Said a young beginner recently: "I cannot understand it. Just when I am progressing finely, error comes along and I am down again. What is the meaning of it?" What is it but this: "In the world ye shall have tribulation." The voice is that of the Master. Think of the words, "shall have." Is there then no escape from this? Why cannot God, who is Love, come to our help when we pray sincerely, and just lift us above all sorrow and suffering? Is He not omnipotent, and are not we His children?

These are questions hoary with age, the problem of great intellects since history began, and they can be solved only by faith and understanding. There is no occasion for discouragement, but rather for songs with a lilt of spiritual optimism,—the refrain that echoes the "good in everything," because in the beginning "God saw every thing that he had made, and, behold, it was very good." But there is need for true thinking, for earnest meditation; the meditation, as some one has said, "akin to the sentiment of little children who listen, intent upon every syllable and passionately eager of soul, to hearthside tragedies."

We shall get at the truth, and find rest for our perturbed questionings and perhaps doubts, when we seek to understand the spiritual meaning of many familiar passages in the Bible and in the Christian Science textbook. The Science of Christianity promises nothing that it cannot fulfil. It is clothed in all the glory of immaculate perfection; but, as Mrs. Eddy says, it is a "perilous passage out of bondage into the El Dorado of faith and hope" (Science and Health, p. 559). Wherein lies the peril? Again the question arises, Why should not the path be smooth and garlanded with all that will make life gladsome and uplifting? So it is, when we have attained that spiritual sense which proportions all things aright and values all things from the standpoint of eternal Truth. But how is that to be gained?

One can imagine that Jesus placed the emphasis on the words, "in the world," and the key to our problem will be found there. Does not all human history show that the search for rest and peace, exemption from sorrow and affliction and trials, has never yet been found by any man or woman while the thought has been material? What is the "world," in the sense in which Jesus spoke, but that material thinking and living which is responsible for sin and produces unrighteousness? In his wonderful high-priestly prayer which followed his declaration of tribulation, Jesus asked not that his disciples should be removed from their earthly sphere of labor, not that they should be taken "out of the world," but that they should be kept "from the evil," —in the world, but not of it.

In this he demonstrated his spiritual idealism. He wanted them, while still continuing their activity for their fellows, to recognize, as did he, that the kingdom of heaven is at hand; and he cheered them with this promise, that while they would continue to suffer, to material sense, yet because he had "overcome the world," because "the prince of this world" had nothing in him, they likewise would get the victory if they were faithful to the word that he had spoken to them, the word of truth which made them "clean."

Now the Master loved his disciples; he had performed many wonderful works as evidence of spiritual power, and if it had been his Father's will, and in harmony with God's dealings with mankind, we might assume that he would have rejoiced in miraculously elevating them to the spiritual attitude to which he himself had reached. What an alluring prospect! Would not the disciples have thereby been saved much suffering? Would they not have been mightier channels of love and grace, and more potent instruments in the spread of Christianity? Human thought would reply, Yes. But God's ways are not our ways,—let us be thankful for it,—and all that He does is in conformity with wisdom. It is true that men are often lifted "from darkness to light" in a moment, but the veil of belief in matter is not at once put off, and there is a long and toilsome journey to go ere the goal is reached.

Mortals are often tempted to criticize and condemn the divine methods, but the time comes when all acknowledge the beauty and sublimity of Love's gentle teachings and purifying influence. "Ye know not what ye ask" may well be the reply to those who would seek to escape the refining process. The tendency is to confuse the issue, a confusion that has arisen through much misleading imagery in the hymnody of the age. The Christian who thinks least about gaining heaven is often he who is the nearest to it. He knows that when he is ready he will be in heaven, and not one moment before. Now he has his work to do, and he is content to do it in the way of God's appointing.

There is a passage in Science and Health (p. 444) in which our Leader tells us that "in some way, sooner or later, all must rise superior to materiality," adding, "and suffering is oft the divine agent in this elevation." This has been interpreted to mean that God is responsible for some, if not all, of the tribulation through which we enter into the kingdom. The student soons learns, by a careful study of what Mrs. Eddy has taught, that she was the very last to entertain such a view. What we know is this: that sin is just as disastrous and fatal as ever it was,—nothing can change its nature,—and that until we are able to destroy that false sense which makes a reality of it, its evil effects will be experienced. "What a dreary prospect that is!" some one says. "What hope is there that while we are living in this mortal body we shall ever overcome the world?" From that point of view, none whatever; for we shall continue to be under the domination of mortal thought, and we shall thereby bar our progress heavenward.

As a normal being, man is spiritual and pure; that is the starting-point. Nothing can mar or impugn his perfection. He is as God made him, and always will be. But when the mesmerism of mortal belief hides from us the divine image, and we are living in a little material orbit of our own, with every faculty hemmed around with sordid desires and false views, is it not painfully evident that we must be out of harmony with our divine source? It is in the effort to find ourselves that we suffer. We hear the voice of Truth calling. A vision of freedom opens to our view; perhaps we catch a glimpse of "the light that never was, on sea or land," and we hasten forward. But the thicket of thorn and brier, the errors that seem to have a tenacity and persistence beyond hope of destruction, must all be cleared away.

It is wholesome work, this clearing up of all error, and it brings its own reward. It is never wholly futile, for God, divine Love, is working in us "to will and to do of his good pleasure." We are overcoming the world by escaping from it,—the world where the testimony of the corporeal senses is accepted as true, where matter is treated as equal with Spirit, where we are the victims of illusions regarding life and intelligence, and where truth is distorted and obscured by mortal beliefs that lead to death. As we awaken to Truth's demand, and as we come to see man as God's spiritual idea, false concepts yield to divine ideals.

Yet we are not to escape from the world. What a paradox! it may be suggested. Yes, and there is truth in it, as in all the paradoxes of Holy Writ. Hear a voice that Christian Scientists love so well: "Beloved children, the world has need of you,— . . . it needs your innocence, unselfishness, faithful affection, uncontaminated lives" (Miscellaneous Writings, p. 110). In the world, yet not of it. Not despising the world, but doing our part to change its mortal consciousness, content to pass through even a baptism of fire if only we may be faithful. Willing to be purified if only we may increase in spiritual power. Rejoicing in tribulation if only thus we can become conscious that we are born again, not under the law of carnal belief, but under the law of Spirit. Then will our daily experience be satisfying evidence that Christian Science is unfolding to us, in our daily study and demonstration, the true meaning of life's lessons, and so shall we be Christ's disciples.

[Written for the *Journal*]

GOLGOTHA

WARWICK JAMES PRICE

Mortal hate, triumphant for an hour,
  Here crowned grim death a victor in the strife,—
When lo! God's love, invincible in power,
  Wide ope'd the portals for eternal life.

TIME-WASTE

GEORGE H. MOORE

IN directing organized industry to its highest efficiency, scientific management makes the elimination of time-waste one of its chief points of reform. No disposal of this problem can be thoroughly scientific, however, which does not take account of the fundamental nature of its raw material, the passing hour.

Mrs. Eddy writes, "This time-world flutters in my thought as an unreal shadow" (The First Church of Christ, Scientist, and Miscellany, p. 268). The prevailing belief that time is a thief, is evidenced by popular proverb and experience. That its depredations are not more often checked, is due to their seductive nature. The illusions of space-perception (matter) seem to be such an integral part of our mental outlook, that they crowd upon us as apparently unescapable. Time-perception, on the contrary, is so fluid that it continually runs away from us; on occasion it even seems to run away with us. We are admittedly unable to check its advance or to retard its retreat; time eludes us, deceives us, mocks us, yet with it we are again and again persuaded to assume friendly terms. We assent to the tradition that "time cures all ills," "redeems all mistakes."

Formerly we pleaded excuse for all present errors of temperament or habit, and the mere flight of the hours seemed to put responsibility for our faults far behind and apart from us. Time in our hands may be profligate or niggard. We worry at its scarceness, we abuse its abundance. An indolent time-present we condone by burying in the future most of our hopes, much of our endeavor, and all of our heaven; and the mere coming of the hours we imagine will bring all these to us, deserved or undeserved. Thus it often happens that past and future despoil us and the present escapes us.

Time-sense tricks us again through the belief that time is of itself master of events, that advantage and opportunity are yoked up with its arbitrary periods, and that death by presumably ending time, ends also all opportunity. "Take this occasion for good now, or never again can it be yours." Such dogmatic prescriptions may furnish incentive now and then for unprepared spurts of effort, but more often the event, gone from us either unused or misused, leaves with us only a nagging, anxious regret. Opportunity which is either mischievous or material may be thus erratic, but opportunity for good is a door which is never closed. Eternity, the scientific concept of time, is a sphere ever turning on itself, its center of activity everywhere, a limiting circumference nowhere; and opportunity perpetually revolves with it. The avenues of good are always in waiting, always soliciting our interest and effort, always returning.

Many so-called laws of natural science which deeply involve human thought are largely dominated by time-belief. The theory of evolution assumes the necessity of long eons of time and weary stages of labored growth before the creative impulse can reach its goal. In lesser degree, every deduction from this supposedly fundamental law and every human process implied therein, pays heavy toll to the same mistake. To creative Mind all periods of unfoldment must be present, each in its degree reflecting, pointing to, reality; as in the stages of an involved reasoning process, whereof a restricted mentality may grasp only its initial steps, the reading of the symbols used, though a trained mind may grasp many or all steps up to full statement and proof.

True evolutionary progress is not, strictly speaking, one of reality, but of the comprehension of reality. The degree of mental unfoldment which we now apprehend, should be read as indicative of a fulness of understanding which can be reached through awakened spiritual thought, quite apart from the tedious processes of time. "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence" (Science and Health, p. 504). Is not this a part of the vision of the laborers in the vineyard with their seemingly unequal wage? Their common reward, the understanding of divine supply, was given alike to the laborer of an hour and to those who toiled perhaps less eagerly or wisely the long day through.

The tyranny of time-belief is grounded in the seemingly inescapable nature of its record. Once express any human experience, true or false, in terms of the historical perfect tense, and humanity is too ready to accept it as established fact, precedent, and law. Many rules of human conduct generally accepted, have little excuse or origin beyond mere incidence in time of phenomena which are otherwise wholly unrelated. The chains of habit, the stages of disease, the insanity of worry, are often initiated through such time-sequences falsely interpreted by suggestion and erroneous expectancy into a semblance of cause and effect. Men try a novel or difficult task and fail, perhaps again and again, every attempt clinching further the expectation of failure and bringing it to pass. In reality failure should never be considered either precedent or law. The measure and goal of sound hope and effort is not what some men have failed to do, but what better men have done, what any man may do with more of God's help. To fail and give up is cowardly. To be goaded by failure to seek a higher leverage for one's effort, a better mental equipment, a more spiritually grounded hope of success, is wise. The sanity of the race depends on holding to the issue that mankind is worthy of an inconceivably richer life and fairer destiny than the history of past mistakes would signify.

It is interesting to read the Bible account of creation after transposing its verbs into the present tense. Fundamental truth can be expressed equally well in terms of past or present, and loses nothing by being brought forward in time into the field of our own experience. The wholly ephemeral nature of evil, of past mistakes, is made strikingly clear by thus erasing the sense of antiquity from the fable of the mist which went up from the earth, supposedly initiating the material concept of creation. The appearance of evil in and of a realm of universal good has been accepted as historic fact, and has puzzled the world accordingly. In reality this phenomenon is in no sense historic fact. It was and is simply coincident with wrong thinking, and will be so long as wrong thinking shall persist in looking upon the earth as material, and upon matter as origin or substance. The non-binding nature of all past error, whether it be the petty habit that afflicts an individual or the false tradition that seems to enslave the race, can be similarly exposed by testing it out in the bright light of the present tense.

The inconsistency of time-sense is never more apparent than in its induction of the individual into beliefs of age and decay, though the same pageant of the years viewed large in the life of the race, is accepted in reverse terms of evolution and progress. When we as individuals learn to face our own future, with the larger vision and hope which inspire the leaders of men in their labor for the race, there will be less misuse of the present, less feverish haste and anxiety in provision for idle old age, greater maturity of wisdom, and happier years.

There are few men so at peace with their past that they would not gladly part with it and start life afresh. Every man in a degree may do this by forsaking past fable and molding his thought in accord with eternal fact, by bringing to his present the lesson of the past and the hope of the future, and then so occupying the present that he can begin to measure his years by "the good that is unfolded" (Science and Health, p. 584), rather than by time wasted, effort misdirected, and heaven postponed.

SPIRITUAL VERSUS MATERIAL MEANS

ALFRED FARLOW

WHATEVER may be said pro or con with reference to the practice of *materia medica*, it is certain that an understanding of Spirit as the only cause, points to an absolutely spiritual practice as the only fulfilment of divine law. Whether or not in our ignorance we begin with a partial reliance upon materiality, the Science of Christianity points to a full reliance upon God, Spirit, as the only substance, and a final demonstration of this fact in the life of the individual is the acme of Christianity.

Certain Bible students have advocated the belief that Scriptural teaching warrants the practice of medicine. They speak of Paul's reference to Luke as "the beloved physician," and assume that if Paul as a Christian had not approved of Luke's profession, he would not have used the adjective "beloved" in connection with his title of physician. The mere fact that Paul spoke of the physician as beloved, indicates, as they aver, his kindly regard for the profession and amounts to a "hearty commendation" of it.

To us this appears to be a much strained point. St. Paul's method of address seems rather to have given evidence of his extreme courtesy toward a profession which he himself had outgrown, his broad, charitable attitude. The consistent practice of Christian Science is in accord with Paul's method, and is in keeping with the Master's saying, "I am not come to destroy, but to fulfil." It is not the mission of Christian Science to criticize or bring into condemnation those institutions of the world which fall short of the exalted demands of absolute Christianity, or to condemn those who support such institutions. Its mission is quietly and inoffensively to prove its usefulness and worthiness by its good works, and thus win its adoption into the lives of men.

Reference has been made to our Lord's use of the term physician in the text, "They that are whole need not a physician; but they that are sick," as a recommendation of medicine. It is palpably evident, however, that in this text the Master used the term physician in a figurative sense, and that he really referred to himself and spoke with regard to the spiritual benefits which he was able to confer, and which in every instance in his life-work served as the basis of his bodily healings. The Master practised according to his preaching. He declared his implicit reliance upon the Father in all that he did, and he was never known to recommend a material remedy; hence the conclusion that in the text under consideration he had in mind the physician who ministered spiritually.

On one occasion Jesus "spat on the ground, and made clay of the spittle," and then anointed the blind man's eyes with the mixture; but there is no evidence that this procedure had anything to do with the healing, for it was after he had followed the command of the Master to wash away the clay that he "came seeing." History informs us that in ancient times, as well as in our day, to spit upon a thing was to express the greatest contempt for it, and since the Master advocated the nonprofitableness of matter and in unnumbered instances demonstrated his ability to heal readily, without the employment of any material means whatever, the only consistent explanation of his peculiar course in this case is that he sought to teach his contempt for material conditions, laws, and usages, and the propriety of discarding them as a means of reaching harmonious conditions.

First he "spat on the ground," thus placing matter where it belonged, as a despisable thing rather than a thing to be reverenced. This was preparatory to the next important step, namely, to wash it away, to put it aside altogether. In any event, it does not appear anywhere in clinical records that the use of clay, or spittle, as a remedy for blindness ever became a habit, or that the habit was perpetuated, as it certainly would have been if moist clay had a divinely appointed curative relation to physical blindness. Even those who have referred to this Scriptural narrative with the apparent hope of making the practice of our Saviour argue in behalf of the use of drugs, do not recommend this assumed remedy.

Reference has been made to the story of the good Samaritan, in which Jesus speaks of the use of "oil and wine." The Master was accustomed to use illustrations which were in keeping with the conditions and customs of his time, and which were, therefore, readily understood. In the Glossary to Science and Health Mrs. Eddy gives us the spiritual interpretation of oil and wine. The former she defines as "consecration; charity; gentleness; prayer; heavenly inspiration" (p. 592). It is apparent that the mention of oil and wine in the Saviour's illustration was not for the purpose of giving a special recommendation to oil and wine as a remedy for wounds. The Samaritan demonstrated his goodness by doing the best he knew instead of passing by the wounded man. Jesus would have cured him by spiritual means. We may also call attention to the fact that one who had demonstrated to his utter satisfaction that an unreserved reliance upon Spirit, God, is the most available as well as the most effectual means of relief from all kinds of trouble, would not be likely to turn away from his regular course to recommend a less effectual remedy.

We are told by certain critics who believe in the use of material medicine, that the Lord healed Hezekiah by means of a "lump of figs." As a matter of course, the only evidence which can be offered in this instance is the peculiar reading of the Scriptural text on this subject and the circumstantial facts of the case. It is therefore proper to consider this Scriptural narrative carefully. We note that in the words which came to Isaiah, announcing that Hezekiah's prayer had been heard, and that he would live fifteen years, there is no mention of a lump of figs. The Scriptures declare that it was the Lord who told Hezekiah that He would heal him, and that He would prolong his life fifteen years, but it was Isaiah, not the Lord, who recommended the lump of figs. It is therefore far more reasonable to suppose that Hezekiah's prayer was heard, and that he recovered in spite of the lump of figs, than to suppose that the Lord needed and used the figs in the process of curing him. Furthermore, one is justified in saying that if a lump of figs worked out such a magical cure in the ancient days, it should be able to do the same in these times, provided figs *per se* contain the curing element. The prophets relied upon God so far as they understood, and the record of their works indicates a highly effective trust in God, although they had not attained the purely spiritual consciousness which Christ Jesus possessed.

Many a good person has recovered in this age through the belief in God, though employing material remedies in the efforts which have been made to bring about the desired end. So far as the writer is able to determine, one cannot find the fig poultice in the laboratories of the modern physician, and it is not recommended for the cure of boils. If we admit that the application of a lump of figs represented the order of a divine law in the ancient days, and find that it fails to heal at the present time, we are compelled to note that a boil was not a boil in former times, or that it is not a boil in these days, or that something wholly apart from the figs cured Hezekiah. All these matters are perplexing from a material point of view, but they are made plain through the teaching of Christian Science that all causation is mental; that whatever changes are produced in the bodily condition of the individual are due to the fact that in some way the process employed has produced or permitted a change in the mental condition. This accounts for the fact that, according to human phenomena, hot applications in other days were quite as effectual in the relief of fever as were cold applications at a later time, and that a new and hope-inspiring drug is apparently effectual, while a remedy which is known to have failed is not so effectual. However, Christian Science demonstrates the fact that a mere change of mental consciousness is not a real cure. Mrs. Eddy has properly classified all disease as error, which only Truth can destroy.

It is said that "Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." The inference is, that if Asa had applied to the Lord instead of relying upon mortal man, he would not have died at that date. It is said that Jesus healed many who had spent all their living upon the physicians, and were "nothing bettered, but rather grew worse." This does not imply that the Master had any special respect for the medical practice, otherwise he might have declined to heal these incurables, since he thus brought the practice of medicine into ill repute by outdoing it. He knew and used a better way, and calls us to follow his example.

In view of the fluctuations and constant changes which take place in the form and nature of disease, as well as in the remedies applied thereto, it is not difficult to see that the material law relating to health and disease is subject to the general belief. This is especially noticeable in the fact that certain remedies which were once efficacious, now appear to be ineffectual, while new remedies are constantly being called into use, and as a rule a given patient appears to be benefited temporarily by any new remedy which he may choose, though it finally loses its supposed efficacy and gives place to something else. The law of God, however, as expressed in the ninety-first psalm,—"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling,"—admits of no change or variation. Christian Science, through the utilization of divine power, is silencing every phase of human law regarding disease. It is said that Jesus fulfilled the law of God, and yet it is true that in so doing he broke every physical law; even his birth and ascension were contrary thereto. He healed the sick, raised the dead, and stilled the tempest through his understanding of divine power and contrary to material law.

Christian Science asserts that there is an immutable Principle of life, that there are unchanging laws which govern the health of man; but it denies the human interpretation of these laws, and proves the truth of its own teaching by its results, while it also accounts for the apparent healings of medical and other human systems on the basis of mental causation.

The theory of medicine from Æsculapius and Hippocrates down to the present time has consisted mainly of a study of the human body, its tissues, functions, secretions, *et cetera*, and of the physical means of regulating these. A student of the history of medicine and its various theories will fail to discover any very radical changes from the Hippocratic theory concerning the cause and cure of disease. It is claimed that some progress has been made in the knowledge of physiology, anatomy, and surgery. Experimentation with drugs continues. Pope very aptly says, "The proper study of mankind is man," but Christian Science has raised the question, When do we arrive at that which may properly be called man? Physiology attempts to describe the human body. Psychology is a study of the phenomena of the human mind, but Christian Science reveals the fact that neither a material body nor mortal mind has any connection whatever with the spiritual and real man; that man is the image and likeness of God; that his sustenance and health are vouchsafed by the creator, Spirit, and are not subject to material conditions.

Thus we note that the slow progress which has been made in the healing art during the past two thousand years has been due to the fact that we have misplaced our efforts to learn the truth. We have studied the admittedly more or less imperfect mortal, instead of having in mind a definite understanding of the ideal man, the man who is actually right, as a basis for our research. Such a practice is like that of studying a counterfeit piece of money with the view of discovering wherein it is wrong, instead of first possessing a definite knowledge of the genuine with which to compare the counterfeit. We need to understand what is necessary to maintain a godlike man, —the ideal, sickless, and sinless man. As Christian Scientists we do not boast of ourselves as above our neighbors who have not yet accepted our understanding of Truth, but we are thankful to have started upon the right course.

Although Christian Scientists make no pretense of being medical diagnosticians, they nevertheless know much about the nature of disease, considered from a mental point of view. It is not presumptuous on our part, but on the contrary we are speaking from a demonstrable and demonstrated knowledge when we say that Christian Science is based upon a scientific understanding of the nature of discord, and consequently a positive knowledge of the proper remedy. In its very beginning, it is outside and beyond the pale of medical theory and practice, but it has proved its worthiness by the results which have crowned its use.

Paul said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," an utterance which the tippler has quoted for ages as a justification of the use of strong drink, while skeptics have referred to the clause as a contradiction in Paul's teaching. Did or did not Paul recommend intoxicating drink? Did he recommend wine as a cure for stomach trouble? When we consider that both Paul and Timothy healed others of the most grievous maladies, and that therefore in their spiritual healings they were far beyond what any one could effect with material remedies, it seems reasonable to assume that Paul's words meant very much more than is conveyed by a literal adherence to them. The figurative use of the word wine is very common in the Scriptures, and the apostle probably used it as he used the words milk and meat in the text, "Such as have need of milk, and not of strong meat."

James said, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." He evidently laid special stress upon the prayer of faith, and it would seem from the reading that he expected this prayer to constitute an anointing. The word "oil" was therefore used in a figurative sense; as, for example, in the text, "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Although the recommendation of material oil may have been humanly natural, it is scarcely reasonable to assume that James, who was a close follower of our Lord, would recommend a remedy which had been outgrown, especially since he had employed the purely spiritual means of healing with such success as to preclude the necessity of any lesser remedy. Considering the discipleship he had served, we cannot doubt that he grasped the pure Science of God, Spirit, sufficiently to perceive the impropriety of any material accompaniments of prayer.

In any event, it is quite plain that the Christ-method, the means which were employed and recommended by the Founder of Christianity, which are again being successfully used in the practice of Christian Science, did not include material remedies, or personal contact, or the force of the human mind. He said, "The Father that dwelleth in me, he doeth the works." The fruitage of his life was from within. It was beyond the comprehension of material sense, and not in any way associated with materiality, which is often referred to as the outer world.

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When singing stars of morn were young,
I shouted with the sons of men
In rapture, as the star-song rung:
Sweet rings that song today as then.

No loosing of life's cord I wait,
No breaking of the golden bowl.
I am with endless joy elate,
For life is an eternal whole.

Amy Ruth Wenzel.

PREVENTION OF DISEASE

M. ETHEL WHITCOMB

CHRISTIAN SCIENCE through its holy ministry is not only bringing cure to the sick, spiritual freedom to the sin-enslaved, joy to the heavy-hearted, but it is also performing a wonderful service to mankind by teaching them how disease may be prevented. So long as disease is held to be a condition of matter, men will believe that they are to a large extent helpless before it; but when they learn that disease springs from mental discord of some kind, they see that it can be prevented through spiritual illumination.

That thought holds the body in direct control is now admitted by almost every thinking person. On all sides we see examples, such as a sad thought causing tears to flow; states of temper and of fear retarding or increasing circulation, as shown by pale or flushed cheeks. Persons have fainted when sitting in a dentist's chair before work had been begun. It is recorded in a medical journal that a prisoner who had a violent temper was examined during several of these spells to ascertain if the body was really affected by this mental state. The saliva and perspiration both showed poison, which was not found when the man was in a quiet condition. These illustrations, and hundreds which could be cited, prove that our bodies are embraced in our thoughts, and that they will manifest true health only as we dwell mentally in purity, moral courage, gentleness, humility, and unselfed love; only as we let that Mind be in us "which was also in Christ Jesus," for Christlike thoughts neither suffer nor produce suffering.

As the thermometer registers the temperature surrounding it, so the body shows the rise and fall of thought. If one entered a closed room where a thermometer registered one hundred degrees, he would not think of it as causative, but as simply indicating the atmosphere. The cure would be to open the windows, and soon the thermometer would indicate the change. The body, like the thermometer, is never causative, and should not be feared. When it registers the wrong temperature, or disease, it simply shows that the mental atmosphere is not normal, and the preventive of this is to keep the windows of consciousness open to divine Love, that the pure atmosphere of godlike thought may flood being,—then the body will indicate health.

Every practitioner of Christian Science sees constant examples of people drooping in disease because faith in God, good, has become deadened; because unhappy experiences have not been forgotten or wrongs been forgiven; because thought has become soured by turning to self and away from the sweetness of love for others, and the practitioner's mission is to lift the patient's thought above the mists to nobler living, even into the sunshine of conscious communion with divine Love; thus is man healed in obedience to the command of Scripture, "Be ye transformed by the renewing of your mind."

Mrs. Eddy writes in Science and Health (p. 411): "The procuring cause and foundation of all sickness is fear, ignorance, or sin. Disease is always induced by a false sense mentally entertained, not destroyed." What a glorious preventive is the Science which destroys fear by acquainting men naturally with divine Love; which corrects ignorance by awakening a demonstrable understanding of God as Father and man as son and heir; replaces sin with purity and good, and teaches men to refuse to entertain the false thoughts that lead to disease and death!

Mrs. Eddy speaks of "mental microbes" and "diseased thought-germs" (Science and Health, p. 164). Is it not possible that these germs are of the nature of discouragement, doubt, dread, disappointment, defeat, discord, dreaminess, discontent, dulness, depression, dissatisfaction, dismay? And is it not well for us at all times to be so spiritually alert that when we find in our mental home any one of these "diseased thought-germs," we send, without a moment's hesitation, for our board of health, among whose members are hope, helpfulness, humility, honesty, harmony, happiness, holiness, and have a spiritual fumigation? Who can estimate the disease and sorrow that such a mental process would prevent?

It has been rightly said that "eternal vigilance is the price of liberty." Surely right mental activity is the price of health, and all may have it who are willing to pay the price. Whatever is allowed to disturb the harmony of one's thought and hinder him from peace and conscious unity with God, must be prevented, if one would not be held by disease. He who is preventing through the illumination of Godward desires and noble purposes the shadows of self-importance, faultfinding, self-will, friction, envy, worry, and ingratitude from entering his consciousness, is emerging into abiding health. Wordsworth gave a sweet preventive for disease when he wrote,—

> Hushed be every thought that springs
> From out the bitterness of things.

Countless diseases would be instantly healed if bitter, sour, self-centered thinking were changed to Love-centered thinking.

Christian Science is the heavenly preventive of all that makes for disease, because it teaches a man to ask his thoughts, one by one, "Is this what divine Love would have me think?" If our thoughts are unlike the sweetness, love, and mercy, the beauty, grandeur, and goodness of God, they must be instantly corrected and replaced with their spiritual opposite; thus is health gained and retained. Health is not of the flesh, but springs from divine Mind, and thought in accord with Love reflects health. To abide in the health that is holiness is a divine requirement, the joy of being. It is a call to think not about God, but actually to think with God. How tenderly our Leader admonishes us to think with God when she speaks of "arranging in the beauty of holiness each budding thought"! (Miscellaneous Writings, p. 330.)

As darkness keeps millions of miles away from the sun, so the dark thought-pictures which create disease cannot come to him who abides in the sunlight of Love, who lives to bless, who listens for his Father's voice and obeys His slightest call; who goes to his work each day with a thankful heart, looking up to his Father like a glad and loving child, acknowledging no life or intelligence apart from Him; who thinks tenderly and earnestly of the welfare of all men because he realizes that they, too, are his Father's children and precious to his Father. So to live and love and serve is to know the freshness and vigor of God-given health; disease is prevented, for consciousness reigns with good, and "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

"THE OIL OF JOY"

WILLARD S. MATTOX

SOME one has very well said that cheerfulness is a moral tonic. It is invigorating to know a sunny, joyous disposition, and the happy man or woman is welcome everywhere. The smile that will not come off is an advertisement of the sweetness of Christian character. It has often been remarked by observers that the real badge of the Christian Scientist is a happy face. Christian Science is indeed notable for giving its students an understanding which enables them to know why it is that they can always be cheerful. Joy is a fine art, to be cultivated as assiduously as any of the moral virtues, and the art of being glad consists in part of the ability to be happy at all times, even when there seems to be no occasion for rejoicing.

"What trouble is there in this life," asks Cicero, "that can appear great to him who has acquainted himself with eternity, and the extent of the universe?" Those who are beginning to grasp the simplest truths of creation, are gaining every day the power to minimize the so-called troubles of life, and this they do by letting their thought reach out to take in the infinity of real existence, the allness of good, the presence of Love. Joy that is based on a comprehension of the perfection of being, is unassailable. The stability of such a state of mind cannot be moved by the evidence of human affairs, which so often seems to afford sufficient excuse for misery and even despair.

To know God, though only in a degree, and to know something of the nature of infinite goodness, and the character of that which reflects Him, is already making a more joyous race of men. God's people are beginning to see that it is a duty to be joyful; that it is their business to be happy and grateful. Dante saw prophetically what this understanding of God would bestow on mankind when he wrote,—

And what I saw was equal ecstasy;
One universal smile it seemed of all things;
Joy past compare; gladness unutterable;
Imperishable life of peace and love;
Exhaustless riches, and unmeasured bliss.

Paul enumerates the various results of right thinking, and it is significant that among the first on the list is joy. "The fruit of the Spirit," he says, "is love, joy, peace, longsuffering, gentleness, goodness, faith." If we love, joy is inevitable, and according to Paul's sequence, love is the immediate precedent of joy. There can be no real joy, then, unless one loves, and the more one loves, the greater and more expansive will be one's happiness. Infinite Love confers bliss and perfect satisfaction, and this is the "one universal smile . . . of all things," the universe reflecting the joy of Love, the universe at peace with itself. Not only man, but every created thing, is made to be happy, according to the promise of Isaiah that "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." The psalmist uttered the same truth when he wrote: "In thy presence is fulness of joy." Where God is, Love is, and joy. It is noticeable, also, that the joyous nature is at peace, and necessarily so, since such a nature is conscious only of His presence, in which there is nothing to alarm.

Herein lies the essential healing quality of happiness. Many a patient has been healed by learning to be grateful. It is not hard for mortals to give thanks when the material evidence of harmony agrees with absolute statements of spiritual fact. Jesus, however, was able to thank his Father for the restoration of Lazarus before the tomb yielded its prisoner, and before the material appearance corresponded with spiritual understanding. That was a demonstration of what ceaseless, constant joy can do for us. It opens our thought to the incoming of countless blessings, which would never be attracted by a querulous, a complaining, or a dubious state of mind. It is sometimes the one thing that is needful to bring about a cure.

Are we grateful? Do we rejoice always? Do we constantly thank God for perfect being, for harmonious existence, abundant supply, limitless opportunity, and boundless good? If we are doing this, if we are thinking these true thoughts, we will find ourselves being saved, daily and hourly, from the reverse of all these conditions, from disease, pain, suffering, poverty,—all that limits man, physically, financially, morally.

The conspiracy of evil is to convince mortal man that he has little or nothing to be grateful for, and it proceeds to make good its arguments by presenting a human history all distorted by disease and sin and woe, and then urges us to accept this fable as being our own history, as being the development and growth of one's own self. No wonder, then, that the natural habit of mortal man is to repine and to succumb to grief. Existence, as he knows it, lacks so much of health and competency, and all that is worth while, that he does not know why he should be happy. The dominating mathematical symbol of human existence is the minus sign. Mortal mind can never be happy in itself, because it always wants something, is never satisfied, and can therefore never know real joy. "We complain," says Ruskin, "of the want of many things; we want votes, we want liberty, we want amusements, we want money." Mortals want health, above everything else, and failing to find it in matter, and failing to preserve it through material methods, they lead joyless lives, until they learn, through Christian Science, that in God is abundance of life, health, substance, of all that is good, and that His man expresses all that He is. Then, and only then, is joy truly understood and possessed.

It is apparent that there can be no joy where there is fear. Where there is nothing to fear, joy is ever present. There is nothing to fear in God. That is why true happiness is found only in the understanding of God's allness. Fear, anxiety, worry, and the anticipation of evil, prevent us from being happy. Some one has said, "Noah lived many years under the affliction of a flood." Brooding over grievances, real or fancied, and the selfish satisfaction of yielding to melancholy, are some of error's methods to keep us from being happy.

When we learn to interpret our human experiences in terms of metaphysical progress, we shall see that what are called evils are often blessings, because they force us into heaven. If we grumble about our hard lot, it is because we believe that error has come to stay. Christian Science and our daily experiences show that if evil appears, it should not be permanent in our lives, but be made to disappear when we know its unreality. The Christian Scientist who complains that he has so much to contend with, that he has so many hard problems to solve, is really finding fault because he is being compelled to overcome error and thereby go to heaven.

Nothing has retarded the acceptance of the truth, or progress in it, more than a settled reluctance to be happy unless matter admits that we are happy. Thomas could believe only when he had seen and handled matter. The joy which accompanies spiritual understanding knows enough to give thanks for what "eye hath not seen." That is why no one can take our joy from us, as the Master said, because he knew that joy is a thing of consciousness, which cannot be discovered or located or interfered with by that which seeks to make us unhappy.

Jesus never murmured or complained that his mission was too hard. Nothing ever disturbed the serene joy of his life. It is not probable that he ever felt sorry for himself. He was the supreme human type of the "sinless joy" which Mrs. Eddy says "constitutes the only veritable, indestructible man, whose being is spiritual" (Science and Health, p. 76). That is a wonderful definition of man which our Leader has given us. All there is of the real man is "sinless joy." Then all the rest—despair, discouragement, fear, resentment, hate, all the ugly moods that error tries to make us believe are part of our nature—are in reality no part of us, do not belong to us, and should be repudiated.

The conclusion of the whole matter is that we are to give thanks always, not because we have problems to meet, but because we know enough to make them unreal. We "take pleasure in infirmities," not for their own sake, but because their appearance gives us an opportunity to demonstrate the all-power of good, and every such victory over evil constitutes for us an establishment of the great fact of everlasting life. It is important for each of us to be happy, and it is equally good for all around us. As Jean Ingelow quaintly says,—

> It is a comely fashion to be glad,—
> Joy is the grace we say to God.

[Written for the *Journal*]

FROM SENSE TO SOUL

HARRIETT PUTNAM

Seeking for Truth, she cried,
Canst tell me what life is, from whence it came,
And how: know'st thou the meaning of it all?

She toiled, but added nothing to her store
Of vital truth. All was vague hypothesis;
This thing was true today, tomorrow false;
So, wearily she turned to other fields.
She had begun all wrong. She would forget
The disappointment keen, and list to those
Who in the realm of mind work out a true
Philosophy.

Month after month passed thus,
And bright'ning hope gave place to dark despair:
These, like herself, were groping for the light.
Is it that truth is undiscernible
By human mind? Our toil is vain, our search
For happiness brings woe, and death were welcome.

O burdened heart, now is thy day-star near;
Those weary years but serve to show thee how
Forlorn and useless is the work of man
When uninstructed by the Mind divine;
How whimsical the forced conclusions drawn
From misnamed facts, existing only in the
Finite mind that knows not God, nor can.
Dost thou regret the toil, nay, even pain,
That forced thee to give up thy worldly search
And seek a steadfast Principle, one God,
The Life and Truth and Love that governs all,
A universe that mortal eye cannot
Behold, and man, His image, not of earth,
But vibrant with the Life that knows no death?
This hast thou learned, though not from text or creed,
And in thy journey on from sense to Soul
More brightly still will glow the light of Truth.
For we are now the sons of God, although
It hath not yet appeared to mortal sense;
But this we know, we shall be like to Him
Whene'er He shall appear in consciousness.
And since we have this hope in us, we purify
Ourselves, as He is pure.

THE SHINING FACE

M. G. KAINS, M.S.

IN Science and Health Mrs. Eddy asks and answers the question: "Why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none" (p. 86). Farther on (p. 310) another passage predicts that "thought will finally be understood and seen in all form, substance, and color, but without material accompaniments." With these statements in mind let us look at some things already familiar to us.

The face is the great mirror of thought, the revealer of human character. Better than any other combination of members or organs of the body, and to a greater extent, does it express not only the transient but the dominant thought of the individual, so that whosoever sees may read. This reading of thought as revealed in expression is far more general than is perhaps at first believed. Consciously we all reveal a score of such ephemeral thoughts as joy, sorrow, mirth, and anger. Without a single mistake we read these in the faces of others when there expressed, and unconsciously we also reveal our thoughts so that those who see us may read them. These are merely the crude readings which are so common as scarcely to be considered as readings at all. It is therefore what might be called the lowest degree of thought-reading, far removed from that of which Mrs. Eddy speaks on page 179 of Science and Health: "Immortal Mind heals what eye hath not seen; but the spiritual capacity to apprehend thought and to heal by the Truth-power, is won only as man is found, not in self-righteousness, but reflecting the divine nature."

Just as potently does the face reveal thought of a more permanent nature than that instanced above. It tells more plainly than words that this person habitually thinks sadness, that one gladness, another miserliness, still another dishonesty, or hate, or love, or piety. In other words, the thought or thoughts which are continually pondered or held, actually chisel their character, nature, or expression upon the features, so that when the face resumes its natural expression after being temporarily dominated by some transient thought, this dominant one, or combination of several, reappears as from an eclipse. Thus "a man's wisdom [or right thought] maketh his face to shine," mirrors itself, and necessarily reveals not only its own character, but that of the one who thinks it; for as a man "thinketh in his heart, so is he."

One of the most notable cases in history of the revelation of spiritual thought upon the face, is recorded in the thirty-fourth chapter of Exodus. Moses had apparently been so sorely tried by the children of Israel that he felt the necessity of undisturbed communion with God, so he had left the camp and climbed Mount Sinai. After the presentation of an account of the various events and discussions, the record continues: "He was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. . . . And it came to pass, when Moses came down from mount Sinai . . . that Moses wist not that the skin of his face shone." In other words, he had been thinking so close to Truth and Love during his forty days' sojourn that these thoughts were expressed in his face in a visible glory or radiance. Another and even more remarkable instance is recorded by St. Matthew, who writes thus: "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

These two instances show that there are times when exalted thought shines so brilliantly that it seems to make the face luminous and to cause the fleshly body to disappear because of the glory of the thought itself, thought which is read and understood at its true and full value. Thus the plainest face, humanly so called, may become exquisitely beautiful because of the revelation of the regnant or dominant spiritual thought due to mental communion with God. Habitually thinking God's thoughts will thus come to be reflected naturally by any one who thinks them; for "if thou prepare thine heart, and stretch out thine hands toward him; . . . thou shalt shine forth, thou shalt be as the morning."

Both Moses and Jesus had devoted long periods of time to spiritualizing their thought by coming into intimate communion with God while they silenced the cravings of the material senses. There is nothing extraordinary about this. Similar effects may just as reasonably be expected today as four thousand or two thousand years ago; for like results must always follow like causes. Who shall say what limits we might not break, what revelations of thought to ourselves and to others we might not make, were we implicitly to follow their example for a month, a week, or even for a day? If we were to look away from the material, and let our thought rest upon the spiritual, not intermittently but continuously, would we not experience and express, just as they did, the joy of the spiritual knowledge that God is the "rewarder of them that diligently seek him," and that the great reward is the proof that God is?

And would or could this spiritual exaltation be limited to ourselves? Would it not flash forth to every one who came within our sphere of influence? Do we not even now instinctively feel, see, or read just such thoughts in the shining faces of those who do try to commune with God? Their light cannot be hid under a bushel. They cannot prevent its shining before men and their good works being seen, because, being filled with God's thoughts, it is natural for them to express these thoughts in good deeds.

"The path of the just is as the shining light, that shineth more and more unto the perfect day." All through the ages and down to the present time there have been people who in some degree have had the shining face which characterizes the truly spiritual nature. Perhaps never in the world's history have there been so many as today. The reason for this is not due to the belief that the mortal mind is growing better, but to the increase of spiritual thinking. The influence of Christian Science upon the religious life of our time is very largely instrumental in this growth. This can be traced not only upon the lives of those who adopt Christian Science as a mode of religion or of living, but indirectly upon those who benefit by putting into practice such parts of Christian Science teaching as appeal to them.

As people come under the benign influence of this rediscovered Christian mode of thinking, they naturally drop their former faulty ways of thinking and acting and exhibit the results of higher thought, and as a consequence there appears in their faces a something beautiful, radiant, buoyant, which was rarely if ever there before. As they gain the understanding that the work of redemption must begin and continue with thinking, and that salvation is purely individual, they strive to "do all things without murmurings and disputings," that they may be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation." And if as a result they "shine as lights in the world," it is because they have succeeded in putting off at least some of "the old man, which is corrupt," and replacing it with "the new man, which after God is created in righteousness and true holiness."

Who shall set limits upon the influence that such people exercise as they go about their daily work? Here a word of encouragement, there a kindly admonition; now a gentle rebuke, then a deserved praise, perhaps a word of Truth in some receptive ear, maybe only a smile or the approving glance of the eye,—who shall say what the harvest shall be? It is by no means necessary that the good should be consciously performed. Doubtless much of it will be accomplished without premeditated thought, but the reward will follow, for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

With such a possibility for each of us to attain to, will the outcome not be well worth the effort to gain the mastery over our thoughts? The case of the prophet Isaiah should arouse every one to spiritual thinking: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."

GLORIFYING GOD IN OUR HEALING

CHARLES HENRY PHILIPS

TO the mortal who turns to the light of Truth as revealed in Christian Science, whether impelled by physical suffering, business embarrassments, unappeasable sorrow, or the desire to satisfy longings and aspirations of the heart, the thought of freedom is ever uppermost. This thought, however, is in some cases coupled with the mental reservation that the healing will be made manifest in matter. There is a reaching out for aid somewhat like that of the drowning man who tries to catch a floating log, not sure of making it, but feeling that if he should, he could drift down the stream until some happy circumstance should land him once more on terra firma. Not a single former experience has been disturbed by this episode of extreme fear, not one material plan or purpose has been shattered, not one smallest grain of blind faith in physical economics has been shaken; the help came in a way and manner fitting fleshly usage and propriety. Yet not infrequently healing comes to this negative condition of thought, just as it did to the nine lepers, who did not return to give thanks because they did not appreciate, much less apprehend, the divine Principle of their cure.

Yet why, it will be asked, are such cases touched sufficiently with Love's healing balm to respond so promptly? Was light ever known to have any affinity for darkness? Is it conceivable that light can be any part of darkness or be in any place where darkness remains? Also, is it not equally clear that Love is never conscious of its seeming opposite, that being the source of its own ineffable radiation, it exists alike for all? Then does it not logically follow, as the dawn the night, that the darkest room will brighten if pierced by the tiniest ray of light, and the most self-ingrained mortal thought will quicken if the door of consciousness is opened ever so little to the knock of Truth? Thus the self-mesmerized mortal thought, steeped in its own sense of suffering, bolstered up by its pride of mortal will, and puffed up to the point of glorying in its capacity to bend or stiffen as the whim of chance or circumstance inclines, relaxes somewhat its rigid hold on the shadow of belief, and the sunlight of good invigorates and renews. But in this radiating and reflecting process has God's glory been made manifest and His kingdom come to earth? Yes, in so far as God's mercies cannot cease to be so long as His works exist.

In his travel along the mental road from sense to Soul the individual's experience varies little if any from that of nations. History shows us that once powerful and influential states have gone on from one degree to another of selfish aggrandizement, relentless persecution, hostile threatenings, and proud domination, until collective hate, malice, and state intrigue have so gnawed, as it were, at the very vitals of governmental honesty and uprightness as to make them an easy prey to stronger, more valiant, and wiser neighbors. A nation's probity may be so stultified by its thraldom to the evil beliefs which, as Paul says, "so easily beset us," that it cannot see when good comes, but is "like the heath in the desert," clinging all the while, in its pride of power and power of pride, to the false god of self-glorification, and failing to learn the lesson of service and international equity, all because of its stolid indifference to what should be the primary of governmental polity, "justice and judgment" enthroned.

So too the mortal on his earth journey has been systematically though ignorantly building his mental house on the shifting sands of false belief. Inherently selfish, impelled ofttimes by motives positively antagonistic to his own best interests, distrustful, lacking confidence in his brother man, eagerly apprehensive of the mote in his brother's eye, while ignoring his own protruding beam, self-satisfied, self-justified, self-glorified, he has had little if any time, much less inclination, to take an inventory of his stock in trade of the sweet amenities of life which go to make up Love's joyous invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

To such a one will certainly come the moment when he too, with all his dazzling and bedangled earth weights, must say, "I have no pleasure in them." And yet when the test of discipleship is presented, aye, is even impelled upon this mentality, through some pressing lack of health, supply, or desires unfulfilled, the appeal is to that old false belief in matter, a looking down into the sepulchre of hopeless belongings, from which stalks forth only gaunt despair. In just this way has the mortal, in trying to undo the tangled skein of wrong thought-processes, involved himself in the knotted meshes of the material web, from which there is and can be no escape except through suffering.

In seeking like Nebuchadnezzar a trifle more parley "for the glory of my kingdom" and "for the honor of my majesty" in an arm of flesh, God's glory has to mortal sense been dimmed and nullified. If a ray of light of even the most intense brightness were directed upon some ponderous, impenetrable object, it would not impart to that object any light; it would warm it, and if turned upon it long enough it might effect some sort of change in the arrangement of its dense particles; but the inanimate object would reflect none of the ray's brightness, for the obvious reason that it would possess none of those qualities which the ray of light was ceaselessly giving out. But would the ray of light stop shining, or lose its brilliancy, because this particular object failed to respond to the law of reflection?

Assuming, however, that this dark, unyielding object could be changed, that it were to lose some of its ponderosity, some of its imperviousness, some of its gloomy huelessness, would it not be possible that the ray of light might not only bathe its less repellent surface more kindly, but even penetrate its transformed properties? If the change could go on by any means, however slow, until through countless disturbances, acting and reacting on one another, this once opaque and colorless mass should become sufficiently cleared and purified, the ray might eventually have uninterrupted course in it and through it; it would have become a perfect reflector.

Now the average mortal mentality is in a degree an opaque, lusterless compound of ignorance and superstition. Mortal man has been taught to believe that he is a creator, that his architectural proclivities, while faulty, have been markedly successful; that he is the concrete embodiment and expression of mortality's selfhood, embracing and exemplifying selfishness, duplicity, arrogancy, dishonesty, insincerity, and hate. Proud of its claims to physicality and pseudo-strength, this false sense neither invites nor attracts thought-qualities unlike itself. Absorbed in self, it is like the wandering comet going and coming in an orbit of its own, irregular, uncertain, and always eccentric. Flesh embound, impelled, and motived, it appropriates both to its own upbuilding as well as undoing, and gives nothing in return. Without a single godlike impulse, devoid of integrity of purpose and lacking righteous desire, the mortal is incased in a mental grave so cold and repelling as to resist any loosening of its cerements, its carnal glory ruthlessly and shamelessly defiling the very place of its false rest.

But the most hardened, obdurate, resisting mentality will ultimately be penetrated by "some softening gleam," which will melt away the incrusted belief that there is pleasurable life and inherent substance in matter, and then there will be seen and felt "the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind" (Science and Health, p. 387). This is not a doubtful statement, but a very present, tangible, and demonstrable fact, to be laid hold of.

When the opportunity for the unfoldment of Love's infinite plan is presented to the liberated thought,—and this opportunity is here now to be accepted and sanctified,—that which "eye hath not seen, nor ear heard," will be revealed, at first faintly perhaps, but growing and expanding with ever-increasing definiteness and actuality, until not even the semblance of a seeming shadow darkens the way of the Father's purpose, which has ever been, "Let there be light: and there was light." With this awakening will come a quickened sense of the reasonableness and naturalness of God's glory, manifesting itself in a pillar of cloud by day, and of fire by night.

From this mount of revelation the risen consciousness will be flooded with Love's healing effulgence. Truth's cleansing waters will flow to purify and refresh, not in, of, by, or through matter, but in spite of matter, that God's name may be exalted in earth as in heaven. Then, and not until then, will earth's pilgrims fully grasp the import of the lesson which each one must learn, that healing is not a method by which matter's seeming inharmonious particles are adjusted and reconciled, but a transformation of thought-activity through a constantly ascending glorification of good.

By prayerful compliance with and adherence to this rule, not only will "earth's preparatory school be improved to the utmost" (Science and Health, p. 486), but, sitting humbly at the Master's feet, the erstwhile sufferer will gain his freedom, be made "every whit whole."

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Consciousness . . . cannot be unhappy, because it is impossible that infinity should exist for its own unhappiness; neither shall we be unhappy when we are in it. . . . Infinity could not be malevolent, seeing that if it eternally tortured the least among us, it would be torturing something which it cannot tear out of itself, and it would therefore be torturing its very self.—*Maeterlinck.*

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Oakland, Cal.

As in so many other localities, gratitude for healing was the inspiration for the first established work of Christian Science in Oakland. It was in April, 1885, that regular meetings were instituted in the home of one who had experienced "the healing of the seamless dress," for the purpose of studying the Christian Science text-book, "Science and Health with Key to the Scriptures." So marvelous was this first case that it proved a strong incentive to an investigation of the teaching which had wrought so great a change. The meetings were sustained by a large attendance, and soon other cases of healing added to the interest.

In the interim between the summer of 1886 and that of 1889, public meetings and teaching were carried on with marked success by two students of the Massachusetts Metaphysical College. By this time the need for more workers was strongly felt, and two other students of the college, who for a year previous had been laboring in a neighboring city, were invited to settle in Oakland. Their coming gave a new impetus to the already successful propaganda. Hopeless sufferers were healed, and in their turn became ministrants.

For some time meetings had been held in a small hall, earlier accommodations having been outgrown, and the overflow necessitated removal to still larger quarters. So the work of teaching and healing continued, and on Oct. 16, 1895, a number of the older students met and organized as a branch of The Mother Church in Boston, obtaining a charter as an incorporated body under the laws of the state. When the largest hall obtainable began to overflow, the church was strong enough to take steps toward securing a site on which to erect the edifice which had now become a necessity.

The nucleus of the building fund was a love offering of three dollars, the first fee accepted by one whose services thus far had been freely given, and whose desire was that it might be used for this purpose. The following Sunday announcement was made that a building fund had been opened, and the next gift was five hundred dollars, which one of the members had been saving for this purpose. Soon the fund had grown to a thousand dollars, and at the time the decision that a church must be built was reached, nearly four thousand had been donated.

Meanwhile a plan had been inaugurated to purchase a lot, the donors having the privilege of subscribing for one or more of the necessary number of square feet. In October, 1898, a committee was appointed to find and report upon the various lots available for the purpose. The most desirable was located at Seventeenth and Franklin streets, one hundred feet square, and it was decided to accept the owner's offer to sell for eight thousand dollars cash. In two weeks half the amount had been raised by voluntary offerings, and at the end of another month (January, 1899) the full sum was in hand, besides a small surplus which was added to the fund for the edifice itself.

By the first of the year 1900 the plans and specifications were ready, and on June 20 of the same year the corner-stone was laid with a simple, impressive service, which nevertheless voiced the gratitude and love of the faithful workers. Built of light pink lava stone, the walls rose but slowly, tier upon tier, until after a year and nine months of continuous labor, the beautiful structure, with a seating capacity of above seven hundred, was finished, furnished, and ready for occupancy.

Although the edifice complete, except the organ, had cost sixty-five thousand dollars, it speaks volumes for the earnestness and faithfulness of the members that it was formally dedicated the first Sunday in January, 1902. Fully eleven hundred people attended the opening service, and rejoiced with the members as the many telegrams of congratulation were read. Truly they might rejoice, for a great work had been wrought in their midst, a work which the succeeding years was to see carried on with ever-increasing interest in both the Sunday and Wednesday evening services. From its earliest inception the faith of this church had rested in the allness of good, and divine Love had met its every need.

Under date of April 1, 1902, a letter of appreciation and gratitude for the revision of the text-book was sent to Mrs. Eddy by the board of directors in behalf of the church. The reply appears on page 202 of "The First Church of Christ, Scientist, and Miscellany," as follows:—

> *Beloved Brethren:*—I thank you for the words of cheer and love in your letter. The taper unseen in sunlight cheers the darkness. My work is reflected light,—a drop from His ocean of love, from the underived glory, the divine *Esse.* From the dear tone of your letter, you must be bringing your sheaves into the storehouse. Press on. The way is narrow at first, but it expands as we walk in it. "Herein is my Father glorified, that ye bear much fruit." God bless this vine of His planting.

Taking up the history from the date of the dedication of First Church, interest in Christian Science in this city has increased until at the present time there are six church organizations in Oakland and one each in Alameda and Berkeley, the three cities, though separate municipalities, being practically one.

First Church of Christ, Scientist, Joliet, Ill.

During the fall of 1891 four people who had become somewhat interested in Christian Science began to meet on Sunday mornings with one of their number to study the Bible Lessons. These meetings had been continued for about three months when the one at whose home they gathered went South, another who was but a temporary resident went home, and still another lived several miles away. This left but one, who continued the study alone for several weeks, when a remarkable case of the healing of a child interested a few others.

When the one whose home had been the first meeting-place returned from the South in the spring of 1892, there was quite a roomful ready to meet again for the purpose of study. During the summer following, two others, already students of Christian Science, moved to Joliet from other cities, and in the fall a midweek meeting was begun at the home of another member. Two years later it seemed wise to secure more public quarters, and a room was rented in the center of the town in the Fargo Building. A year later (1895) the present church was organized, with nine charter members, all of whom had received class instruction. A Sunday school was organized in 1896, and in another year the attendance at the services had increased to such an extent that a move was made to larger quarters in the same building. Two rooms were now taken, the smaller one being fitted up for a reading-room and the larger one for the regular services.

From the very first of the public services the reading-room was open a few hours each day, and many hungry hearts came there and were comforted and healed. At the close of 1900 another move was made into still larger and more complete quarters in the Marshall Building, and here the church held its services until the purchase of the present property in 1906. A very desirable lot at the corner of Sherman street and Second avenue in the residence section was obtained, and the large dwelling on it was remodeled into a very acceptable place of worship.

From its very birth, this church has endeavored to be a faithful follower of The Mother Church, knowing that only in so doing could it be a fruitful branch. While at no time has the growth been phenomenal, it has been an harmonious development. While a goodly number have been admitted to this church, the present membership is only a little more than half of the total, and quite a percentage of these are non-residents. This field has in fact seemed to be a recruiting-ground, and many who first saw the light of Truth here are now doing efficient work in other places. The church is grateful that it is privileged even to sow the seed, remembering the word of St. Paul: "I have planted, Apollos watered; but God gave the increase."

First Church of Christ, Scientist, Sharon, Pa.

Christian Science work in Sharon was first started by a few people meeting at a private residence for the study of the Bible Lessons. In time, as the attendance increased, an up-stairs room on West State street was rented, and the regular church service was instituted. A Sunday school was also opened at this time.

When larger quarters again became a necessity, a room on the ground floor was obtained. This room, at 6 South Water street, was the church home for six years. It was here, on Oct. 25, 1899, that First Church of Christ, Scientist, was organized, with eighteen charter members. A charter was granted the church on May 21, 1900. At the same time a reading-room was opened three afternoons of each week in the room in which the regular services were held.

On Sept. 5, 1900, a building fund was started, and on April 1, 1902, the lot upon which the church now stands was purchased, at a cost of three thousand dollars. Ground was broken for the church edifice in May, 1905, and on June 13 of the same year the corner-stone was laid, in which was cemented a strong-box, containing the Bible, also Science and Health and all of Mrs. Eddy's smaller works.

The building was finished and formally opened Jan. 21, 1906, and five years later, on Aug. 27, 1911, the edifice was dedicated. The structure and furnishings cost seven thousand dollars.

During the time the church was building and paying for its own edifice, it gave the first Sunday's collection of each month toward the building fund of The Mother Church as long as it was needed. Notwithstanding this, it was always able to meet the interest and make payments on the principal of the church debt, as well as keep up the current expenses, demonstrating the truth of Mrs. Eddy's declaration that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

For a time after moving into the church edifice, the reading-room, too, was located there, but it soon became evident that it was out of the way, and it was deemed advisable to move it nearer the business section of the town, where it would be easier of access. After occupying the up-stairs rooms for a time, an opportunity came to rerent the former ground-floor church room. Then, in about two years, another change was made to the present quarters in a modern office building.

The Sunday school has continued uninterrupted since its inception and some of the first pupils are now holding responsible church offices. An active and systematic distribution of literature is carried on, and has done and is doing much toward changing public opinion about Christian Science. It is the high privilege of the members to support loyally all branches of church activity, and to follow obediently the wise and loving counsels of our revered Leader.

First Church of Christ, Scientist, Council Bluffs, Iowa

The introduction of Christian Science in Council Bluffs was in the autumn of 1885, by a student of Mrs. Eddy, who by request had come from Omaha to give treatment to invalids that had failed to find health and healing by material means, and after hearing of this new-old way, desired to test its healing power. Early in 1886 another student of Mrs. Eddy came from Boston by invitation to organize a class for the systematic study of Christian Science.

For several years, and before the organization of a church proper, meetings for study were held in the homes of those interested. Later, public services were held on the Sabbath in the Brown Block on Pearl street, and were conducted by a Christian Scientist of Omaha, who gave short addresses on the subject of Christian Science. When the new order of service was instituted, a society was formed and readers were elected from the membership. An upper room in the Sapp Block was accordingly rented, and fitted up for both public service and reading-room, and here for several years the little flock met every Sunday morning and Wednesday evening.

It was not until 1899 that a church was formally organized, and it was chartered with thirty-one members. At the semiannual communion seasons others were added, until in 1902 the church numbered seventy members.

In the summer of that year a second church was organized, which continued a separate existence and held meetings in the Merriam Block until January, 1907, when the two organizations united. For about a year previous to this, First Church had been meeting in a small church owned by a Jewish congregation. It was soon found that the former places of meeting were inadequate for the larger organization, and the auditorium of the Carnegie Library was secured. For the last five years the weekly services have been held in the Masonic Hall, at the corner of Broadway and Fourth street, with reading-room adjoining.

In February, 1911, a contract was made for the purchase of a corner lot on Washington avenue at a cost of forty-five hundred dollars. Before the required time, payment was made in full, and the deed received for the ground upon which the church expects to erect an edifice for its own use. In their efforts to build the material structure, they are endeavoring to keep active in thought "the structure of Truth and Love" (Science and Health, p. 583), knowing that only as the spiritual structure is discerned will the material dwelling be manifested and answer the purpose for which it is intended.

The growth in numbers has not been large, owing to many removals from the city, but there is a clear realization that real growth is in Mind, in spiritual understanding, without which numbers are of no avail. The healing which has been and is being done, the work of distribution, which has taken on a new impetus during the last year, the work of the Sunday school, the reading-room, and the lectures,—all these influences are helping to destroy prejudice and leaven the thought of the community.

First Church of Christ, Scientist, Youngstown, Ohio

On Jan. 30, 1900, articles of incorporation of First Church of Christ, Scientist, of Youngstown, Ohio, were signed by fifteen charter members. The first public place of worship was in a hall located at 166½ E. Federal street, which was rented in March, 1900, and used for that purpose until the year 1904, when the church moved into the old Odd Fellows Hall, where services were held for a few months.

It was at this time that a residence property on the corner of East Wood street and Chapel place was bought, and remodeled so as to seat about one hundred people. In July, 1907, in order to secure larger quarters, the church moved to Gibson Hall. In April, 1908, the property on which the church edifice now stands was purchased, and at the same time the property on Wood street was sold.

Plans were at once made for the construction of a suitable church edifice, and the corner-stone was laid Nov. 6, 1908. On March 21, 1909, the first service was held in the new building. The total cost of the property was thirty-four thousand dollars, but only twenty-six thousand dollars had been paid at this time. There was great rejoicing when on June 4, 1911, the treasurer announced that there was enough money in hand to pay all indebtedness. The church was formally dedicated a week later.

TESTIMONIES FROM THE FIELD

AN incident of more than passing moment has called to my attention the fact that, although I have often spoken of my healing at the Wednesday evening meetings, I have never given my testimony to the world through the channel afforded for that purpose by our Leader's foresight, namely, our periodicals.

The particular epoch in my career which has to do with my healing through Christian Science requires somewhat of a preface. I was converted at the time of the great Moody and Sankey revival meetings in Philadelphia, and soon thereafter—all too soon, I think—my pastor proposed that I should prepare for the ministry. I had no educational basis, no funds with which to pursue the academic, collegiate, and theological courses deemed necessary, no ambition to be a preacher, and not the slightest suspicion of a "call." I was, nevertheless, assured and reassured upon every point, and finally, having yielded my own judgment to that of my elders, undertook to get ready for my college entrance examinations by studying at night, at noon and other odd moments, and reciting to the parson at his home evenings.

Soon a gentleman who heard of my endeavors, guessed at my struggles, and invited me to a seat in his school. He offered me yet further help in the shape of a janitorship, which I accepted, but at the end of that school year I had a breakdown and could not take the entrance examinations. When the academy opened in the fall I reentered, this time to get ready for sophomore examinations, but in April I again went to pieces, and so completely that the doctors who attended me gave the most hopeless verdict possible. They said that after at least a full year's rest, I might take up some sort of light work; but though they mercifully refrained from telling me how few my days on earth were apt to be, they made this statement to others.

My necessities compelled me to observe the above directions for but a few months, and in August of the same year I found myself occupied as a railroad clerk. I was soon promoted, and in October was sent West on an important commission. Before Christmas I had a further promotion, the position being made permanent. I selected Detroit as my headquarters, and there submitted my case to local physicians of repute, but continued far below par as to physical vigor. Later I had another course of medical treatment by a doctor who ranked high and who was personally interested in me. In 1885 my office was removed to Buffalo, and I went to live in the home of a physician, who treated me for many months, but without permanent benefit. I also had more or less treatment by specialists intermittently, but continued to suffer greatly in spite of all these efforts.

Finally, in the winter of 1887-88, a dear friend of our family, after futile endeavors by six or seven physicians, tried Christian Science. In the spring of 1888 she was so far recovered as to be regarded convalescent, and came to our home for a visit and to continue her treatment by a practitioner in our city. While she was with us I read her copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was slowly but surely and completely healed. In August, 1888, I entered a primary class for instruction in Christian Science Mind-healing, and for a year and a half continued in the railroad business, taking such patients as came to me for healing in Christian Science. In the spring of 1890, however, I resigned my position, and undertook the work which has since fully occupied me.

Here I think I should in fairness add that from the time of my recovery in the autumn of 1888 I have been a persistent student of Christian Science literature. While one of the Christian churches lost a preacher of some sort by my failure to qualify and enter its ministry, I am sure that I have been greatly blessed in being thus enabled to minister to hundreds, yes, thousands, of sinful and sickly members of the community; that I have for twenty-five years been blessed with good health and a far more vigorous life than most men. For all of this I here ascribe the praise to God, and my profound gratitude to the Discoverer and Founder of Christian Science.—*George H. Kinter, Chicago, Ill.*

THE infallibility of Jesus' saying, "Ye shall know the truth, and the truth shall make you free," has many times been proven to me since the blessing of even a slight understanding of Christian Science has come to me through the study of the Bible in connection with our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

At about fourteen years of age I became a member of an orthodox church, and for many years I endeavored to obey its every rule. During this time I was miserable both physically and mentally, and it was this which made me feel there must be something better intended for God's children than I had yet found. Consequently, being encouraged by the promise that I should find, I began seeking, that is, studying, first one belief and then another, with little or no satisfaction until about eight years ago, when Christian Science came into my life. At that time I thought there was no help for me in this world, but again it was proven that "man's extremity is God's opportunity," for on turning to this truth I was healed of the physical ills in three treatments. This surely meant much to me, but it cannot be compared to my gratitude for the joy, peace, and quietness which possessed my consciousness and has ever continued a daily benediction.

I wish to tell of the healing of a goiter in the case of a friend. This growth had been manifested for some time, and there was great fear of an operation. Two of the best physicians on this coast had been consulted and had prescribed for the patient, with no beneficial result. This caused a feeling of discouragement, so help in Christian Science was requested, and in about a month all evidence of the growth had disappeared. This healing took place two and a half years ago, and there is not the slightest indication of a return of the trouble. How can any one who, even in the slightest degree, understands this rarest of all blessings, fail to express his constant thankfulness to God that in His goodness He has again made known the healing truth through our dear Leader, Mrs. Eddy!—*Maria Davis Guyer, Altadena, Cal.*

I HAVE received so many blessings through Christian Science that I consider it a privilege to tell others of my healing, and I hope that my testimony may be a help to some other slave to the tobacco habit. I began to use tobacco at the age of seventeen, and from the first used it to excess, continuing to do so for forty-three years. During the latter part of this time I had a pipe in my mouth from nineteen to twenty hours out of every twenty-four. I had made a great many efforts to overcome this habit, but all to no purpose. I often wondered how it would seem to be a free man.

For several years my health had been failing, and by degrees I was incapacitated for work. Stomach and bowel disorder, a serious heart disease, etc., together with some dreadful trouble with my head, made life miserable. I had known of Christian Science for years, as through this treatment I had been helped out of a serious condition of neuralgia some seven years before; but somehow I thought that it could not overcome a habit of such long standing, and I did not have the courage to try it. I had become so enfeebled, however, that I saw something must be done if I hoped to live any length of time. I began to take treatment, but I started in with the thought that I had a fierce battle to fight and that I could never conquer. I gained so little benefit from the treatments that I finally stopped them.

The physical ills then set in with renewed energy, and I saw that I would not live long if I did not conquer the tobacco habit. I therefore began to have treatment again, and the battle was short this time. One day, after having smoked heavily, I was seized with an attack of the heart trouble which nearly ended all. As soon as I again gained control, however, I knew I was healed of the tobacco habit. From that day, in May, 1911, I have never had the slightest desire for the weed, though I have often been surrounded by those who were smoking. The physical ailments have been overcome one by one, till I now find myself healed of many of them, and I feel assured that He who "hath begun a good work" in me, will continue it unto the end.

I have a large family of children, all of whom believe in Christian Science and depend upon it wholly for help in sickness. My wife was healed of gall-stones and "black jaundice" after the doctors had given her up. For four years she has been a well woman. Two of my grandchildren have been raised from the brink of the grave through the ministrations of Christian Science, and we all find in it an unfailing help in every time of need.

For all these blessings I am deeply thankful to God, also grateful to our dear Leader, Mrs. Eddy.—*R. M. Campbell, Arcadia, Kan.*

THE gratitude of those who know the healing power of Truth is greater than words can express, and it is my hope that this testimony may help some one to seek and receive healing, even as I have sought and received it, in Christian Science.

In 1910 I was very ill, and the doctors diagnosed my case as an abnormal growth. They said that my only hope of relief was to undergo a severe operation; but neither my husband nor myself could consent to this, as we had had some experience in Christian Science a few years before. Not being able to obtain Christian Science treatment in the place we were then living, we decided to remove to Joplin, Mo., where it could be had. When we reached this decision I was suffering from severe hemorrhages and was obliged to be in bed most of the time. The journey, although not long, was to me a hard and painful one. On reaching Joplin I was taken to the hotel, and I immediately went to bed. A Christian Science practitioner was then sent for, and to me the sunshine of hope seemed to come with her. I improved from the first treatment. The hemorrhage was completely overcome in twenty-four hours, and it never returned. It was not necessary for me to remain in bed after the first day, although I was not completely healed for four months. Patient, conscientious work met every discordant condition that presented itself, and I am now a well woman.

There have been many demonstrations of the power of divine Love in our home, and for eight years no medicine has been used. Christian Science has healed all the ailments that have presented themselves. My husband was healed of appendicitis in two treatments six years ago, and he has never had any trouble since. I am truly grateful for the teaching of Christian Science, and thankful to all who have helped me to gain an understanding of the truth which enables me to help myself and others. —*Iva M. Bryant, Joplin, Mo.*

It is with a heart full of love to God, and also gratitude to Mrs. Eddy, that I give this testimony in acknowledgment of what Christian Science has done for me. In December, 1909, I had what was called blood-poisoning, which caused the loss of the index finger of my right hand. This left the hand in a badly crippled condition, and it was also very weak and painful most of the time; in fact, for the following two years I was hardly ever free from pain, and I saw that something must be done. I consulted a physician, who said that probably another operation would be beneficial. I decided to have the operation, but my wife strongly opposed it, and advised me to try Christian Science first. I called on a practitioner the next afternoon for treatment, and that night I had the first good night's rest in months. The hand grew stronger from day to day, and it has never been painful since that time.

I was also, for many years, in the habit of using intoxicating drinks to excess. I had tried to overcome this evil habit without avail, but after being treated for it in Christian Science the desire left me entirely, without any discomfort or bad effects. Besides this, I had a chronic bowel trouble for over thirty years, but it, too, has disappeared.

I think my healing has been very remarkable, as I had no faith whatever in Christian Science when I asked for help. It is my earnest desire to keep on learning more of this wonderful truth which has come to mankind as their greatest blessing.—*George E. Watson, Astoria, Ore.*

Christian Science has brought many blessings into our home, and has made us thankful beyond expression. Whenever we have asked for help, we have not asked in vain. Although in some cases physical ailments, for which treatment was asked, did not yield until patient and persistent work was done, in the end the healing was always accomplished.

One case of healing, however, which could be termed almost instantaneous, was accomplished for my husband in December, 1911, and it seemed truly wonderful. We were not then greatly interested in Christian Science, and the conditions seemed to be so very serious that a physician was called, who pronounced the ailment an alarming case of poisoning, with every symptom of lockjaw setting in. It is needless to say that great suffering was experienced, and for three days my husband was unable to open his mouth wide enough to allow a teaspoon to enter; in fact, he was unable to speak. One side of his face and neck was greatly discolored and very hard. The doctor said that during his many years of practice but one similar case had come under his observation, and it was only when he pronounced an operation absolutely necessary that my husband consented to try Christian Science. A practitioner was called in, and to our great joy, complete healing took place after four or five treatments. It was most wonderful to witness this dreadful condition give way to a normal state in what seemed a miraculously short time. The physician's surprise at seeing his patient a few days later in perfect health, when he had left him in such a serious condition, can well be imagined.

I myself have been cured of many ailments after *materia medica* had failed to help me, and our little son has been benefited many times. We now rely on the wonderful healing power of Truth altogether. The spiritual uplift which comes from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is of far greater value to me than anything I could possess, and we are deeply grateful for all the good that Christian Science has brought us.—*Mrs. O. Evinrude, Milwaukee, Wis.*

It is a joy to tell others of the many changes which have come into my life through the action of Christian Science. I have been completely healed of a weak back which gave me constant pain, and which was supposedly caused by three different falls. I have also been healed of weak eyes, said by oculists to have been due to defective structure. I have been changed from a tired, nervous, and unhappy person to a strong and healthy one, full of that joy of living which the knowledge of Truth always brings. The realization of dominion over the body was a wonderful experience to me, but I soon saw that my work had only begun, and that it should go on to complete dominion over all my mental activity.

When I began to look into my mental abode, I found to my great surprise that I had been living in a "den of thieves." Every thought I had was robbing me of some part of man's spiritual inheritance. To change all this seemed a stupendous task, but I saw that it was the real work of the Christian Scientist, and that it meant the patient, persistent, and never-ceasing challenge of every thought which presented itself to my consciousness. First of all, I found that it was necessary to eliminate the belief that life and substance, cause and effect, intelligence and law are properties of matter, and also to see that they each and all belong inherently in Spirit, God. I found that all my inclinations and desires, my sense of supply and of all human relationships, my faith in the "powers that be," had to be changed from an unreal material basis to the spiritual. I found that I was controlled by a disposition which was most tyrannical, irritable, and miserably narrow in its petty, selfish point of view.

It came upon me suddenly one day that in my own estimation I was the center of the universe, with everything revolving around me in proportionate importance as it fed my sense of self-love and self-importance. No wonder I had no peace or happiness within or without. To come into the transforming understanding of Christian Science was like coming out of a dark and dreary prison into a beautiful garden, with wonderful vistas of loveliness stretching away in every direction.

Only those who have passed over this same road can realize the joy which comes to one whose every thought and experience is gradually changing from the bondage of the mortal to the peace of the spiritual. There were countless hills to climb, but the ultimate victory of Truth was an assured fact, so that each test and experience only meant a fuller, deeper sense of the joy of living and moving and having one's being in perfect Principle, divine Love. For the glimpses of heaven already gained I am truly thankful to God, and I shall try to live my gratitude to Mrs. Eddy for her Love-crowned life and work.—*Edna Newbre Jewett, New York, N. Y.*

[Translated from the German]

I GLADLY avail myself of the privilege offered us to express our gratitude through the Christian Science periodicals. After the wonderful healing of my father through Christian Science, I turned to it for help in my own case. I had been weakly since childhood, and hardly ever felt well. When about eight years old, I began to suffer with severe headache of periodical recurrence, attended by most unpleasant symptoms. All the remedies which were applied, proved of no avail. The slightest emotion, especially when of a joyous nature, as well as the least physical effort, would induce the trouble, and I soon forgot what it meant to be free from pain. In addition I often had throat trouble, and later on other ills were added, including sleeplessness. A period of mental distress contributed toward making my condition almost unbearable.

My desire had always been to be able to be useful and active, but this seemed impossible except temporarily, and my studies often had to be interrupted. I almost collapsed from worry during my father's illness. I used to pray fervently, and although my prayers seemed to be unanswered, a deep longing made me turn to God. Eventually, however, when my need was greatest, divine help came through Christian Science.

With the first declaration of the truth in behalf of my father by a faithful Christian Scientist, he was freed from paralysis of the left side, which for two years had prevented him from speaking and walking. Then new hope came to us, and my father's condition continued to improve perceptibly. He had to be under medical supervision on account of his position, but a week later, to our great joy, the physician stated that my father was healed of a serious weakness of the heart for which the strongest remedies had been employed for weeks without bringing relief. With a sense of deep gratitude I now applied for help in Christian Science for myself. It required much love and patience on the practitioner's part, for there was a great deal that had to be overcome. Every declaration of the truth, however, brought help and more light. All the troubles above mentioned gradually disappeared through Christian Science treatment, until the healing was complete; nor was this all, for with the physical healing came a wealth of spiritual blessings for which I am unspeakably grateful.

The study of the text-book, "Science and Health with Key to the Scriptures," together with the reading of the Christian Science periodicals, has led me into the true consciousness of life and has increased my love and understanding of the Bible. I am especially grateful for the understanding of the Christ-idea as eternally active truth, and I profoundly appreciate the wisdom of our beloved Leader, Mrs. Eddy, who through the teachings of Christian Science has supplied us with all we need in our endeavor to realize man's sonship with God, divine Principle, who is Love.—*Elisabeth von Kracht, Fürstenberg in Mecklenburg, Germany.*

With a thankful heart I can testify that my eyes have been restored to a normal condition by Christian Science. Some time ago they were very bad, and I suffered intense pain in them for a couple of days. I called on a Christian Science practitioner, who encouraged me to realize God's presence at all times and in all our trials to lean upon divine strength. We talked a few minutes, when she assured me that my eyes were healed, and to my surprise I found that they were. I immediately went about my household tasks, and in the evening, when the practitioner came, we were both thankful, as we realized that the healing had been complete in so short a time.—*Mrs. Joseph Allen, Whiting, Ind.*

I feel that I cannot wait any longer to express publicly my gratitude for Christian Science in a general way, and also in particular, in the case of my eighteen months' old boy. One evening, about the middle of June, 1912, the baby tripped over a rug and fell on his feeding-bottle, knocking out one of his upper front teeth. I was alone in the house with him at the time, and there were no Scientists near me; but I knew that God was with me, so I strove to overcome a sense of disappointment at the thought of his being disfigured till the second set of teeth should come. I kept on affirming the truth, and clung to the statement on page 489 in Science and Health about the lobster's claw being restored, so why not a tooth? I also wrote to my mother, who lives in another city, about the accident, and she went to work on the same lines. We denied the possibility of any of God's children being injured or disfigured in any way, and affirmed my little boy's right to that tooth which he had owned for so short a time.

The result was, that in less than a month I discovered a little white point, but I said nothing about it till I was sure. In two months' time, however, the baby had a perfect new tooth in the same old place, just like the other, and fully half-way through the gum. Everybody who hears of the case thinks it remarkable, and a well-known dentist had said that he very much doubted if the child would ever have a tooth there again.

All thanks and praise to God "for his wonderful works to the children of men;" and all gratitude to Mrs. Eddy for rediscovering the divine law which makes these healing works possible. It is a little more than six years since I had my first Christian Science treatment, and I have had no medicine other than the truth since. I was able to lay aside glasses after the first treatment, and have been helped in innumerable other ways; but best of all, I have found a perfectly logical religion, which I can believe because it can be proved.—*Helen Wood Richardson, Toledo, Ohio.*

Over two years ago I was healed through Christian Science of stomach and bowel trouble. A doctor pronounced it catarrh of the stomach, and I had to use a stomach pump twice a day for two years. I was then on the strictest diet, but now I eat anything I wish without any ill effect, for normal action of the system is again established. I was also wonderfully healed of hemorrhoids of eighteen years' standing, and the enlargements caused from this condition have entirely passed away. I am stronger and can do my work better than I could formerly.

I can never express my thankfulness to God for Christian Science, and my gratitude for Mrs. Eddy's life and teachings. I am trying to show my gratitude for the healing of body and mind, which was accomplished in about two months' time, by demonstrating the power of Truth.
—*Mary Hattie Swain, Thomson, Ga.*

I deem it a privilege to be allowed to testify, through the pages of the *Journal,* to God's merciful goodness to me in the healing of my body and the uplifting of my thought from dark visions of mortal sense into a clearer atmosphere, that of Love and divine Science. For twenty-five years I was held in bondage to matter and material law expressed in many phases of suffering, such as acute stomach trouble, nervous exhaustion with a spinal complication, a skin disease, and other troubles which resulted in severe operations. These left me a total wreck at an advanced age, with the verdict that the seat of the diseases could not be reached by surgery. As a last faint hope I turned to Christian Science, and after one week of reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of all the acute forms of disease and suffering, so that I was able to take up an active life and to care for my home, although I had been under the care of a nurse for nine months.

The spiritual light came with the reading, and soon, by the help of a practitioner, I was practically well, and was enabled to do healing work for myself and others. For a year or more I battled with roughness and irritation of the hands, but Truth finally conquered, and for eight years now I have had no occasion or temptation to use material remedies.

My son had an attack of typhoid fever, and after two doctors had failed to help him, when he found himself in a critical condition he turned to Christian Science, saying that he could not bear another night of the fever. A very few moments of clear realization of the truth of being on my part was sufficient to banish all trace of fever, and the doctor found him in a perfectly normal condition at his next visit, so far as any fever was concerned.

At the time of my healing in Christian Science I had been a slave to glasses for many years, the difficulty being supposedly due to prenatal conditions, defective structure, and age, but after one week's reading of the text-book I was healed, and I at once laid off the glasses which I had been obliged to wear all the time. This was over eight years ago, and I have not needed to use them since. I used glasses for close work, however, for two years longer, but since then I have read, sewed, and written almost constantly without them, my sight growing stronger each year. Besides this, I have had a tooth restored to soundness while under Christian Science treatment, and I have plenty of well-preserved teeth for all practical need.

It gives me joy to tell of these things, for they prove that age can be no obstacle to our unfoldment in the truth. I am active in the healing work, and often have to walk long distances, as we have only one car line. I am sixteen blocks from the church, but seldom miss a service, winter or summer. Can I thank God enough?

I could write pages about the glorious things that have come to my personal experience and knowledge through this blessed truth. If I could spend every hour of my earthly existence in working for its advancement, it would not be sufficient to express my gratitude to God for His dear Son, and also for our Leader and her glorious works, and for the love expressed to all humanity in the rich legacy she has left in our Christian Science literature.—*Emma P. Stone, Cheyenne, Wyo.*

Christian Science has been of great help to me in many ways, but I will speak of one demonstration in particular. To ride on a street-car used to make me very dizzy, and in 1911 I fell from a moving car, striking the back of my head on the pavement. I was picked up and carried to a doctor's office. I have no memory of my fall or of what occurred at the doctor's office, but he said that I refused the medicine which he thought I needed to restore the heart action. I answered questions, and was finally taken home in an ambulance. My husband called a Christian Science practitioner, who came at once, and shortly afterward I recovered consciousness enough to know what was going on around me.

For several days, however, my case seemed alarming, so much so that one of my relatives, who was not a Christian Scientist, telephoned to the doctor and asked his opinion. He informed her that I would die if I did not have medical attention at once. We, however, continued with Christian Science treatment, knowing that God needed no help to perform His work. In about ten days I was up and around the house, and I have had no trouble with my head since. For this I am very grateful, and many times the thought comes to me of the way in which I was kept from taking the medicine and from being taken to a hospital.

We always find help when we try to keep our minds "filled with Truth and Love" (The First Church of Christ, Scientist, and Miscellany, p. 210). May this help some one else to realize the healing truth.—*Margaret Spenetta, Stanley, Wis.*

When I was a child I had a very violent temper, and as I grew older it became worse and worse. I would become so angry that I would lose all control of myself and act like an insane person. Through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy and the study of Christian Science, this has left me entirely. I am glad to say that for over three years I have been free from this condition.

In entering a theater in the spring of 1912 I tripped and fell, my entire weight coming on one knee. As I was falling, these words came to me, "Underneath are the everlasting arms." I went into the theater and sat there over two hours, during which time I was able to treat myself. When I got up to come out the knee seemed very stiff, but I walked to the car, going down the subway stairs with little difficulty. The knee was badly swollen and bruised, but I had no pain after the first half hour. The next day the stiffness left, and in less than a week the knee was normal in every way.

My husband was healed several years ago of chronic bowel trouble, when the physicians could do nothing more for him and the strongest drugs had ceased to have any effect upon him. He has never had any return of this condition.

These instances of protection and healing are only a few of the many blessings which have come to us through Christian Science and we are most grateful for them.—*Amy Leavitt Waters, Boston, Mass.*

It is with a heart full of thankfulness to God that I give this testimony to what Christian Science has done for me. In 1910 I was taken ill, and one of our best doctors said my kidneys were affected. He also said I must have an operation, but I refused. I afterward consulted with three other physicians, who said I had a growth that medicine would not reach. I then employed a specialist, but still got no better. I was finally confined to bed, and we sent for our old doctor, who came several times; but one night he told my wife that he would not need to come again, for I was likely to die at any time. We were then asked to try Christian Science, and did so. In twenty-four hours, with two treatments, I got out of bed a well man.

I have been well for over two years, and happy. Everything is good with me now, and I am so thankful to God, and grateful to Mrs. Eddy for the comfort and peace that I have gained by knowing the truth! This world seems much brighter, and I am understanding heavenly and divine things better every day. I hope this testimony will help somebody.—*P. G. Phillips, Fredonia, N. Y.*

It is with sincere thankfulness to God for the many blessings I have received through Christian Science, that I wish to tell what Truth has done for me. Eight years ago, after lying on a bed of suffering for nine months on account of a nervous breakdown, I was almost instantly healed by Truth through absent treatment given by a Christian Science practitioner. In January, 1911, I was treated at the birth of my baby. The practitioner began to declare the truth for me at midnight. I had very little pain after the treatment began, and at eight o'clock in the morning the baby was born. I have also been entirely freed from stomach trouble and many other ailments.

It is a pleasure for me to state that my healing has been permanent, and with but few exceptions I have been in perfect health all these years. As a result of my recovery my parents, brothers, a sister, and a number of relatives became interested in Christian Science, and have since been meeting their daily problems through their understanding of the truth. I feel that I have been benefited spiritually as well as physically, and for this I am deeply thankful to God, and grateful to Mrs. Eddy, through whom this wonderful healing truth has been revealed.—*Mrs. R. V. R. Reynolds, Washington, D. C.*

I feel so grateful for Christian Science and all it has done for me that I want to tell others of my healing. About two years ago I was in great misery, suffering from nervous breakdown. I first heard of Christian Science in a hospital, where I had gone for medical treatment. As I was deriving no benefit from the means used, the head nurse became interested in my case, and one day she said to the doctor while he was in my room, "Doctor, if you have no objection I would like to read Mrs. Eddy's book to your patient, as I have been brought through the bitterest trial of my life by reading Science and Health." To my surprise he consented, saying he would be glad to have her do so, as he believed Mrs. Eddy's books had done a lot of good. I stayed in the hospital only a few days longer, for the doctor advised me to leave and go home, also to take Christian Science treatment, as he could do nothing for me. This I did, for every material means had already been exhausted, and thanks to the efforts of a faithful practitioner I was soon healed, not only of the nervous breakdown, but of other ailments, such as a serious throat affection, an inflamed condition of the finger, stomach disorder, and a tendency to take cold.

My most precious possession is the knowledge I have gained of Christian Science, and my earnest desire and prayer is to be worthy to be called a Christian Scientist.—*Mrs. Ernest Heald, Lynchburg, Va.*

A few years before I heard of Christian Science I began to grow tired of the old way of praying. I wanted to be good and happy, yet I never felt any better for praying. Whenever I was in pain or had anything the matter with me, I feared I was nearing the end, but I did not feel ready to go, and I did not know how to get any relief. I was tired of taking medicine, and I had a feeling that I could not always continue to do so, for there must be a way of escape.

About five years ago my brother heard of Christian Science and told us something about it. I seemed to grasp a little of its teachings, for many of my fears gradually left me, although it was fully a year and a half before I started to study the text-book. I have since been able to leave off glasses, which I had been told I would have to wear always and constantly. I was also frequently ill with severe headaches, which made me useless for the rest of the day, but these have been overcome. As far back as I can remember I had difficulty with my feet in the summer time: very often they would blister and would not heal for a long time; but since I have been studying Science and Health they have never troubled me. Every winter I suffered from chilblains, and this, too, has been overcome by the application of the truth.

Words cannot express my gratitude for all the blessings I have received through Christian Science. I am indeed thankful to God for having given us this truth, and grateful to Mrs. Eddy for the text-book, "Science and Health with Key to the Scriptures." I am also very grateful for all the literature that is published by The Christian Science Publishing Society. I love to read and study the Bible daily, whereas before coming into Christian Science I had no desire to read the Bible or any religious book. I know that I am now spiritually, morally, and physically better than I used to be, and my one desire is to be a loyal and worthy Christian Scientist.—*Mary G. Heatlie, Cricklewood, London, England.*

I desire to express my sincere gratitude for Christian Science. I did not come to it for physical healing, but was attracted to it because it seemed so practical. In the chapter on Prayer in "Science and Health with Key to the Scriptures," Mrs. Eddy tells us that "desire is prayer" (p. 1); and I feel grateful for that interpretation, because, although I did not realize it at the time, I know that Christian Science came to me in answer to desire. I remember that about a year or so before I heard of this teaching, I attended some special evangelistic services, and as I heard one and another of the audience pray long and fervently, I envied them, for however much I wanted to do so I could find no long sentences, but just the words of the psalm, "Create in me a clean heart, O God; and renew a right spirit within me." The desire was there, however, and my prayers have been answered. I have studied Christian Science for about five years, and during that time have proved over and over again the healing power of Truth and Love.

I should like to mention one instance of physical healing. One Saturday afternoon about three years ago, I was having some roller-skating practice, and in attempting an awkward corner alone for the first time, a sense of fear came over me, and I fell with great force on the asphalt pavement, striking very heavily on my spine. I felt stunned, but declared the truth, and so managed to get to a recess near at hand, where my sister joined me. With her help the faintness was soon overcome, but as I sat there, sharp pains began to shoot up my back. I did not wish to spoil my sister's afternoon, so I proposed that we go round again, hoping thereby to get my thoughts off myself. We stayed a little longer and then went home. While at tea, the pains started in again, and I was forced to lie down. My brother treated me, and read to me from the text-book, but as the pain was very severe and fear had such a hold on me, it was thought best to ask the help of an experienced practitioner, and accordingly this was done the next day, after the morning service. I was able to come down-stairs in the afternoon and sit without any recurrence of the sharp pain, although to rise from the chair caused considerable discomfort; but every day there was great improvement, and by the end of a week I was perfectly well, with the exception of a slight weakness. I feel sure that had it not been for Christian Science, there would have been in store for me a long time of suffering, and possibly inaction.

I am very grateful for the light Christian Science throws on the Bible, which before was to me practically a closed book because I did not understand it. I desire also to express my thanks for the Christian Science periodicals, and the many helpful articles that come daily, weekly, and monthly. Words can never express my thankfulness to God, and also my gratitude to Mrs. Eddy for Christian Science.—*Jessie T. Heatlie, Cricklewood, London, England.*

I AM exceedingly glad to tell of the great blessings that have come to me through Christian Science. When I first called a practitioner, I was suffering from a severe cold, from which I had to have quick relief in order to be able to do public work. I knew no doctor could give this, but within twenty-four hours after the Christian Science practitioner visited me I was perfectly well. Since then my children have been treated for colds, eruption of the skin, and several other ills, each case being met and overcome within a few hours.—*Mrs. E. M. Deam, Oklahoma, Okla.*

I AM very grateful for the innumerable blessings I have received during the seven years that have passed since I first heard the words Christian Science, and in the degree in which I have understood what these two words mean, I have received permanent help mentally, morally, physically, financially, and spiritually. Job expressed the hope of physical healing when he declared, "In my flesh shall I see God." He did not hope in vain and neither have I. God has healed me of deranged nerves, and those who know how distressing this condition is, can understand how very grateful I am to see government by God, good, established, where despair, disorder, and lack of self-control formerly held sway. I have learned through Christian Science to call upon the Lord in every trouble, and as I have called earnestly and with understanding for myself or others I have been heard. I am thankful to God for His great goodness in giving to our Leader this wonderful revelation of Truth.—*Engel Krefting, Christiania, Norway.*

Gratitude for the many blessings which Christian Science has brought to me impels me to send this testimony. I was brought into this truth through physical healing a few years ago. At that time I was in Amarillo, Texas, where I had been sent to fight lung trouble, supposed to be hereditary. On the train I took a severe cold, which caused such intense suffering after a few days, that I was compelled to turn somewhere for relief. As a last resort I determined to try Christian Science.

The practitioner told me to come to her every morning. When I heard this, I thought it would be an impossibility, as I was in such misery. The next morning, however, I walked a distance of several blocks to her home, although the weather was intensely cold and there was much snow on the ground. After three days I was free from pain. Gradually every symptom left me, and I began to gain in weight and to feel and look like a new person. In a short time I returned home, a well and happy girl, for in a few weeks I was completely healed. The truth has indeed made me free, so that I can live in any climate.

I am deeply grateful for the spiritual uplift and peace of mind which have come to me. For all these blessings I am striving to live a better life each day, thus showing my thankfulness to God, and my gratitude to all who have helped me to find the truth.—*Aileen E. Robertson, Kansas City, Mo.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

WITH the recurring seasons we have naturally come to associate the springtime with seedtime,—the preparation of the soil and the sowing of the seed, that in due course the harvest may be gathered in. It brings to thought, too, the Master's parable of the sower who "went forth to sow," with its manifold lessons. It was the time for sowing, and like the great apostle, it was his task to scatter the seed; its future growth and the harvest were in the hands of God.

"Seedtime and harvest," Mrs. Eddy tells us, "will continue unto the end,—until the final spiritualization of all things" (Science and Health, p. 96). To the Christian Scientist every day is seedtime,—an opportunity not to be neglected of bringing to the attention of some needy one, some hopeless sufferer, the truth that has made him free. Consciously or unconsciously, like the sower in the parable, he goes forth each day to sow. If his thought is pure, if he is constantly reflecting the love that is divine, the world of materiality, of sordid business and wasted endeavor, will be the better for his coming, he will have lightened by that much the weight of error.

The farmer has learned that he must improve the golden hours of springtime; that when the hard clods of earth have felt the touch of the sun's warm rays and the gentle rain, they are ready for the plow and the harrow, ready for a liberal sowing of the good seed, that it may take deep root and fortify itself against the midsummer heat and drought that may seek to blight its fair promise, and the insidious tares that would choke its growth. So, too, when the soil is ready, when sin and its twin yokefellows, sorrow and disease, have plowed and harrowed human consciousness,—then is the time when the good seed is needed. Hearts softened by sorrow and suffering are fertile soil for the seed of Truth, and watered by the tears of repentance, give promise of an abundant harvest.

Our revered Leader foresaw the great work which Christian Scientists would be called on to do in leavening the thought of the world, when in the comparatively early years of the cause she wrote: "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world" (Miscellaneous Writings, p. 110). We do not always realize, as we go our daily round, how much our fellow men are expecting of us, how many sad hearts are waiting for the word it should be our privilege to speak. The indwelling joy which manifests itself in a radiant countenance, a friendly handclasp, an encouraging word, it may be even a loving rebuke, is in itself like the genial sunshine that softens the ice-bound earth and makes it ready soil for fruitful growth. Did we but stop to think that when we permit ourselves to indulge in criticism, erroneous judgment, and condemnation, we are sowing the seeds of error and must bear the responsibility for the harvest, surely our prayer would be, Lord, set Thou a guard upon my lips, that they speak ever the truth that is true and the love that is lovely in Thy sight.

There is another way in which our Leader has provided for the sowing of the seed, and that is through our periodicals. None can tell the good a single copy of the *Journal*, the *Sentinel*, the *Herold*, or the *Monitor* may do, if it is given with a loving thought. Again and again there comes to headquarters a story of the silent influence of these white-winged messengers, of the many homes transformed, of help and healing, of joy and happiness that the ever-loving, compassionate Christ is with us today as of yore. True, the seed may ofttimes fall on stony or sterile ground, doubt and misapprehension may seek to pervert its mission, the enemy may sow tares with an unsparing hand: but what matters any or all of these things, if we on our part have done our work faithfully! At the time of the harvest there will be a separation, when he who shall come will say, "Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Little by little we are seeing the fruitage of the years upon years of faithful endeavor on the part of our revered Leader. She found many kinds of soil,—stony, barren, shallow, and all; but she went her way, scattering the seed with a liberal hand and leaving results with God. And how wonderful and bountiful the fruitage has been, the world is coming to recognize more and more. To gain an acknowledgment of the rightness of her contention that because of the omnipotence and omnipresence of good, evil has neither place nor power, meant "precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." But the barriers of resistance have been slowly yielding, that they might, to continue the prophet's simile, "go, and fall backward, and be broken, and snared, and taken." In the growth of the church she founded, its branches reaching to the ends of the earth, we see the beginning at least of obedience to the Master's command to "preach the gospel to every creature," and not only to preach but to heal. Surely this is a presage of that harvest of which Mrs. Eddy writes on page 55 of Science and Health,—"that happy day, when man shall recognize the Science of Christ and love his neighbor as himself,—when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind."

"The field is the world," said the great Teacher, and the seed we are called on to sow is the word of God, that word which is "quick, and powerful," which is "mighty through God to the pulling down of strong holds;" the seed which, sown in faith and nurtured in love, no tares can choke, but that shall grow into a mighty tree whose leaves, like those of the tree which grows by the river of the water of life, shall be "for the healing of the nations."

ARCHIBALD McLELLAN.

IN the book of Deuteronomy we find many admonitions to the children of Israel to "remember all the way" by which they were led through the wilderness up to the promised land. It is deeply interesting to note the reminiscences of different people in our own day, what they treasure up in memory and what they recall of their past experiences, and it is fair to assume that mortals have not changed their ways of thinking to any great extent since Moses' time, since we may observe everywhere a tendency to dwell upon the bitter things of human experience without gathering the lessons which these teach, even where the divine guidance is at all recognized. Nothing is really worth remembering except the way by which we are led to give up our dependence upon the material and to lay hold upon the spiritual. Our Leader's definition of wilderness, as given in Science and Health (p. 597), outlines this process in a wonderful way. It reads: "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

In the eighth chapter of Deuteronomy the seeming dangers and perils of the wilderness journey are presented, even the "fiery serpents, and scorpions, and drought," which but typify the trials of our own time, and which are the outward manifestations of belief in life, substance, and intelligence separate from God, whatever form it may assume. Forty years did the children of Israel wander in the wilderness, dull pupils, as are mortals today, who were slow to learn what boundless blessings, temporal and eternal, come to those who love and obey divine law. Moses told them of the good land before them, of its "fountains and depths," of wheat and barley, of fig and olive trees, of "goodly houses," of silver and gold,—and yet these things were as nothing compared with the spiritual realities which they were to grasp, and the wilderness lessons of guidance and overcoming which they were to remember.

One's spiritual history is his only history, and the moments of awakening to spiritual reality, whatever these experiences may cost us, are all that is worth retaining of our earthly pilgrimage. They are the brief periods "with the Lord" which count for more than a thousand years of "the belief and dream of material living" (Science and Health, p. 14). The all-important consideration for us is to recognize and acknowledge the divine leading, past and present, and to treasure all the lessons which come in this way. The one who is seeking God and his own true selfhood cannot miss either, for Jesus said that every one who seeks shall find,—not one here and there; but true seeking is imperative, for without it the leading of Love may be missed.

A good many years ago a Western preacher visited Massachusetts, his native state, and while in Boston heard somewhat of the then new religious thought which was going out with Mrs. Eddy's teachings. On his return to his field of labor, his sermons were leavened with something new and vital, though its source was never acknowledged. There was no hint given of a healing Christianity, but purification of thought was insisted upon, and this was never forgotten by one who listened. It drew as a magnet until this listener, after a few troubled and sorrowful years, was led to Christian Science as unerringly as are the birds of passage over continent and ocean to their desired haven.

It is said that people who are apparently facing death, remember in an instant all their past life, but we are not told what is the effect of this experience when they again take up their human problem; nor does this concern others. What does concern us is to see the guiding hand that has been with us all the way, to trust for today and tomorrow, and above all, to keep the commandments. If we do this, there can be no doubt as to what the future will bring, so that we are becoming more alive to spiritual reality. It is not necessary for us to wander in the wilderness after we have learned the way out of it, but we should remember the lessons it taught, for they are all of service; and when others ask us of the way, we can tell them how we were led and assure them of the guidance of Love, which is directing their steps even when they are as unconscious of it as the new-born babe that knows not the tender mother bending over it. We can tell them of what has come to us in Christian Science, for the Christian Scientist can say, to use the words of a poet,—

I've found a branch of healing
Near every bitter spring;
A whispered promise stealing
O'er every broken string.

This we must remember at every step of the way, and go fearlessly forward to take possession of our promised land, even though "cities great and fenced up to heaven" seem to bar our way. We are to be humbled and proved, and if faithful and obedient we shall have in abundance the oil of consecration and the wine of inspiration (see Science and Health, pp. 592, 598). It rests with us to see to it that we never at any time fail to remember that the angel of God's presence is with us, night and day, till we reach the consciousness in which there is no darkness at all, for all is light.

ANNIE M. KNOTT.

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IT is apparent that there can be no state, experience, or event which is not related to and affected by our sense of life, and that the old saying might be fittingly rephrased so that it would read, "As a man thinketh in his heart about life, so is he." This seen, it follows that when a right sense of life is wanting, everything must inevitably go awry, and this is one explanation of the disharmony, disease, and defeats of human history.

For its every responsive student, Christian Science begets that nobler spiritual concept of life, which speedily inaugurates his escape from all materialistic theories regarding it. Of these, two command the more general consideration today, and first that which regards life as the phenomenon of material organization and which undertakes to prove that vital energy is but a form of physical energy. The problem of life's origin must be faced, and the effort to solve it grows ever more insistent and animated. Some are trying zealously to *see* the facts. With the aid of the most powerful magnifiers biologists are studying the cell, its distinctive ways and doings, —if haply they may divine its secret. Others, having lost courage in their efforts to locate the place and date of the molecular event, so that they might attend the birth of life, have concluded that its marvelously minute but forever fertile germs are latent in matter and hence do not have a genesis, or else that they have fallen upon the otherwise seedless and desert earth from out the interstellar spaces!

The other semimaterialistic view is that entertained by the great body of theists and Christian believers, who assert that God is the source of both life and matter; that while material organization does not explain life, it is essential to it as a divinely provided means of expression. In keeping with the story given in the second chapter of Genesis, they aver that when, at a given stage of cosmic history, the earth was duly prepared to support life, God implanted it in the otherwise dead stuff, and, since all that is evolved must first have been involved, every possibility of human history was potentially present in the protoplasm, which was duly taken in hand by evolution and brought to its present wondrous unfoldment.

With these as with atheistic materialists, the laws of matter are authoritative; more than this, they are regarded as laws of God. Hence all the phenomena pertaining thereto, including the horrors attending the belief in heredity and contagion, storm and earthquake, must have place in God's universe and be adjusted in some way to His asserted wisdom, justice, goodness, and power. While the inevitable defeat of the effort to effect this adjustment has wrecked the faith of thousands, the great body of Christian believers are still laboring at the impossible task of making the torture of innocence legitimate in a divine order, and of explaining how Christ Jesus, who as he said came to fulfil divine law, was forever setting material law at naught!

This union of opposites is grounded in that belief in good and evil which is unqualifiedly condemned in the first chapter of Genesis, but which is highly commended by the serpent in the story narrated in the third chapter. It presents a metaphysically impossible dualism, and has always tended to unsettle human faith in view of the fact that it makes it appear that God, the overruling intelligence, is self-contradictory and inexplicable. Moreover, the moment life is made dependent in any degree upon a material organization, that moment its persistence apart from such organization is brought into question, and all rational hope of immortality has gone to the winds. This belief of life's identification with material embodiment was the distinctive feature of the religion of the ancient Egyptians, as indicated in the products of their art and architecture which remain today.

Over against these materialistic or half-materialistic views of life and its origin, stands the teaching of Christ Jesus as interpreted in Christian Science, namely, that there is one infinite Life, Spirit, and its ideas; that God and man are wholly unrelated to material organization, and that to put off the old man, as St. Paul enjoins, is to put off "the false belief that life and intelligence are in matter" (Science and Health, p. 222), or ever have been. It is to find that man, the son of God, of Spirit, is wholly spiritual, now. Christ Jesus always identified his life with God, and proceeded to annul the laws of matter that its fulness might appear.

In this concept of man, of life as in and of Spirit, St. Paul triumphed and rejoiced, and to reassert and demonstrate the sovereignty of this concept, Christian Science has come. To the "citizens of the world" it cries, "Accept the 'glorious liberty of the children of God,' and be free! This is your divine right. The illusion of material sense, not divine law, has bound you" (Science and Health, p. 227). Ten years or more after Mrs. Eddy had uttered this clarion call to a higher sense and demonstration of life, one of the greatest of modern philosophers, Professor Bowne, seconded it when he wrote, "The self-existent mechanical world, on which atheism builds, is a product of superficial sense thinking which understands neither itself nor its problem." "The intelligible world is a thought world and exists only in and through thought" (Theism, pp. 134, 138).

One of the greatest themes of the gospel is this, that man is God-centered. "I and my Father are one," defined life for the Master, and it should define life for all. Then his longing hope, "that where I am, there ye may be also," would be fulfilled. Says St. John, "In him was life; and the life was the light of men," and surely there is nothing worth while that does not pertain to and spring from this sense of life.

John B. Willis.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"

VOLUME XXXII — JULY, 1914 — NUMBER 4

THE MAN WE DO NOT SEE

HON. CLARENCE A. BUSKIRK

IS there a man of whom you never think because you do not see him with your eyes or hear him with your ears? If there be such a man, is he physical and mortal, subject to change and decay like all material nature, whether organic or inorganic; or is he akin to Mind, and therefore spiritual and immortal? If man were nothing but breathing dust, despair and wisdom would be synonyms, all moral codes and ideals would be foolish and baseless fantasies, all moral government a myth and a tyranny. But if we predicate man's immortal being as self-conscious intelligence, the offspring of eternal Mind, then despair becomes a shadow which has fled, and joy, faith, and hope unveil their steadfast constellations.

The real man is not merely a highly developed animal, but a being of unlike origin and destiny. He can no longer be looked upon askance as the foolish fable of dreaming sages, for a higher sense of his nature and powers is dawning like a broadening sunrise in human consciousness. No longer may mankind doubt God's power and goodness, or rebel against the supreme rule as tyrannous, capricious, or malign; no longer can incredulous sense substitute chance and discord for the infinite harmony. This century, as did the first, has furnished proofs that the God who made man is wisdom, and He is also Love. More than this, the present age has been blessed with a fuller revelation of God, and of man's infinite possibilities as His likeness, than has any preceding period. Christian Science has opened up the Scriptures so that the light of Truth makes luminous the words and works of Christ Jesus, and shows that what he did and taught others to do, is the true ideal for all men. It answers with no uncertainty the psalmist's query, "What is man, that thou art mindful of him?" It accepts without any reservation his related statement, "Thou hast . . . crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands."

At times, man's apparent insignificance may pain and bewilder one. To finite sense he may seem like a tiny insect trying to crawl to the summit of a pyramid, or like the feeble flare of a candle in the presence of the majestic light of the sun. Reflection, however, ought speedily to assure us that what Milton terms "bulk without spirit, vast," can afford no standard of measurement for man's true stature, for though his capacities and powers are obscured by material belief, even human intelligence gives evidence of the possession of a factor which no microscope can detect, and to which what we call nature becomes a vassal, and opens up all her secrets. At its behest the ocean receives the thought-conveying cables to its mysterious deeps, the mountains yield their long-hoarded treasures, the elements assume new forms and appearances when summoned to retorts and crucibles, while the heavens furnish their forceful winds and the flaming lightnings serve as instant messengers. Shakespeare's Puck might justly contemplate the numberless follies of humankind and exclaim, "What fools these mortals be!" yet if he were a real being rather than the mere product of the poet's imagination, he would be compelled to confess that his aerial flights were transcendently surpassed by human wit and will. The material universe can show nothing which is comparable to man as we know him, even though "it doth not yet appear" what man really is.

Nevertheless, though men build a mighty monster for the modern seas, and grow presumptuous over the achievement, a Titanic sinks like a drop of rain into the unpitying deep. Whether careless or ignorant, men cannot ignore or defy the laws with which and under which they work, without paying the penalty. The tragedy is always chargeable to mortals alone, and writes no impeachment of the loving goodness of the Supreme Ruler of the universe. Much more is it needful that men understand divine law and be conformed to its requirements. If the gray and chilling mists of doubt at times envelop one so that he would fain question God, there are innumerable things, even in nature's phenomena, to show that Mind, which always spells Truth and goodness, not a blind and cruel fate, eternally presides over our destiny.

A glimpse of Truth abolishes despair. What is it that renders mortals capable of doubting man's spiritual selfhood and immortality? Is it clay or water or air? Is not the doubt itself high evidence of the fact which is the subject of doubt? Otherwise, whence came the doubt? But there can be no understanding of man as a spiritual and immortal being if the eternal and infinite fact of a Supreme Being who is Mind, Spirit, be denied.

What profit floating palaces, aerial ships, electric jewels on the breast of night, or power to waft our voices round the globe, if men possess no spiritual superior? If all that men can do is to be merry, eat, drink, and die, what good is there in goodness? what spur to high ambitions? what incentive to noble living? what bonds of social order stronger than cobwebs? Whence the winds to blow heroic thought into a conquering flame? Who shall tend the altars where love of virtue, justice, and truth may burn inviolate?

Agnosticism robs the heart of hope, the arm of energy, the life of joy! It is the paralysis of human intelligence. It is supremely needful that a loving trust in the wisdom and benignity of God, and a steadfast faith in man's immortal being, furnish their celestial elixir to our lives, and help us patiently to endure whatever thorns may pierce us on the way out of materiality. Without such trust and faith our feet soon reach a treadmill of despair, and the burned-out heart becomes an urn of funeral ashes; but with them as our comrades day and night, Love's vitalizing sunshine is ever poured into our lives!

Why make complaint because the understanding of absolute Truth seems far beyond our reach? Because man is a spiritual being, we have faculties which yearn and search for more knowledge, and how much better this than any state of inactivity! It would require a perfect power of thought to know the all-truth as it is known to God; and spiritual progress is an uphill road. Since mortals first fashioned implements of stone, they have been learning,—yet how small the sum of knowledge beside the total to be learned! Indeed, there is no total to be learned, for what is to be learned is infinite in variety and volume.

Men need to put forth constant and persistent effort if they would grow upward. Otherwise they become anomalies in God's universe, utterly useless, and predestined failures of being, though man is the very flower of all, being capable of rare and useful growth and fruitage throughout eternity. The very fact of a human sense of need implies a source of infinite supply to meet such need; else an illogical, inharmonious, and imperfect universe,—a thesis which is insupportable, hence unthinkable. Here doubt receives its best answer in the grand assurance that "everything in God's universe expresses Him" (Science and Health, p. 331).

Why is it, despite the fact that both doubt and question seem to lurk almost everywhere, nevertheless throughout the centuries of mortal belief God has at least been glimpsed? Even imperfectly to glimpse Truth evidences the existence of Truth, and likewise the capacity on our part to do more than glimpse. Why is it that the poor and suffering are the first to turn to God, while the prosperous seem prone to doubt or ignore Him? Why is there the universal thought that this mortal life is but a phase, a passing dream, and that eternity shall justify infinite power and wisdom?

Already Christian Science is lifting the veil. The hours are striking, and the voices which in the long past have been more or less muffled, are becoming clear and trumpet-like, announcing that in the overcoming of sin and sickness the proof is again proffered to the world that the Supreme Being of the universe is omnipresent Spirit, and that man, His idea, is spiritual, the man whom we do not see with fleshly eyes. "If I take the wings of the morning, and dwell in the uttermost parts of the sea," saith the psalmist, God is there present. In the Vedas we read: "By one Supreme Ruler is the universe pervaded, even every world, in the whole circle of nature. There is one Supreme Spirit." The truth about man is grandly voiced by Mrs. Eddy when she says in Science and Health (Preface, p. vii), "To those leaning on the sustaining infinite, today is big with blessings."

UNANIMITY

MARTHA HARRIS BOGUE

ONENESS of mind in the upper room of consciousness, effected through scientific demonstration, is the marvel of this age. Many minds, many opinions, and diverse ways, is the rule of human belief, based upon personal sense-testimony. That many people, however, can come together, of one accord, one mind, one opinion, and give united expression to this opinion, has been proven possible many times in the history of the Christian Science movement; and to those who understand the process of reasoning which brings this result, it is no miracle, but the simple working out of the operation of divine Principle, acting through divine law and proven by absolute rule.

There is every reason why this phenomenon should be apparent in all the work of the Christian Science movement, individual, collective, universal. It is grounded in the fact that there is but one Mind, one intelligence, and that one infinite. We have already attained to this recognition; it is a present fact. All men should have one Mind, the eternal one; not two, not many, but one. Why, then, in this our day of Pentecost, should there seem to be diverse opinions, minority and majority reports? Where is our rule of right reasoning, fixed and sure as the rule of multiplication? Our Leader has said that "for right reasoning there should be but one fact before the thought, namely, spiritual existence." "If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con,*—be it in accord with your preconceptions or utterly contrary to them" (Science and Health, pp. 492, 129). Here we have two rules, so simple that he who runs may read, and they are ready for us to apply in every time of need.

Given the same problem to work out, and a stated basic law and rule of mathematics, we would each obtain the same answer. We would use our individual method, do our own thinking, make our figures differently, one perhaps take a shorter cut than another, one perhaps plod, the other run, but we would all reach the same conclusion, get the correct answer to the problem. In mathematics we are not free agents. Because we desire to be original, or because we think it a better method, we cannot put tens in the hundreds column, add when we should subtract, or multiply when we should divide. In architecture, too, there are fixed relations which must be honored, as in music there are rules of harmony which must be observed or discord results.

Christian Science comes to show us that we are not left to flounder in the work of life,—the effort to solve the problem of being,—with no rule that applies equally to each and all. Unanimity means the state of being unanimous, of one mind, agreeing in opinion, design, or determination. In "Miscellaneous Writings" our Leader says: "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action." "Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it" (pp. 264, 265).

At any given time there is a best path for every man to take. To find this path and walk in it, to make the right move, take the right step, is the one thing needful for him. When he comes to reverse the evidence before the personal senses, this best path may be found to be the opposite of that which his human desire or fancy might have chosen, but it will be the one to which wisdom points. As with the individual, so with the church, there is at any given moment a best course, a right move for it to make, and to find and follow this right idea is the one thing needful for its officers and members. "Right" and "best" belong to divine Principle and are always in the singular. Principle is always right, never wrong. To know there is a right path, is to be in possession of it, because knowing is possession. This being true, a body of people can begin in unanimity by the admission that there is one right course to pursue, and but one. It is not this opinion or that opinion, it is the right idea, God's path for us to take. "Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."

If there are as many opinions of what this right step is as there are persons considering it, and each is firm in his view, what are we to conclude?—what is the next move? Well, we can agree that if our one motive, our heart's desire, is for the best, then manifestly we have none of us yet perceived the one right way; that we are all wrong, all have come short of the mark; that the right conclusion has not been reached. Otherwise, having a common aim and object, we would have seen alike. We can also agree that some one view which has been expressed must be nearer right than the rest. Then we can agree again,—agree to go home, place all the arguments in God's balance, tolerating all, ignoring none, honoring none, preferring none, not even our own, since we may be the farthest from God's right of any. We can be willing simply to weigh the matter, seek the right, know that it is because God is, and that it can be found, seen by all; that there is but one Mind, one way, and that it belongs to all of us, knowing that of ourselves we can do nothing, think nothing, but, as Jesus taught, that the Father is ever with us.

We know that each thought must be either a thought of truth or a thought of error. Having considered the pros and cons, the for and against, then lovingly, meekly, prayerfully let us come together and bring all the results of the week's meditation, again to be weighed in God's balances. What if we should have to come more than once or twice! I know of one problem that was worked upon by a church for many months ere the right decision, the right step, was found; but when found, it was followed. There was no question about it, there was perfect unanimity. In its working out much was learned, much gained, and a very different result attained from that which disagreement and dissension would have brought.

We should be tolerant of one another,—not impatient, not sure that we are right and others wrong, but willing to wait patiently on the Lord; not wilfully determined to have our way, not stubbornly resisting, not seeking to influence others, but ever striving to know that when truly humble we are all subject to the one divine influence. Then we shall not take steps that must later be retraced or that will have a tendency to retard healthy growth. Knowing always that there is the one best path, even if we do not seem to want to take it, we can at least agree to want to do so. There is but one right way, and with one Bible, one text-book, one Manual, one rule of right reasoning to guide us, there is no legitimate reason why there should not be unanimity. One Mind means one source, one fatherhood, motherhood, brotherhood, and must lead to the fulfilment of the two great requirements of Science, "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself."

We must come into unity, coworking, not coelbowing. (See Miscellaneous Writings, p. 138.) The different factors cannot be separated, but must work together, each doing its part, each unit being of importance in determining the correct answer to the given problem. Majority and minority decisions mean lack of demonstration, lack of the application of Christian Science. Whatever the matter under consideration, if worth considering at all,—if it is a right step for the cause, for the church,—it must be worked out in unity. This means tolerance, patience, humility, and self-denial; our selflessness and God's allness. These are the fruits of the Spirit, a seed within itself, that will bring forth fruit after its kind, and it means in the end, joyful unity. It means laying one's self upon the altar of Christian Science; it also means great growth, development, and efficiency. When worked out in this way, in committees, and then brought to the collective body of the church, the course commended will be accepted without doubt and fear, and the end which has been held in view will be accomplished.

Disagreement is all that error wishes, to make many minds, many gods; but with our one rule of right reasoning, and the established spiritual fact that right is always best and that the one best is always present, we can lay aside mortal opinions, until, as Paul says, "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . . from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It requires ability to make what we seem to be, agree with what we are; humility to feel we are no great thing, to stand just for one right, knowing that it is God's, not ours. We are not to outline, not to limit, not to wish to turn or overturn for ourselves, but to know that God will turn and overturn "until he come whose right it is," and does reign, though empires fall. We must know that the right, the best, applies to every one, and that we are ready to lay down any sense of opinion at the feet of divine wisdom, ready to be led, not by human opinion, but by divine Truth; to work constantly for unity of thought and action, that we may have the right, have it now, and be satisfied therewith.

As in the church, so in the home, in business, in all the affairs of life, this is the rule of right reasoning. The infinite One, expressed, is the likeness of God, the one man, always in accord with Principle. The habit of yielding to the divine will, of listening for the voice of Truth, with Love pointing the way, will result in absolute certainty, as we hold to the forever fact of spiritual existence. From this standpoint we reverse the fable of many ways, many opinions, many minds, knowing that we can always come to the one right, best step, or action, and that there is absolute agreement and satisfaction. This is a joyful work, a steady progress, a sure salvation, open to all, a work which ever leads to that better understanding of God which the Master declared is eternal life to him that hath it.

GIDEON'S THREE HUNDRED

LOUISE KNIGHT WHEATLEY

THE time once came when the children of Israel had urgent need to learn a lesson. Left without a leader after the passing away of Joshua, they so lapsed into evil ways that they at last found themselves fugitives in the land of Midian, hiding in dens and caves in the mountains for fear of the depredations of those around them. This they endured for seven miserable years; then, as had so often happened, in their dire extremity they "called upon the Lord," and He sent them a deliverer.

When Gideon, at the divine command, left his father's threshing field to become their leader, he was confronted with a somewhat unique situation, for he found that the thirty-two thousand unhappy, frightened fugitives so far exceeded the Midianites in number that they might easily at any time, but for their fears, have asserted their freedom. Even under their new leader, however, they were not to depend upon numerical supremacy for their ultimate release. The mere incident of numbers weighed not one whit in the balances of God; and that was the lesson which they had need to learn, lest in their new-found courage following Gideon's appearance they should "vaunt themselves," and say, "Mine own hand hath saved me." And the way in which they were taught this lesson was indeed a strange one.

The decisive hour had arrived. On one side of the hill were the Midianites, and not far from them the camp of Israel, "beside the well of Harod;" but before the fighting was allowed to begin, those of the Israelites who were afraid were told to depart. Whereupon "there returned of the people twenty and two thousand." The ten thousand remaining were then told to go to the water's edge and drink. "And the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred men that lapped will I save you."

Viewed superficially, this whole proceeding seems strangely inconsequential at so critical a moment, but to the thoughtful Bible student it contains a deep and beautiful significance. It is readily seen that the real intent was to test each man's fidelity, to discover how much interest he took in the work before him; to find out, in other words, not in what manner he would drink, but whether he cared to drink at all, with the enemy in plain sight and the battle imminent. Therefore we find that those who were chosen were those who would not stop long enough to kneel down beside the well and drink quietly and comfortably, but who, in their eagerness to hasten the attack, quickly dashed up the water with their hands and hurried on. No wonder the host of Midian fled! Gideon's "three hundred" stands for that high quality of mental alertness which always wins. Not by the twenty-two thousand who were afraid, nor by the ten thousand who were indifferent, but by the three hundred who rushed on to meet the foe, were the Israelites delivered.

There is a subtle mesmerism in numbers to which the Christian Scientist has constant need to keep himself awake. Our wise Leader has even considered the matter of sufficient importance to make it the subject of a by-law, wherein she directs the members of The Mother Church to "turn away from personality and numbering the people" (Church Manual, Art. VIII, Sect. 28). One cannot afford to be lured into the belief that in numbers there is strength, nor into the opposite and equally erroneous belief that in lack of numbers there is weakness. One right thought has more activity, power, and impulsion than any number of wrong thoughts, no matter how often or how vehemently expressed. If every one in the world were to shout at the same moment, "The world is flat," it would not make it flat. One single voice replying, "The world is round," would have more power, because it has more truth than a whole world's mistaken impotence.

The remembrance of this should surely inspire all of us with fresh courage, but especially those students of Christian Science who happen to be living in small places, where the workers comprise but a handful, and who sometimes perhaps give way to a sense of discouragement as they climb the narrow stairs, week after week, to the little room where their services are held. They think the cause of Christian Science is weak in that town because the Scientists themselves are so few. "What can you do," the adversary whispers, "among so many?" The disciples once succumbed to the same suggestion. They brought to Jesus the five loaves and the two small fishes, and then, looking at the multitude waiting to be fed, one of them asked helplessly, "But what are they among so many?" Yet the multitude were fed, because the Master looked beyond the limitation of numbers into the realm of infinite possibilities.

The multitude today, those starving for the bread of Life, may be fed in like manner, if those faithful followers of the Christ in that little room up the narrow stairs will forget the loaves and the fishes to contemplate instead Love's ever-present abundance. In the throng of long ago that had followed the Master out into the desert place, there must have been quite as much ignorance, intolerance, superstition, prejudice, antagonism, and opposition as seems to exist in the average small town of the present time, yet Jesus fed them all. If he had stopped to pity himself because he was "one," and they were "five thousand," would there have been twelve baskets of fragments remaining over and above all that had been eaten?

Some one has defined the need of the moment as "not more Christian Scientists, but better ones." Then let us look up and rejoice. That little room where "two or three are gathered together," may be the very chrysalis from which some radiant butterfly will one day rise to find its wings. Have not wonderful things grown from just such modest beginnings? Do we not all know of "an upper room" where a little company once gathered to sup and talk together, as friends will on the eve of a separation? It could not have been much to look at, from a material point of view, and those who met there were but twelve in number; yet there went forth from that memorable meeting, a message which has revolutionized the world.

With the worker in the large city, however, the mesmerism of numbers takes a radically different form. He has his beautiful church, his well-appointed reading-room, his convenient practitioner, and the respect if not the unqualified approval of the community in general. He is no longer the subject of persecution and ridicule, nor considered to be of unsound mind because he refuses to call a doctor when he is sick. In fact, everything seems to be going along so nicely that if he is not careful he is sometimes lulled into a pleasant state of self-satisfied apathy. In the small town the adversary whispers, "There are so few, how can you do anything?" In the large town he says, "There are so many, why need you do anything?" But it is the same adversary, and we need to recognize it in whatever outward garb it comes to us, for its purpose is ever to beguile us into the inaction which would tend to check the steady progress of our cause.

There is no simpler way to put a man to sleep, figuratively speaking, than to make him think that there is no particular reason for him to keep awake. Even the disciples once listened to this suggestion. It was in the garden of Gethsemane, and although Jesus had asked them to watch with him "one hour," as soon as he had left them they were straightway overcome with slumber. Is it not possible that each man allowed himself to fall asleep partly because he was so sure that all the rest would keep awake? Yet it ended in all quietly sleeping at the very time that their help was most needed; for just a step away, in the purple shadows of the moonlit olive trees, their beloved Master was kneeling, in lonely agony, "his sweat . . . as it were great drops of blood falling down to the ground."

Let us not be deceived by numbers. When the cause of Christian Science becomes in any locality what may be termed, for want of a better word, "popular," and great crowds flock to its doors, it is not wise for the Christian Scientist to relax his vigilance. Popularity is often a crucial testing-time for churches as well as for individuals, and in our natural desire to see our church grow, let us not lose sight of the fact that much untried material hastily and overzealously added to our church-membership does not always facilitate the orderly and dignified progress of the church body as a whole. The wise captain does not overload his ship.

The ship was overloaded once in the third century of the Christian era, when Constantine thought to increase the brilliancy of his reign by adding Christianity, like another jewel, to the imperial crown. The gay world of Rome accepted it, not because they loved it, but because an emperor had made it popular. We all know the result. Church and state became hopelessly intermingled, politics and personality crept in, and a little later the purity and simplicity of the Christ-message was lost, smothered in the superheated atmosphere of unthinking numbers. Its true animus, the healing power which ever characterized the earlier workers, was forgotten, until, centuries later, one woman lived close enough to God to find this "pearl of great price" and to restore its primitive luster. Did the mesmerism of numbers disturb our Leader, Mrs. Eddy? She never faltered, although the little town of Lynn, Massachusetts, once held the only student of Christian Science in all the world.

Should we not rejoice to remember these things, we in our handsome finished churches, and we in our little rooms up the narrow stairs? Gideon's "three hundred" is here today, for it simply means a condition of thought expressed in fidelity, in love, in earnestness, in consecration, in steadfast devotion. It is quality rather than quantity. It is that for which Mrs. Eddy once sent out an imperative call, sweetly insistent as some silver trumpet-tone whose echoes still linger in hearts attuned to hear. These were her words as found in "Miscellaneous Writings" (p. 176): "Are we duly aware of our great opportunities and responsibilities? . . . Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us. . . . What will you do about it? . . . Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!" And Gideon's "three hundred" answered.

ORIGINAL TEXTS IN THE SUNDAY SCHOOL

LEON GREENBAUM

IN the Manual of The Mother Church (Art. XX, Sects. 1-3) there have been laid down certain foundational rules intended to govern the organization and method of teaching in the Sunday schools of the Christian Science denomination throughout the world. Mrs. Eddy naturally foresaw the necessity of establishing a rule that should govern the method and character of instruction given to the children, otherwise there might be as many methods of instruction as there were Sunday schools, and as many interpretations of Christian Science as there were teachers.

Any one who makes a thorough study of these provisions of the Manual, and their spirit and intent when followed to the only possible and logical conclusion, namely, a standard system of teaching Christian Science which is absolutely scientific and of necessity universal, will certainly partake with the writer of a feeling of admiration and gratitude for the high spiritual understanding, blended with extraordinary foresight, that dictated a few simple but all-embracing rules intended to shape the spiritual instruction of multitudes of children.

In addressing herself to the problem of teaching, our Leader seems to have divided the question into two parts, the first dealing with the method of instruction, the second with its character. On the subject of method, the Manual provides that the children "shall be instructed according to their understanding or ability to grasp the simpler meanings;" and as they progress, the instruction shall consist of "such questions and answers as are adapted to a juvenile class." On the subject of the character of instruction, the Manual provides that "the Sabbath school children shall be taught the Scriptures," and certain vital sections are specifically mentioned as a working arrangement for the primary or first lessons; and thus it follows, as it should, that the Bible is the foundation for all instruction in the Christian Science Sunday schools.

In order, however, to insure that the spiritual sense of the Scriptures shall be taught in all of its purity, free from dogmatic theology and human hypotheses, the Manual prescribes that "the instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their text-book." In this manner our Leader has proven most conclusively, if proof were needed, that Science and Health was not intended by her to be used instead of the Bible, but that it is to be used coordinately with the Bible. The reference to the text-book doubtless refers to Science and Health, but it was not intended to create the inference that the Bible is not the basis of study: the Scriptures, and the key thereto, being used and found jointly indispensable to the true understanding and practice of Christian Science, in the Sunday schools, in the sanctums of teachers and practitioners, and in the homes of Scientists.

If, however, at this point the consecrated investigator will refer to any standard English dictionary for the definition of the words "text" and "text-book," he will receive a higher light, mayhap a revelation, upon the character of instruction which should be given, if the rule laid down in the Manual is strictly adhered to. In the Standard dictionary the word "text-book" is defined as "a book used as a standard work in any branch or course of study," and as further illustrative of this meaning the word "standard" is defined as "having the accuracy or authority of a standard; serving as a gage, test, guide, or model." The word "text" is defined as "the original words of an author, as distinguished from a paraphrase or commentary." The word "paraphrase" is defined as an "explanation or restatement of a thought, passage, or text in words different from . . . the original statement;" and the word "commentary" is defined as "a series of illustrative or explanatory notes on any important work, . . . anything explanatory or illustrative; systematic exposition." Having these definitions in mind, it follows that the instruction given in the Sunday school must consist either of the original text, or a paraphrase,—a restatement of the text according to the teacher's highest spiritual concept of the subject involved,—or a commentary; the latter, being explanatory or illustrative of either the text or the paraphrase, would be absolutely necessary to convey the spirit of Christian Science involved in the letter.

The rule that "the instruction given must not deviate from the absolute Christian Science contained in their text-book," applies above all to the spirit of Christian Science, which is the grand purpose of the instruction. Consequently it becomes a serious question for each teacher to consider, whether he should memorize, and require his pupils to memorize, in so far as practicable, simple texts in the original and exact language contained in the text-book.

To illustrate this point, let us assume that in a certain Lesson-Sermon there is a reference from Science and Health,—120:15. This paragraph includes a spiritual definition of the word "health," which meets the requirements of the Manual for the reason that because of its simplicity it is adaptable, in the form of questions and answers, to a juvenile class; and it is furthermore absolutely scientific. Let us also assume that the teacher asks a pupil, "What is the spiritual definition of health?" The pupil would answer by reciting the exact words of the text, previously memorized, as follows: "Health is not a condition of matter, but of Mind." If instead of this answer the pupil were to say that "health is a state of consciousness," or "health is a condition of thought," that would be paraphrase; and while not necessarily unscientific or at all objectionable when used in the form of commentary, it is not the highest demonstration in teaching if used instead of or to supersede the text.

If generally followed by teachers, the use of paraphrase instead of the text would result in a multiplicity of definitions, cultivating in the pupil a sort of originality not necessarily spiritual. Having decided to search the text-book for the author's original words, comprised in texts suitable to a juvenile class, in which simplicity and comprehensiveness are the indispensable qualities, then the teacher shuts the door upon mere opinion, and in so far as he uses actual texts which are suitable and practicable for the spiritual instruction of the young, he has eliminated the great danger of the adulteration of Christian Science.

It goes without saying that the teacher cannot rest upon teaching the pupil the mere words of the text, for this would establish the text in the mind of the pupil, but not of necessity its application. Herein enters the need and importance of commentary. The teacher will find that it is the more scientific method in so far as possible to dispense with paraphrase, the restatement of his highest sense of the text; but in using commentary, —the explanation and illustration of the text,—he will find an inviting and exhaustless field of effort, demanding the exercise of genuine spiritual understanding and its demonstration in his daily life.

As illustrative of what is meant by commentary, let us assume that the teacher desires to explain what is meant by the text, "Health is not a condition of matter, but of Mind." The entire text-book might be said to substantiate this fact, but there are certain things, matters of record, which the author herself relates as proofs of the above text. Out of a number of such, the following, which are familiar to every student, will serve as a type: 379:9-14; 152:14; 154:10. It is not the intention of the writer to contend or even to intimate that the Sunday school teacher should not use commentary consisting of original illustrations or explanations, but rather to show how Mrs. Eddy used commentary, not alone to illustrate, but to fortify her text with incontrovertible evidence sufficient to carry conviction to her readers.

Mrs. Eddy's example should be a model to every teacher who bases his commentary upon things or occurrences which are matters of record,—to be sure, first, that he is reliably informed as to the facts; and secondly, that they have a direct application, the importance of the latter being that it must prove the idea conveyed by the text. To sum up the foregoing: in teaching spiritual definitions, maxims, and rules, in the simple and comprehensive texts with which the Bible and Science and Health abound, it is always best to teach the actual texts, and the highest results will be achieved if they are memorized by both teachers and pupils; but in that branch of teaching embraced in commentary, which takes the form of explanations and illustrations, and which deals mainly with the application of the truth to human conditions, while the teacher may with more confidence and authority use that which he finds in the text-book, he should aspire for originality in himself and his pupils.

As an illustration of the importance of teaching the actual texts, the question "What is truth?" which remained unanswered by a specific spiritual definition for nineteen centuries, is given a rational, logical answer, and its contradistinction to error is fully explicated by the Discoverer and Founder of Christian

Science as follows: "Truth is the intelligence of immortal Mind. Error is the so-called intelligence of mortal mind" (Science and Health, p. 282). Are the children in the Christian Science Sunday schools being taught the text which gives the specific answer to this question of yore, or are they being taught the answer in some sort of paraphrase? This is just as momentous a question now to all concerned, as was the question "What is truth?" to Pontius Pilate in the days of Christ Jesus and his apostles.

LOCAL CHURCH GOVERNMENT

PHILIP R. KELLAR

THE Christian Science church organization is designed to be as complete and as pure a democracy as it is possible to formulate in human language and practice. Though The Mother Church is the head of the organization, it does not exercise control over the branch churches in local affairs, nor does it claim to do so. The Manual of The Mother Church expressly forbids interference with the other churches by The Mother Church or any branch church.

Because The Mother Church has a membership scattered all over the world, its form of government is necessarily different from that of branch churches, whose membership is concentrated within a small area and consequently can meet and exercise its God-given right of self-government. In providing for the organization and operation of branch churches, Mrs. Eddy through the Manual was wisely led to make them thoroughly democratic. The more nearly the individual members of the branch organizations live up to and practise this fundamental of pure democracy, the better support these individuals and the branch churches give to The Mother Church in its work, which directly touches the whole world.

There has been a great deal of public discussion throughout the United States in the last few years regarding "the republican form of government" and "the democratic form of government." The republican form of government is government by representatives; that is, the people select certain persons to represent them in the making of laws and the enforcement of them. A democratic government is one in which the people perform these functions directly, without the aid of intermediaries. There is not a pure democracy among the civil governments of the world; at least, not among those people who are numerous enough to constitute a nation. The United States has a republican form of government, though the tendencies of the last few years have been to make it more democratic by making the representatives more directly amenable to the will of the majority.

The government of the United States has only those powers of rulership which have been expressly conferred upon it by the people of the United States. These powers are defined in the Constitution. By the adoption of the Constitution, and the subsequent amendments, the people delegated to the United States government certain of their own rights and powers, and gave the central government the authority to exercise these rights and powers. Should the government exceed the limitations of the Constitution, it would be infringing upon those rights of the people which the people have retained to themselves. There has never been a successful contention that the people cannot withdraw from the government some of the power conferred upon it.

To a slight degree the government of the Christian Science branch churches is republican, or representative, but it is far more democratic in form than that of the United States or any other civil government. The readers are elected by direct vote of the members, without nomination, and if properly elected they are chosen without electioneering. The directors or trustees are elected in the same manner. To the directors are delegated certain defined powers to take care of the church property, to provide for the proper conduct of the services, and to exercise a general supervision over the church activities. These powers are delegated by the by-laws, which are the constitution of the church. Most branch churches have expressly retained in the by-laws the right to review, revise, or veto the acts of the directors.

Local self-government of the branch church is one of the fundamentals of its establishment, and we do well to remember that this local self-government of an organization is not possible apart from the self-government of the individuals forming the collective organization. Mrs. Eddy plainly defined real self-government when she said: "God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." And again, "Reflecting God's government, man is self-governed" (Science and Health, pp. 106, 125).

Into such a form of self-government there is no need and no place for the influence of human opinion, human persuasion, or any form of electioneering. To indulge any of these human means for influencing another in the exercise of his inalienable rights of self-government, reason, and conscience, is to depart from that self-government which derives its animus from the divine Mind alone.

In some cities where there are several branch churches, the effort is made to have uniformity of form of government through the adoption of the same set of by-laws. Up to a certain point this practice is commendable and works much good. It is a desirable thing that churches located in the same city should have identical by-laws so long as these rules are suitable to the individual needs of each church adopting them.

This uniformity of mechanical forms of government, however, should follow the apprehension of that real unity of spirit which Mrs. Eddy so frequently urges as a necessity if we are to demonstrate the divine Principle of Christian Science. Unity of form as a means to attaining this unity of spirit is but the shadow of the substance of real unity.

This real unity is defined by Mrs. Eddy in a few pregnant words in her message to the National Christian Scientist Association, advising them to disband their organization. She said: "For students to work together is not always to cooperate, but sometimes to coelbow! Each student should seek alone the guidance of our common Father . . . I once thought that in unity was human strength; but have grown to know that human strength is weakness,—that unity is divine might, giving to human power, peace" (Miscellaneous Writings, p. 138). Throughout her writings she dwells upon the necessity of subordinating modes and forms to spiritual understanding and demonstration. Unity in form of government does not always mean that real unity which Mrs. Eddy calls "divine might." There may be unity of purpose and unity of spirit without the unity of mechanical form. There may also be unity of spirit with unity of form, but this unity of form must be the effect.

If each individual member of a branch church in his work in and for the Christian Science church would strive to get into agreement with God, would strive to know and demonstrate this divine might which brings peace to human minds, then there would be no need to worry about the outward manifestation of unity of form in our human organization. The power of this spiritual consciousness would so operate as inevitably to bring about uniformity of manifestation, in so far as such uniformity is adapted to the individual needs of the particular branch church or churches. The effort to force all branch churches to form their details of government in the same mold may limit those organizations which are thought to be ready for progress, as well as those which are thought not to be ready.

The officers and members of one branch church may easily and unconsciously be led into the temptation to break the Manual rule relative to noninterference, by insisting that another branch church shall have the same by-laws and the same mechanical form of government that their church has. Likewise the members may err in the same way by insisting that their own form shall coincide with that of another branch church merely because the other church has such form. Such interference, both by church organizations and by individuals, is likely to follow when the effort is made to conform thought and action to a human standard, instead of conforming to the divine standard after conscientious work alone with God.

Mrs. Eddy's supporters and followers increased in numbers as they came into agreement with God, and were enabled, following her example, to heal the sick. If we demonstrably know that we are conforming to God's standard, then we are right, and all must eventually come into agreement with us,—by first conforming to God's standard. Such knowledge can be gained only through the spiritual senses, direct from God, and never through human opinions or human forms.

Mrs. Eddy recognized the necessity for a church organization as an aid in extending the beneficent effects of Christian Science over the whole earth. This organization, being composed of human beings in varying stages of spiritual apprehension of Truth, needs some human forms of government, some by-laws and rules to govern the members in their relations to one another as human beings.

The Manual gives branch churches the right to formulate their rules or form of government unrestricted, except that these forms and rules shall be in harmony with the fundamental teachings of Christian Science and its practice as taught by Mrs. Eddy.

It is recognized that in a branch church there will be some just beginning to catch glimpses of the Christ, some whose visions of the saving Truth are more frequent and more clearly seen, and others who can say that half their thoughts are from God. If all members at all times were fully aware of the allness and all-presence of God, there would be little need for forms and rules; since all have not attained to this consciousness, the forms and rules are needed. It does not follow, however, that such rules, which were adequate five or ten years ago, should not be altered now. It is to be expected that the spiritual consciousness of a branch church will grow. It sometimes happens that rules which are helps to the toddling child, become hindrances when the child progresses and becomes a strong-walking adult.

Further, it may be accepted as axiomatic that no human rule is so perfect it cannot be improved upon or outgrown. The history of the human race is the history of a succession of improvements upon the rules (the so-called material laws) governing it. Progress has resulted from the breaking of some limiting law which began as a precedent, grew into a tradition, and finally gave place to that which provided for the unfoldment of truth in human consciousness.

Because a thing has been done, does not mean that it should continue to be done; and furthermore, because a thing has been done for a long time, does not necessarily mean that it is wrong. In human affairs the divine law of eternal progress is in operation, even though human minds know it not. This law must be in operation, or there would be stagnation and then death. As the Christ-idea reforms and regenerates human consciousness, individually and universally, and brings to it even a faint apprehension of the continuous working of God's law of progress, this human consciousness begins to approximate spiritual progress by growing out of and up from itself and approaching nearer the absolute standard of spiritual unity with God. "Progress," Mrs. Eddy tells us, "takes off human shackles. . . . Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational" (Science and Health, p. 256).

We thus become better members of the human organization known as the Christian Science church, in proportion as we, through the Christ, become better acquainted with God and bring ourselves consciously under the operation of His law of progress. We shall perform our duties as church-members better, in proportion as we come nearer and nearer the ideal of Christian Science practice, which means entire reliance upon divine Truth, and get farther and farther away from the habit of seeking or giving human opinions and attempting to conform to human forms and standards as a means for gaining a better knowledge of God.

There are varying stages of spiritual understanding in the membership of a church, according to the testimony of the material senses. We need to recognize this as a belief about the church-membership, and so protect the organization from the operation of that belief. In doing this,—or rather to do this properly and with the best result,—we must have such radical reliance upon the power and operation of the divine Mind that we shall realize that the prophecy voiced by Jeremiah, "They shall all know me [the Lord], from the least of them unto the greatest of them," is a possibility now.

"It is the spirit that quickeneth," said Jesus; "the flesh profiteth nothing." This is just as true in collective church matters as it is individually.

HELPING OTHERS BY PLEASING GOD

LUCY HAYS EASTMAN

THE clear little brook that flows joyously along its natural course in accord with the law which governs it, spontaneously supplies a great need to the many. Nothing does it know of the wants of men; and yet, by simply being itself and seeking with ever onward flow its inevitable destination, the brook involuntarily blesses whoever seeks its help. All unconsciously it inspires the poet, turns the miller's wheel, quenches thirsty lips, and brings joy to the child who floats his toy ship upon its waters. Over and over again, whether it runs low with summer's drought or rushes busily along with April's overflow, the brook shares itself with all. It seeks nothing in return, nor does it recount the blessings it bestows, but steadfastly, through ceaseless activity, continues to bear witness to the unfailing source of supply from which it flows.

Christian Scientists are learning that to help one another in this same impersonal way, is to follow faithfully in the channels of truth and to work out one's own salvation in a manner pleasing to God. Thus real service to one's fellow man requires an exact understanding of what it means to please God. It is to satisfy the demands of Principle, which in turn is ever to express love, justice, exactness, impartiality, and all the attributes of Soul. It is to be in accord with the laws of harmony and at one with the activity of good; it is to know no other Mind than the divine, and to recognize no other government but that of Spirit. To please God, it declares, is to live above corporeal sense, to judge according to the things of the Spirit, and to love one's neighbor as one's self.

It follows in natural sequence, that satisfying the demands of Principle produces an effect upon human experience which far surpasses our highest hopes, for it liberates the limited sense of self-ability and links every effort of well-doing to divine power. Pleasing God imparts the courage and love that quiet fear, and it enriches character with the peace of him who has conquered sin. Though it may arouse the seven thunders of evil, as it brings to the surface all the falsities of the carnal mind, it nevertheless insures success at the outset and leads to lasting satisfaction. Moreover, in fulfilling the demands of Principle, unstable humanhood is lifted out of its personal demands and interests, above the petty and emotional, even into "the secret place of the most High," where depth of purpose, steadfastness in holy resolve, and the answer to every human problem unfolds, and, like the Master, we can say of the Father, "I do always those things that please him."

As these efforts to please God are made manifest in individual experience, we come to help one another, not personally, but through the example of right thinking. To render this helpfulness, one must bring every thought about himself and about others into obedience to the Christ-idea of perfection, until one's mental attitude is like unto God's, and he beholds man even as he always is, spiritual and perfect. In thus lifting the concept of man from the material to the spiritual, we neither trespass upon the sacred rights of individuality, nor interfere through misdirected kindness with the self-activity and self-reliance of another. Instead, to the degree that we refuse to believe in error, to that degree do we both lessen its claim to power and liberate human consciousness from the woes of wrong thinking. Such helpfulness as this turns the individual from the blind assistance of mortals to the more democratic reliance upon self-direction, which, when enlightened by experience, teaches every individual to look to God alone for help.

Because the human mind is more or less fallible, human helpfulness, when uncontrolled by spiritual wisdom, is also fallible; especially when it would try to do another's work for him, and thereby usurp the natural rights of progress. If we would avoid failure in our endeavor to benefit others, we must lift our thought from person to Principle, the Principle which governs the universe so well that neither the universe nor anything in it is ever in need of assistance. When we have reached this mental position, the understanding gained therefrom will express itself in such words and deeds as will be sign-posts along the highway of love, whereto no footstep turns unaided. Only in this way do we really become our brother's keeper, and rightly bear one another's burdens, thereby becoming "all things to all men." Again, the needy one through the impersonal assistance of right thinking is healed with the touch of the garment's hem, and the helper and the helped share alike in the blessings of unselfed love.

A very different thing is the endeavor to benefit others by ministering to their personal desires. This difference, however, is readily understood when we consider what it means to please mortals. Is it not all too often to indulge the selfish demands of human idiosyncrasies and personal desires? Is it not to sympathize with the self-imposed penalties of their shortcomings; to point out their virtues and not their faults; to support their personal opinions and self-centered interests? Is it not to give them a personality upon whom they may rely for happiness and salvation; to applaud personal achievement, and never to eliminate the sin or uncover the error of which they may be guilty? Manifestly, the attempt to help others by pleasing mortal sense, wrecks the happiness of human existence at the outset, and causes the would-be helper to wander in the despair of wilderness experiences, seeking joy but finding none.

A personal sense of helpfulness, though with every good intention, always wants to be something to somebody. It seldom considers the individuality or the circumstances of the one it would benefit, but from its own limited view-point would, in all egotism, work out every one's salvation but its own. If its methods are resisted, the personal sense quickly withdraws its services and resentfully accuses with ingratitude every one concerned. Thus many who seek to help others, only add to their own burdens and to those whom they would help. Especially is this true in social relations, when a well-meaning attitude sometimes fastens the shackles of false belief all the tighter upon the one in need. For example, if a friend feels lonely or offended, how often do we drop to his level of thought and condole with his erroneous conceptions, instead of lifting him above them by our own maintained sense of harmony! And again, how often is the miserable belief of old age bound upon a dear one through the mistaken kindness of such personal supervision as would usurp individuality and obstruct the joy of usefulness! Surely, what is deemed helpfulness by many, is neither more nor less than domination and self-love concealed in garments stolen from good.

Personal assistance may make a stumbling-block of the would-be helper and create between him and the one he would help a relationship which is invariably accompanied with irritation and ingratitude, because it is a relationship which makes for inequality and breaks the law of reciprocity. The enforced obligation laid upon the beneficiary by personal assistance tends to create in him a peculiar resentment toward the benefactor, which reacts upon the latter, until ofttimes his charity and love are crowded out by cold indifference.

Many times, when unsolicited help has been freely given, self-righteousness creeps in later on and demands an unjust return. Vain indeed is the help of mortals, and yet, regardless of this fact, business and social relations are all more or less interwoven with this sorrow-bringing compact, "If you will help me, I will help you." Because this sense of assistance lacks the self-forgetful love which is necessary to make anything truly helpful, and because it makes the sons of men dependent upon one another instead of their Maker, it can never please God, and is therefore neither successful nor right.

The human heart yearns to please those whom it loves, and often thinks to help them by smoothing over a fault, or sparing the penalty for wrong-doing. Yet, such means as these defy the law of God which makes sin its own punishment and uncovers evil as nothing. Instead of being beneficial, this false sense of helpfulness cruelly fastens evil as a reality upon the individual, since we never try to conceal that which is nothing to us. Often we forget to leave the mistaken one to the care of God, and lean heavily upon personal effort or human influence to prevent his wrong-doing. In weary servitude to error we strive to help another by either condemning or pacifying the peculiarities of his disposition.

Yet, because it is impossible to sin or to believe in sin, and at the same time be at peace, all such efforts are void of permanent helpfulness. They are soothing syrups that perpetuate rather than destroy the claims of sin, because they never reach the root of the trouble. Thus to remove the penalty of wrong-doing before reformation cancels the sin, is neither merciful nor loving. Indeed, the desire to let well enough alone, generally springs from the selfish fear that to cross swords with error might be to sacrifice the personal affections of a loved one. What would we think of the teacher who, out of regard for the pupil, continually excused him for making mathematical mistakes, on the ground that he could not help it?

Christian Science reveals the only way to help an erring brother; it is to face the demands of evil with divine authority, and to demonstrate their unreality by giving all power to God. Right here, however, is where every Christian Scientist must pray for special guidance, because, knowing as he does that good is all, he may, by dwelling on the statements of absolute truth, fail to take the necessary human footsteps that those very statements may require of him. We need clearly to understand these emphatic words of Mrs. Eddy: "Do you ask wisdom to be merciful and not to punish sin? Then 'ye ask amiss.' Without punishment, sin would multiply." And again, "Discomfort under error is preferable to comfort" (Science and Health, pp. 10, 101). Thus to the carnal mind true helpfulness sometimes appears the very opposite of what it really is.

The greatest service that one can do for another who is not in accord with Principle, is to help him to become so. This can often be accomplished through instruction and gentle leadings, but many a time it requires the "sword of the Spirit." In its misled sense of love, human affection would stubbornly evade this demand and say, "Not so, Lord." It would spare the crucifixion and thereby prevent the resurrection. The Master strongly rebuked this harmful affection in Peter, who would have spared him the experience of the cross and thus interfered with the triumph of life over death. "Get thee behind me, Satan," Jesus said to Peter; "thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

Because the demands of Principle and the wants of mortals are at variance, the mortal does not always care to be helped in the way that is pleasing to God, and often resists his greatest good. Hence, to help others from the standpoint of Principle is sometimes to incur the displeasure of the very ones we would benefit. Under such conditions, the one who would be truly helpful need not be dismayed if all that he does seems to make matters only worse, and if his labors of love appear lost. Humanity's greatest helper clearly explained this condition when he said, "John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." Their attitude, however, did not hinder the Master from fulfilling his mission of love to mankind, and it need not hinder any one of his followers.

Sometimes, when we are called to go up higher, we are perhaps beset with the argument that in doing so our motives may be misunderstood, thus causing us to become stumbling-blocks to others; possibly, that by conceding to personal or popular opinions, we might be more truly helpful. These arguments, however, are all false and groundless, as is readily perceived if we will remember that to follow Principle, no matter how uncompromising it may be, can never injure any one. Hence, to become confident of rendering true helpfulness, we need but choose this day whom we will serve, divine Love or human affections. If bravely true to Principle, then, like the little brook, we will bless others by our own joyous obedience to the law of good.

Christian Science brings to the human heart the needed courage and understanding whereby to fulfil the demands of Principle. It awakens in us such a love for God and man that we choose to serve our brother instead of self. It teaches us that the only real helper is God, and that we of our own selves are never benefactors. Christian Science proves that only as the human mind reflects self-forgetfulness, only as it works with the motive to bless "thine," not "mine," only as it is governed by God's will and yields to His unoutlined plans, does it become the channel through which true helpfulness may flow with all its healing agencies of love. So do we come to learn through Christian Science how to benefit others by pleasing God, how to become world helpers, and not "men-pleasers," and how to demonstrate the truth of these wonderful words of Solomon: "When a man's ways please the Lord, he makes even his enemies to be at peace with him."

[Written for the *Journal*]

LOVE IS HARMONY

SAMUEL JOHNSTONE MACDONALD

Come, and let us sing together,
Sing a song of joy and praise:
Do you know the wind and weather
Answer to the songs we raise?

Gladsome songs bring gentle showers
Through the earth; these softly drain,
Till with fruits and grain and flowers
Earth repays her debt again.

Come, and let us sing together,
Sing glad songs of joy and praise:
Fairest and most joyous weather
Shall ensue our loving lays.

"A POT OF OIL"

CHARLES WING BENNETT

IN working out the question of supply there is probably no more helpful and inspiring lesson in the whole range of the Scriptures than that contained in the account given in the opening verses of the fourth chapter of the second book of Kings. The man of God was faced with what seemed a difficult and distressing problem; a crisis had arisen in the life of one of his friends, which, if not handled promptly and firmly, promised a tragic finale. The widow's husband, a God-fearing man and a servant of the prophet, was dead. Her debts pressed heavily on her, and as she was unable to meet them, a creditor had come to take her two sons to be bondmen.

According to Josephus, this woman's deceased husband was no other than the good steward of King Ahab, Obadiah, who preserved the prophets that Jezebel desired to kill; and it was because of the debts which he had incurred by borrowing money for the maintenance of these prophets during their concealment in the cave, that this poor woman was seeking relief at the hand of Elisha. If this be so, probably the man of God was familiar with the circumstances, and was immediately able to see clearly that the widow had no occasion to suffer lack of supply from such false conditions since, as Mrs. Eddy points out, "giving does not impoverish us in the service of our Maker" (Science and Health, p. 79). It would seem, however, that she had let fear and a sense of human relationship creep into her mentality, for instead of realizing that divine Love was never failing and would surely meet her need, she was grieving that her husband's support had been withdrawn, and that her two sons, on whom she was relying in his place, were also to be taken from her.

The outlook was indeed dark, but Elisha did not flinch; his question was direct and practical, "What hast thou in the house?" Measured by human standards, her reply indicated that her resources were inadequate, —"Not anything . . . save a pot of oil"! Then the prophet told her to borrow vessels of all her neighbors, "even empty vessels; borrow not a few." Following his explicit instructions, she went apart from every one, and as each vessel was brought she filled it from her seemingly meager store of oil, the supply lasting until her son cried to her, "There is not a vessel more." The prophet then told her to sell the oil and pay her debt, adding, "Live thou and thy children of the rest [remainder]."

In working out this problem and applying it metaphysically to our daily needs in the light of Truth, we have to realize that "divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts,* and replaces the objects of material sense with spiritual ideas" (Science and Health, p. 123). Instead of worrying about her home and its bare conditions, therefore, the widow had to elevate her thought and eradicate from her consciousness the belief of penury, as well as that of doubt and fear.

This, however, was not sufficient in itself, since work to be effective must be constructive. It was necessary for her to take stock of her possessions, and to reconstruct, as it were, that one little "pot of oil" on which so much depended. Just so long as she believed her supply to be in the oil which could be purchased for money, her difficulties continued; but as soon as she looked away from matter and realized that her supply was spiritual, her need was met.

On turning to the word "oil" in the Glossary of our text-book, the whole scene takes on a new meaning of deep significance, and we find that there was work to be done and plenty of it. From a rich and unbounded store of "consecration; charity; gentleness; prayer; heavenly inspiration" (Science and Health, p. 592), this woman was privileged to pour out into other vessels—varying states of consciousness, as defined by Paul in his epistle to the Romans—until her task was completed and she found her supply in working for the good of others.

For some years the writer has found in this story the practical teaching which never fails to bring renewed hope and confidence in meeting personal needs, as well as in giving comfort to the hearts of many who are weary and heavy laden. The conditions vary, but the problem is ever the same,—a desire for emancipation from error's thraldom. Business is critical; money is instantly required; a dear one has passed away, leaving wife and family seemingly penniless; a pitiless creditor refuses to wait,—all mortal-mind pictures, enlisting human sympathy because of the fear, discouragement, and hopelessness they engender.

Of one and all in adverse conditions, Truth gently asks, "What hast thou in the house?" The "pot of oil" is ever present, and it must be looked for and brought into use. Right at our very door there may be not a few vessels of sadness, sickness, and sin waiting to be filled,—burdened hearts with a heavier load than our own to carry; and these must be made ready for what we have to offer. Into them we can then pour from our unbounded supply of "consecration; charity; gentleness; prayer; heavenly inspiration;" thus bringing to some one the sunlight of a new hope, and enabling the weary to touch the hem of Christ's garment. Until we clear the mist of mortal mind away, it may not appear to be a solution of our problem to pour of our scanty store into other vessels, but the teaching is clear. The widow obeyed the call, and in her great need she went apart, even from her sons, and did the work silent and alone.

We, too, when we pray, must enter into the closet, shut the door, and pray to our Father in secret, and who can doubt that our Father which seeth in secret will reward us openly? The way is straight and narrow, but it is perfectly clear. Whatever our own need, however much personal sense endeavors to blur the picture, we can always remember our Leader's words in Science and Health (p. 570): "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." This thought is well expressed in one of our hymns (Hymnal, p. 89) :—

> For we must share, if we would keep
> That blessing from above:
> Ceasing to give, we cease to have,
> Such is the law of love.

In sharing our cup of cold water with others whose need is perhaps as great as our own, or even greater, we shall find the solution of our own problems, and in addition we shall become sharers in that welcome benediction given by the Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

JOY FULFILLED

BURTON H. WADE

THE natural tendency of mortals is to seek after that which will give them pleasure or in some way add to their happiness; but reasoning from a wholly material basis, their treasure, present or prospective, is that which is pleasing to the human senses, and all too soon they find it infected by moth or rust and hopelessly corrupted. Until mankind can look at life from a different standpoint and obey the behest of the master Christian to seek "first the kingdom of God," all efforts toward finding true happiness or even peace, must prove futile.

Ambitious to excel in some line of endeavor, or from purely selfish motives, many have made great effort and sacrifice to obtain the wealth, fame, civic, social, or political power which, as they think, will bring the desired joy, and have found that when it is gained they still lack the fundamental things necessary for satisfaction and peace. Riches will not buy health; fame will not satisfy a stricken conscience; while power of any kind, if of a material nature, is a poor substitute for the happiness which is based on the true conception of life. The material senses have never been found adequate to meet the demands of Spirit, of the divine Principle which "is unfolding Life and the universe, ever present and eternal" (Science and Health, p. 306).

"Take no thought for your life," said the Master, "what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is an absolute command, and the fulfilment of its promise is contingent only on the obedience of mankind in seeking "first" the kingdom. Then whatever of wealth or fame or power may come to them, is found to be a veritable treasure in heaven, the storehouse "where neither moth nor rust doth corrupt."

Throughout untold centuries men have been groping in the darkness of material chaos, striving to discover some means of release from the ills of the flesh which have filled the world with so much suffering and misery. In consequence, they have been led to worship many strange gods, even to create in imagination an image of the one true God like unto themselves, having all of their limitations, and being the author of both good and evil. Distorting the true concept of God as Spirit; forgetting the first and greatest commandment, "Thou shalt have no other gods before me;" trying to reconcile the material evidence of death and decay with the conscious instinct of eternal life,—they have come to believe in an eternal life which is to be had and enjoyed at some time in the future, after they have passed through the experience called death.

Every material means known to the human mind has been resorted to by mortals for their deliverance from the bondage of evil, but they can find that peace for which they seek only as they come to know that here and now the Christ is near, even as he was nineteen centuries ago, with the gospel of love, preaching deliverance to the captive, binding up the broken-hearted, healing all manner of disease, raising the dead, and declaring eternal life and salvation. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "I will not leave you comfortless: I will come to you." "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." His immediate followers understood these promises and gained sufficient understanding of his teaching to enable them to do many wonderful works in his name.

The peculiar joy, if the term may be so used, of the Christian Scientist, as it was of the disciples, attends the fact of their demonstration of spiritual healing. The world can no more understand these demonstrations today than it could in the first century. In answer to the disciple who had asked why he would manifest himself unto them and not unto the world, the Master said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

One of the definitions of the word "demonstration" as found in the Standard dictionary is, "Proof by such evidence of facts, principles, and arguments as precludes denial or reasonable doubt." The possibility of these demonstrations, the healing of the sick and the sinning, is brought about by the right understanding of God as taught by Christ Jesus, and unveiled to this age by that inspired writer and teacher, Mrs. Eddy, whose interpretation of the Bible in the text-book, "Science and Health with Key to the Scriptures," is revealing to devoted students all over the world the modus of the Christ-healing. Christian Scientists are proving their fidelity to Principle, as taught by the Master, in the selfsame way that he approved,—"These signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

A careful study of the New Testament, with the aid of Science and Health, reveals the fact that the teachings of Christ Jesus are wholly spiritual, and that to understand them one must study the spirit of the word and not merely the letter. It is only as mankind come to discern the spiritual truths of the gospel that they can hope to understand the demonstration of Truth in casting out error and healing the sick; but that this age can have a part in this glorious understanding is attested by many of the Master's sayings and promises. One of the greatest of all these is found in St. John's gospel: "He that believeth on me, the works that I do shall he do also." These same healing works are being done today, and the only limitation thereto is the fidelity with which the individual follows Christ, Truth.

In that wonderful prayer of the Master's, occurring in this same gospel, he says, "Neither pray I for these alone, but for them also which shall believe on me through their word." This was recognized by the beloved disciple as assuring Truth's healing power to future generations, for we read: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "Now are we the sons of God. . . . And every man that hath this hope in him purifieth himself, even as he is pure." This purified vision of "hope in him" is the exaltation of the individual to the understanding and demonstration of man's at-one-ment with the Father. Our revered Leader says, "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth" (Science and Health, p. 14).

True prayer is the prayer of understanding, which heals the sick and casts all evil out of his consciousness and admits him into the "holy place within the veil." It is the veritable mount of transfiguration, where "old things are passed away; behold, all things are become new." Here in the sanctuary of Spirit we may recognize the verity of God's allness, and like Moses of old, hear the command: "Put off the shoes from off thy feet, for the place whereon thou standest is holy ground;" and the significance of the message of the angel to the waiting shepherds is unfolded: "Behold, I bring you good tidings of great joy, which shall be to all people."

That the gospel of Christ Jesus means joy and peace is conceded by all Christians, and through the teaching of Christian Science there is come into the world a truer understanding and a higher realization of happiness. Forces are at work which are revolutionizing human thought and ambition. Those who have caught a glimpse of the spiritual facts of being no longer count their blessings in sense-satisfactions, nor are they waiting for that change called death to begin the working out of their salvation and to claim the freedom that is promised to the sons and daughters of God.

Those who through suffering or sin are turning away from the false sense of pleasure in material living and seeking the divine Principle of all good, are finding the joy and peace they have so long desired, which is brought into their lives in exact proportion to their understanding. This understanding is the spiritual perception which differentiates between good and evil, Spirit and matter; and as it unfolds and broadens, each individual finds his "joy fulfilled" in the absolute, demonstrable knowledge of man's at-one-ment with the Father.

NATURALNESS

KATE W. BUCK

NATURALNESS is a much abused and misused word, yet taken at its best and in its highest meaning it is something greatly to be desired, and is within the reach of every human being. What then is naturalness? The dictionary tells us that it is "freedom from affectation, artificiality, or exaggeration," but it is much more than this. To be natural, in its best sense, is to be true, honest, spontaneous, free in thought, word, and deed. True to what? To the best one knows; and not to be true to the best one knows is failure, perhaps the only failure there is. People sometimes ask, when admonished to be true, "How can one be true?" and the answer might well be, "Be natural." It works both ways,—to be natural is to be true; to be true is to be natural,—for Truth is the only wholly real and therefore natural thing there is.

In Science and Health (p. 591) the miracle is defined as that which is "divinely natural," and it is only to the human sense that spiritual manifestations, real because natural, seem miraculous. Visible things, temporary and artificial, are but hints or intimations of glories to be revealed to each individual consciousness as it awakens, here and now, to a realization of the natural things of that life which is eternal, ever present, and all powerful.

Shakespeare's words as spoken by Polonius,—

> To thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man,—

have great value in themselves; but when one comes to realize what that self is, they constitute absolute dominion. "Thine own self" is not by any means the human personality, however lofty its aims. Individuality is a clearer word-meaning, in one sense undivided; that which is, therefore, inseparable from God, the great individual and perfect Mind from which all individualities draw their sustenance. Only the spiritual sense which says, "I can of mine own self do nothing," and gives all glory and praise for any good action to the one Life-principle in which he has his being and without whom he is nothing, can be either true or natural. The man of God's creating, in the natural order of things, can and does express His harmony, and cannot do otherwise, whether he knows it or not. To awaken to this fact, acknowledge and prove his birthright, is to have that Mind which was in Christ Jesus, which enabled him to say, for the comfort and encouragement of those who desire and strive to follow him, "Be of good cheer; I have overcome the world."

Naturalness is derived from nature, hence it shows rhythm and obedience, for these characteristics are manifest everywhere in the natural world about us. Above all this, Christian Scientists are taught the first commandment, that we should love God. It should be natural to love God, and then, in obedience to the command which is like the first, we should love our neighbor as ourselves. Not an artificial but a natural love, one that shall be new each hour,—"a simple fireside thing, whose quiet smile can warm earth's poorest hovel to a home,"—a love that joyously gives and humbly takes, that gives tenderness, strength, compassion, and takes even the pointing out of faults, when done in a spirit of love and forgiveness, together with an eager faith and desire for the good that tends to annihilate faults.

To be natural is to be normal, and the absolutely normal man is made in the likeness of Spirit, knows himself spiritual, and because of this knowledge claims unlimited capacity to assimilate the truth and, with God's ever-present help, to manifest it even in the flesh. He knows himself as a reflection, a constant, indestructible revelation of unchanging Mind, the one and only originator of all that is. Surely, then, it is normal to be good and abnormal to be bad; normal to be honest and abnormal to be dishonest; normal to be happy and abnormal to be unhappy; normal to be well and abnormal to be sick. Then if each individual in himself manifests perfect naturalness, he is helping the universal need, in that each good thought or action shines with a radiance all its own, before which any darkness it confronts, needs must vanish, the unnatural and false having no power, being always a sham, the natural and true having all the power there is.

The "crowning excellence of skilled expression" is also said to be naturalness; so even to speak truly one must speak naturally. Back of the speech is the thought, hence right thinking is the basis of right speaking, as it is of every other good thing; and right thinking is natural thinking. With thoroughgoing earnestness and honest intention one should be fearlessly true to that which lies within him, even as Joseph held to his convictions as to his inborn power, despite material conditions which sought to overthrow and prove his faith to be visionary and without foundation. Whether to others we seem to be accomplishing much, matters not. "Men may judge us by the success of our efforts; God looks at the efforts themselves," and He knows each individual as he actually is. Naturalness being the keynote of that which humanity is bidden to achieve, one should express it under all circumstances, the very consciousness that one is seeking to be true being in itself a sufficient reward. It has been said that to be what you are is the first step toward becoming better than you are. This statement adds to the realization of present truth and sincerity the comforting assurance that the next step will of necessity be a higher one, and so, just by simply being natural, we must at length finish our course with joy.

Naturalness is, after all, plain loyalty to Truth, and in such loyalty our feet are planted on a rock, the rock of Christ. Why waste time in expressing something artificial, and therefore unnatural and untrue, for it must be dropped eventually in any case. To distinguish the true from the false is not always easy, but once having learned (and all things are possible to him who earnestly and persistently seeks), the detection of the untrue will be instantaneous, like a false note ringing out with startling distinctness in the midst of harmony.

In separating the wheat from the

chaff there is much to cast aside in every mentality, so that we can ill afford to be critical and impatient one with another; but the natural things, the true things, the good things will take care of themselves. They are really always with us, ready to stretch themselves and expand as they are given room by the elimination of the unnatural. Christian Science stands vigorously for naturalness in that, as does no other faith, it brings those who study it face to face with their shortcomings, and compels them sooner or later to bestir themselves in casting them out. Facing them squarely, desiring freedom therefrom, and recognizing their dominant but erroneous claims, one can finally with joyous gratitude know them to be powerless, because they have no place in God's plan. In His wise plan alone, and the finding and filling of one's place therein, dominion lies.

The very fact that falsities can be dropped,—if it were not so, humanity would indeed be without hope in the world,—proves them to be unnatural, for if a part of Truth they would be eternal, since no manifestation of Truth can be lost or destroyed. If material living, too, were the natural condition for mankind, they would feel at ease and content with what it has to offer. The reverse being the case, mortals are driven to seek a true environment, that will bring the peace to which they justly feel they have a right. This is found only in a spiritualized sense of living, hence naturalness is discovered to be an expression of Life itself. In "Miscellaneous Writings" (p. 200) we read, "It was the consummate naturalness of Truth in the mind of Jesus, that made his healing easy and instantaneous." As in his healing, so in every other word and work was seen the naturalness of the true child of God. He had nothing to conceal, so why artifice? Nothing to copy,—he had simply to be,—so why affectation? Nothing to pretend, so why exaggerate? He unreservedly gave God the glory for every victory, thus leaving no opportunity for any attempt at personal idolatry to gain a footing.

To let one's self be used by the divine Mind, that God may be manifest in every act; naturally and happily to trust the guidance of this Mind; to be steadfastly true and honestly sincere with ourselves and others,—this is possible to all mankind, and in this naturalness each may know that he is reflecting divine, eternal qualities even if, on the surface, there seem to be no great achievements resulting. Just to be true! What does anything else matter? Walter Scott is authority for saying that "he that is without name, without friends, without coin, without country, is still at least a man, and he that hath all these is no more."

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Make your common daily work an instructor in divine things. Fill up the measure of your daily life with all that is pure and good and true, and these lowly temporal things shall be as the first rounds of a ladder reaching from earth to heaven. This is clearly the appointed order of development: first, that which is natural; afterward, that which is spiritual.—*Selected.*

SUPPLY UNLIMITED

W. B. HARRISON

OF all the phantoms that worry and weary mankind, perhaps none is more inconsistent with the concept of a just God and a scientific universe than the fear of lack of the necessities of existence. Nevertheless all around us we see men and women struggling to "eke out a livelihood," many of them haunted continually by the thought that want may overwhelm them despite their best efforts; that cherished children may suffer from lack of food, manhood's strength waste from want, and the hoary-haired father or mother sink in sorrow from lack of sustenance. Is it any wonder that our Leader has said, "Mortal man has made a covenant with his eyes to belittle Deity with human conceptions" (Science and Health, p. 255).

Blinded by a false material concept of life, religious teachers have all too frequently encouraged the belief that the "mysteries of an inscrutable providence" permit God's children to experience this form of suffering in order that some good for humanity as a whole may be accomplished, and as a long-time prisoner might grope about in his dark cell after the bars which held him had been unlocked, many are still held captive by this belief, ignorant that an understanding of Christian Science opens the door to the kingdom and frees us from all fetters.

Material thought has always been chained to limitation. More than a century ago the famous English economist, Malthus, proved to his own satisfaction and that of his followers that the ratio of material supply to human needs would diminish so rapidly that in a comparatively brief period want would be general and the means of subsistence difficult to provide. But Malthus, computing from a material standpoint only, could not foresee that as humanity's needs increased Providence would unfold knowledge of new ways to supply those needs, or that, as a result of the application in the field of production of this knowledge, the ratio of supply to demand would not diminish but multiply. What would he say today of his once widely accepted theory if he could behold the markets of the world surfeited with products of soil and shop? He did not know that as human thought approaches the divine Mind it touches the borderland of infinite resources, ideas of that Mind, unlimited and illimitable.

According to this economist, an all-wise God sends famine, plague, and war to reduce the population and thus adjust the supply of material things to human need. Corresponding with this barbarous concept of Deity is the religious teaching which attributes disease, want, and discord of every kind to the "inscrutable wisdom of Providence." Fortunately for humanity, one was pure enough in our day and age to see and prove the falsity of such doctrines. More than this, Mrs. Eddy has made known to humanity, through her writings, the infinite goodness of God, and the perfect provision made by Him for the supply of all human need, whatever the nature of that need. Her teachings show, however, that there must be both an intelligent recognition of the spiritual supply and a response thereto.

Limited supply to meet human needs is the natural result of belief in life and the universe as material. The old law, "In the sweat of thy face shalt thou eat bread," was spoken of mortal, material man only; it never applied to spiritual man, who lives because God lives, is sustained by God, and whom nothing can deprive of life or limit his needful sustenance. As one grows into an understanding of this, material conditions which before seemed to bind him, give way, and he finds divine law at work to furnish him with food, clothing, and all the necessities of this life. Many a student of Christian Science has proved this for himself at a time when the fear of want was voiced loudly by the human senses. In such an experience one may gain a clearer view of the unlimited nature of God's resources, of the many ways to solve our problems known to those who understand the infinite divine Mind, and who also realize the false basis of the material laws which would proclaim man their victim.

But, says one, many are rich who know nothing of Truth's infinite supply. How can this be explained? Again the material concept arises to blind one to the truth. Riches consist not in the abundance of material possessions. Often these are but a load which makes it difficult for their bearer to enter "the kingdom of heaven." What benefit can human wealth bestow beyond the satisfaction of the material sense of need? If our simple wants are supplied, the surplus above that is apt to prove but a burden. If the possession of worldly riches serves to multiply proportionately our wants, have we gained anything thereby? That condition of harmony and peace which all desire to attain is not brought nearer by an abnormal development of human demands, but is rather farther removed. We gain the spiritual only by overcoming the material, and we approach harmony only as we develop in spiritual understanding.

But another may ask, "Do you say I lack nothing when I have legitimate expenses to meet and know not how to meet them? I am honest, work hard, and live a Christian life, but misfortune has overwhelmed me. What more can I do?" Such a one does lack, not so much material means as spiritual understanding. Suppose for a moment such a one had inherited a valuable tract of land, and an examination of the papers showed that he had a perfect title thereto, but when he went to take possession he found another living on the land and claiming the right of ownership. Would the one with a clear title say, "That is my land, but he has it and I will let him keep it"? Would he not rather immediately challenge the other's right to possession, establish his own title by proper proceedings, and eject the false claimant? If he failed to do this, how long would it be before he would get his rightful inheritance?

The parallel is imperfect but plain. Man's inheritance is all good, an abundance of everything needful, infinite supply. Mortal mind denies us this inheritance. Failing to understand our lawful and God-given privileges and powers, we submit to the false decree, even doubt and deny our own inheritance, when we should vigorously assert our rights and establish our claim. This we can do, not by proving the falsity of the claimant's title, but by establishing the flawlessness of our own, for having done the latter, the former is already accomplished.

Human thought cannot compass the grandeur of spiritual living. Elijah, feeding the widow and her son as well as himself many days from two measures of meal, was in possession of greater riches than the gorgeous splendor of Ahab's court which dazzled his persecutors. The Hebrew children in the fiery furnace, protected from the flames by their understanding of God, were richer far than the modern Crœsus who flees from clime to clime in search of comfort. Jesus, feeding the hungry multitude with five loaves and two fishes until they could eat no more, gave evidence of resources at his command which no money king of the present day has yet dreamed he possessed.

Mortal mind, challenging these recorded facts, would bind man with the shackles of belief in a limited, material universe, to want and poverty. But Christian Science, unfolding an understanding of immortal Mind, annuls material laws and brings to light the truth of being. If God ordained or permitted suffering of any kind, not only would He be unworthy to be worshiped, but such suffering would be as eternal as God Himself, who is unchangeable, and to attempt its remedy would be the height of presumption on our part. But God neither ordains nor permits suffering of any kind. Failure to understand God aright is responsible for the fear that our Father will not provide abundantly for His children.

The Bible is full of promises of God's protecting care and loving-kindness, and only ignorance of the true nature of Deity would associate with Him the thought of imperfect government or of unkindness toward His offspring. What human father would be so base as to behold unmoved his little ones suffering from want of any kind, when he was possessed of the means to supply it? In the language of Job, "Shall mortal man be more just than God?"

When human sense doubts God's care, we can turn to Jesus' beautiful lesson of the lilies, which neither toil nor spin. Does the lily struggle to live? Is it any effort for this beautiful flower, which grew in such profusion in the fields where the Master pointed to them, to send forth its sweet fragrance, brighten the view with its rich colorings, and gladden the beholder with its simple purity? Does the flower fear that the sun will cease to warm or the atmosphere fail to invigorate? As the lily drank freely from the inexhaustible supply of sunshine and air, so does spiritual man derive his sustenance from God, and so as naturally and unweariedly does he express godlike qualities, including the abundance of everything good. Realizing this, the student of Christian Science can overcome a belief of limited supply, and prove, as Mrs. Eddy has said (Science and Health, p. 494), that "divine Love always has met and always will meet every human need."

[Written for the *Journal*]

A THREAD OF SILVER

CASSIUS M. LOOMIS

Before my firelight late I sat one eve,
And let the loom of long-past memories weave
A fabric all its own. First, thoughts trooped by
Of eager childhood days with cloudless sky;
And lastly, thoughts of years when, prone to fear,
I almost dared to doubt that God was near.

Then subtle error strove to turn me back
To days of many fancied ills, and lack;
But even now, though mortal sense would say
That life at best was but a woeful day,
All through my sable truce with mortal man
One thread of silver like a promise ran.

One tiny strand, one small and glittering thread;
Could I by this to conscious life be led?
One lingering ray of light yet left for me;
One hope, one slender hold on God's infinity!
Still as I mused, the fabric of my dreams
Began to change; I saw some scanty gleams,

Then some strange presence seemed to enter in;
Love's thoughts appeared where gloomy sense had been;
The silence throbbed with music rich and rare;
My being melted, and with suppliant prayer
I saw with inner eyes new shreds of light
Were changing into day my troubled night.

Whence came this change so soon? Was I at last
To lose my hold upon the morbid past?
My clock just then had reached the midnight stroke,
And as its chimes upon the silence broke,
The truth flashed o'er me like a clarion call—
There is no past, since God is All-in-all!

Since God is ever present, can there be
A past or future in eternity?
How strangely new this message rang! I saw,
And seeing, felt that God's protecting law
Deserved that hour my one unfaltering vow
To live and know but one eternal now.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Leeds, England

THE seed of Christian Science which very soon grew into First Church of Christ, Scientist, Leeds, was planted toward the end of 1902, and in September, 1904, Sunday services were started in a private house. In about a year, finding it impossible to accommodate the people, it was decided to secure larger quarters. There was some difficulty in obtaining these at first, until one who had received healing in Christian Science came forward and offered the use of business premises for the services. These were found to be eminently suitable, and later on were taken over permanently by the church.

The story of the spirit of loving gratitude which animated this earnest band, is simply and succinctly told in a letter sent to Mrs. Eddy by the church, under date of Jan. 23, 1906:

"We hope it will gladden your heart to know that the cause of Christian Science is growing in Leeds. A year ago, two or three of us met in a private house to read the Lesson-Sermon together, and now we have taken good rooms near the center of the city and hold two services every Sunday. The average attendance for the last three months has been twenty in the morning and forty-two in the evening.

"We wish to express to you our gratitude for this beautiful truth which we are striving to demonstrate by healing the sick and casting out evil. We hope soon to be an organized society.

"It has been our privilege to send small donations from time to time to the building fund of The Mother Church, and now we have unanimously decided to send the collections one Sunday of each month to the fund, so long as it remains open. We realize, however, that only by following in the footsteps of Christ can we express our gratitude to you."

It was in the spring of 1906 that regular testimony meetings and the Sunday school work were begun, and in August of the same year First Church of Christ, Scientist, was formally organized with twenty-six members. The different branches of the church work then went steadily forward, and in 1909 it was decided to move the reading-room to a central position in the city, where it continues to progress with the good work.

As the attendance at the services increased, the question of procuring larger rooms again came up. The same difficulty was encountered as before, and it was decided, in April, 1910, to go forward with arrangements for building. It was not until August, 1912, that a suitable site was purchased, and the business in connection with the building is being carried forward as fast as is practicable. There has been a great deal of sturdy individual growth, and fruitage in the healing of sickness and sin.

First Church of Christ, Scientist, Bridgeport, Conn.

In July, 1897, there appeared in *The Christian Science Journal* the following, from Bridgeport, Conn.:—

"On the last Sunday in March a broadside was fired from one of the pulpits here against Christian Science. There was at the time no intentional connection, on the part of a few Scientists, between that sermon and the fact that, on the following Sunday, the first Christian Science service was held in this city. Other thoughts, apparently, brought about the meeting. When we met, however, we recalled the sequence of events, and then saw another demonstration of the powerlessness of error to hinder the cause of Truth. Ten of us came together. Since then the attendance has increased one half or more. At the testimonial meetings on Friday evening the attendance is now over twenty. The meetings are of interest and profit, and the harmony of thought has been very noticeable. As in other localities, there is some mixed thought in town. We are attempting to evidence the supremacy of the naked truth, and have been glad to know that some have received light since the meetings began. The demonstrations given in testimony have been positive and convincing."

It was on the Sunday morning, therefore, of April 4, 1897, that the ten people interested in Christian Science met at a private house to elect readers and hold the first Christian Science service in Bridgeport. At the testimonial meeting held the following Friday evening there were fourteen people present. For two years the numbers were so small that the Sunday and Wednesday services were held in various residences. In 1899 the organization was strengthened by the coming of a practitioner. In May, 1899, a Christian Science society was formed, and a room in the Court Exchange Building was engaged and suitably furnished to be used for church services and also for a reading-room. The reading-room was kept open every day, and also Friday evenings. The first service in the Court Exchange Building was a Wednesday evening testimonial meeting, June 7, 1899, and the society was encouraged by an attendance of twenty-four at the service on the following Sunday.

In December of that year the society was dissolved and First Church of Christ, Scientist, of Bridgeport, Conn., was organized and incorporated. In the following February the by-laws of the church were drawn up and adopted. With the other branch churches, the Bridgeport church contributed toward the building of The Mother Church. The little band of Scientists gave their first lecture in 1901, and in spite of their scant numbers paid their expenses and had a surplus left.

As the church grew in numbers and in contributions, it was ready again to move to larger quarters, but on account of the local prejudice against Christian Science, it was difficult to find a place until the Froebel Kindergarten, 871 Lafayette street, cordially opened its doors. In 1902 the church rented the Kindergarten rooms for the Sunday services, and in 1906, as the property was on the market, it was thought best to buy it. Reading-rooms were furnished, and finally a new auditorium was added to the rear of the building.

While the growth of the Bridgeport church cannot be considered phenomenal, it has been strong and uninterrupted, and three times the church has outgrown its accommodations. The first Sunday school, which consisted of one pupil, has grown to a number of classes. The reading-rooms, open daily, prove by their many visitors and by the constant demand on the loan library, that they are a necessary part of the work. The *Monitor* and distribution committee is continually enlarging its activities.

Looking back to the small beginning recorded in the July *Journal* of 1897, this little flock can but feel deep gratitude to God for the way He has led them, and they go forward in keeping with the injunction to Joshua: "Be thou strong and very courageous, that thou mayest observe to do according to all the law."

First Church of Christ, Scientist, Boise, Idaho

A few residents of this city, having caught a glimpse of the practical power of the healing truth contained in the Bible, through the illumination of its pages from the writings of Mary Baker Eddy, began to hold meetings in the spring of 1895. During the fall and winter of 1896 they met in the Sonna Block, with an average attendance of ten; nevertheless these meetings were conducted in accordance with the order of services contained in the Manual of The Mother Church. Subsequently, meetings were held in a private residence, until the spring of 1898, when the Grand Army Hall was secured. The church continued to grow, numerically and spiritually, and its members proved for themselves the correctness of Mrs. Eddy's teaching that "to those leaning on the sustaining infinite, today is big with blessings" (Science and Health, Pref., p. vii).

"This church," as appears from its by-laws, "was organized Dec. 28, 1898, as First Church of Christ, Scientist, of Boise, Idaho, and incorporated under the laws of the state of Idaho, Dec. 29, 1898, to promulgate and uphold the doctrines and practice of Christian Science, as taught in 'Science and Health with Key to the Scriptures' by Mary Baker Eddy." On Jan. 3, 1900, the members sent to Mrs. Eddy a letter expressing loyalty to her and her teachings.

In April, 1903, the lot on which the church building now stands was purchased. The corner-stone of the edifice, which was laid June 25, 1904, contained the Bible, all of Mrs. Eddy's then published works, and copies of the Christian Science periodicals. This building resulted as the fruitage of love and gratitude for blessings received, through cheerful sacrifice rather than from abundance of material things; and through it the members learned, at least in a measure, the truth stated in our text-book that "giving does not impoverish us in the service of our Maker" (Science and Health, p. 79).

Attendance at the services having increased to a degree that made it necessary to provide a larger church building in the near future, in September, 1911, the church purchased lots on the corner of Washington and Fourteenth streets. A Sunday school with an increasing attendance has been conducted ever since this church was organized, and both the church and the Sunday school considered it a privilege to contribute to the building fund of The Mother Church, feeling assured that "the branch cannot bear fruit of itself, except it abide in the vine." On June 18, 1900, a public reading-room was established, for the dissemination of Christian Science literature throughout this community.

On July 22, 1902, the first state publication committee of Idaho was appointed, and has been a very active agency in the protection as well as the growth of Christian Science. Regular monthly services are now being held in the Soldiers' Home, and recently the privilege of holding services in the state penitentiary was granted.

In their journey together much has been overcome for this church, and they have held fast to the promise, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and that "there hath not failed one word of all his good promise, which he promised," while our "flesh also shall rest in hope," "which hope we have as an anchor of the soul, both sure and steadfast."

Second Church of Christ, Scientist, Chicago, Ill.

Scarcely a year after First Church of Christ, Scientist, of Chicago, had been dedicated, in 1897, it was found necessary to have another church, owing to the many who desired to attend the services. Accordingly, in November, 1898, one hundred and twenty-seven members residing in the North Division of the city, withdrew in order to organize Second Church of Christ, Scientist, of Chicago. The first service was held Nov. 27, 1898, in the Jewish Temple, situated on the corner of La Salle avenue and Goethe street, and the members continued to hold services in this edifice until their own church home was erected.

In January, 1899, with that unanimity of thought which has always characterized the Chicago field, it was decided to erect Second and Third Church edifices on the North and West sides of the city. The site selected for Second Church was the corner of Wrightwood and Pine Grove avenues. Ground was broken the 31st day of August, 1899, the corner-stone laid the 20th day of November in the same year, and on Easter Sunday, April 7, 1901, Second Church of Christ, Scientist, joyfully dedicated its new edifice to the service of mankind. This building had then a seating capacity of over fourteen hundred.

The members worked faithfully and obediently, actively shouldering the work of church extension in other parts of the city, lovingly listening to the wise counsel of our Leader. They also enjoyed the privilege of contributing to the building fund of The Mother Church in Boston, as well as to the building fund of The Christian Science Publishing Society.

In 1907 Second Church became aware that there was a need at home which must be provided for. The capacity of its edifice was taxed, and many were obliged to stand at the services and testimonial meetings for lack of room. Steps were taken immediately to meet the need, and in March, 1907, over two hundred of the members lovingly withdrew from their comfortable church home to become pioneers in another part of the city. The new branch was incorporated as Seventh Church of Christ, Scientist, of Chicago.

Second Church, knowing that there is no lack of workers in God's vineyard, and no vacuum, continued its activity, and as a result of the loyalty of its members to the Principle of Christian Science, as taught and demonstrated by the beloved Leader, Mary Baker Eddy, its services and testimonial meetings were largely attended, the sick were healed and the sorrowing comforted. Inside of five years it had outgrown its capacity a second time, and the question of church extension was again considered. As Third Church had a similar problem to work out, these two churches united in sending out a sufficient number of members to organize what is known as Eleventh Church of Christ, Scientist, of Chicago, in the Northwest Division of the city, Logan and Kedzie boulevards.

The relief afforded by the withdrawal of these members was not adequate to the need, however, and in July, 1913, one hundred and sixty-five members were invited to withdraw, with the result that Twelfth Church of Christ, Scientist, of Chicago, has been organized, and is holding regular services in a beautiful Jewish Temple on the corner of Grace street and Pine Grove avenue.

First Church of Christ, Scientist, Rapid City, S. Dak.

Late in the year 1896, two people, residents of this place, were healed in Christian Science by a faithful student of Mrs. Eddy, and at once established regular Sunday services in their home, the audience at first consisting of members of the family only. One by one others were added to the number, and the Association and Sunday school of First Church of Christ, Scientist, of Rapid City, S. Dak., was informally organized by them on Sept. 7, 1897. As numbers increased, the society moved from time to time into larger quarters, until 1902, when the present church edifice was purchased, moved to the site on which it now stands, and was opened for services Feb. 8, 1903. All financial obligations were soon met and the society worshiped in a home free from debt.

With increasing membership and ever-brightening prospects the society was incorporated under the laws of the state and became First Church of Christ, Scientist, of Rapid City, Sept. 15, 1907, since which time the work has abundantly prospered. The church reading-rooms, which, until August, 1912, were maintained in the church edifice, have since that date occupied new and commodious quarters in one of the main down-town business blocks. The deep gratitude of the members of this church, goes out to their heavenly Father and to their revered Leader, Mrs. Eddy.

TESTIMONIES FROM THE FIELD

IT was in 1902 that I first heard of Christian Science. I was then in great trouble in every way, but felt a dogged determination not to acknowledge myself beaten. I was miserably ill. I had had rheumatic fever four times, when the doctors said that it had left me with heart disease. They advised me never to go out alone, as the end might come at any moment, and told me not to exert myself in any way.

I thought this all over and considered my circumstances. I had only a very small income, hence to follow the doctor's advice was quite out of the question. I argued it out somewhat in this way: God is Love, yet He has given me weakness and constant ill health from my earliest recollection. Why must I always be ill? God has power to do as He wills with me, so there is nothing for it but to submit and try to say, "Thy will be done." I wanted to keep my faith in the Bible, and the statement there was perfectly clear,—"God is love;" but why should love be hidden from me? I could see no love in all my sufferings. Looking back over my life from childhood, I could see nothing but hopes disappointed. What appeared to be the greatest joys of life, when just within my grasp were dashed to the ground, until I was so sick, mentally as well as physically, that I concluded death would be preferable; but I had a frantic fear of the grave, hence in my bitterness I thought that even the comfort some people find in looking forward to death was denied me.

It was at this time that Christian Science came to me. A friend lent me a copy of Science and Health, and the first lesson I learned from it was that "perfect love casteth out fear." In continuing its study I realized that divine Love does not send or even permit sickness or suffering. Since sin brings its own suffering, all inharmony is healed by the destruction of sin. Gradually old things are passing away and all things are becoming new. Formerly, if work had to be done, I thought it was my duty to do it, however bad the result might be; now, work is a pleasure, because I know that Love supplies all strength to do whatever it is my duty to do, for it is in Him "we live, and move, and have our being." Omnipotent Love surrounds us, and in this thought I can do all that it is right and necessary to do.

As I continued my study of Christian Science it seemed that every illness I had ever known or been threatened with (for doctors forewarned me of much that, in their opinion, I would have to contend with in the future) tried to attack me; but only to be destroyed, as each one has been met and overcome with Truth. About eighteen months ago, illness had again to be met in the form of rheumatic fever. I awoke one morning with all my joints set, and I was in great agony. The old sense of fear presented itself, but I remembered that "perfect love casteth out fear." The encouraging thought then came to me that the Lord's Prayer, if repeated and understood spiritually, would heal instantaneously. I began, "Our Father which art in heaven," followed by its spiritual interpretation, "Our Father-Mother God, all-harmonious" (Science and Health, p. 16),—all-harmonious, all! I then saw that in all-harmony there is no room for pain. A great sense of peace came to me,—it was the omnipotence of Love which could be felt, rested in,—so I went to sleep in this sense of resting in Love, and slept calmly for about two hours. When I awoke I was perfectly well.

I could give many, many instances of error overcome, for a Christian Scientist's life is one of progression, and overcoming is true progression. I am daily proving the truth of Mrs. Eddy's statement that "there must be a change from the belief that the heart is matter and sustains life, to the understanding that God is our Life, that we exist in Mind, live thereby, and have being. This change of heart would deliver men from heart disease" (Miscellaneous Writings, p. 50). It is only by working honestly and prayerfully that the progress toward regeneration is becoming realized.

From day to day I am actively realizing the great truth which our dear Leader gave to the world, "All is infinite Mind and its infinite manifestation" (Science and Health, p. 468). Words are too cold adequately to express the deep gratitude I feel for the teaching of Christian Science.—*Mrs. E. R. Archer, Croydon, Surrey, England.*

I FEEL it a duty to write my testimony, in the hope that it may help some one. When staying in Holland in the year 1906, my cousin suddenly became very ill, and the doctor pronounced her case to be cerebral disease. After some hours he gave little hope for her life, so another doctor and a specialist were called in. These too said she could not live. Treatment in Christian Science was then asked for, and to the great astonishment of the doctors my cousin recovered completely. It was through this healing that I became interested in this, to me, quite new religion. After four months I returned to the West Indies and told about this case, but nobody would believe it, and I even experienced antagonism.

Through letters which I received from my Dutch friend I heard how the Christian Science movement grew and gained a firm foothold in her town. Then came a time when I was forced, through an illness that would not leave me, to study regularly in the Bible and Science and Health. Although I became restful, the illness proved stubborn, so I decided to write to my friend for help. From the day that she took up treatment I ceased to grow worse, and after a few days I began to gain, until I was perfectly healed. After this proof I made an earnest study of Christian Science. Having some friends who had also become interested in this teaching, we decided to meet every Sunday morning to read the Lesson-Sermon. Now the antagonistic thought is disappearing, and many are acknowledging the good that Christian Science has brought to me, and to others.

This spring I returned to Amsterdam, and when I go back to Surinam, Dutch Guiana, it will be with the earnest desire to help others with what I have learned during these months. I shall try to be a reflector of Truth and Love for all those with whom I come in contact.—*Emma Benjamins, Amsterdam, Holland.*

One morning in August, 1912, I awakened with paralysis, my right side seeming to be lifeless. I had my daughter telephone to a practitioner for Christian Science treatment, and to my surprise I was enabled to go to her office after the fourth treatment, and at the end of five more treatments I was entirely well. Twenty years ago I had a like attack, and it took me from three to four months to recover, besides the expenditure of nearly five hundred dollars. The attending physician was considered one of the best in the city. Having been a physician, I know the nature of such attacks, for I have had a number of similar cases, and I could not even imagine myself recovering in anything like so short a time as I did under Christian Science treatment. It is wonderful!

I also wish to state that my eyesight has been improved, so that I can now see better and more clearly without my glasses, while walking on the street, than I could with them at the time the treatments began, and I am able to read three to four hours daily. My thankfulness to God, and my gratitude to Mrs. Eddy, the Founder of Christian Science, is more than I can express. I am also thankful for the understanding of God and man's relationship to Him, as gained in Christian Science.

On August 15 a former patient of mine had an attack of spinal meningitis during the night. A physician was sent for, but he administered no medicine, being afraid of the case. In the morning I was called in, but instead of prescribing material remedies, having myself had such wonderful benefit in Christian Science, I recommended the practitioner who had helped me, with the result that within three treatments all was well. I know that Christian Science treatment does what *materia medica* fails to do.—*Alonzo F. Olds, Chicago, Ill.*

[Translated from the German]

My acquaintance with Christian Science dates back four years, and during all this time I have had frequent opportunity to prove the truth of its teachings. When I took up the study of this religion, our little boy was subject to severe colds whenever I bathed him, until finally I could bathe him but once in two weeks, when the cold would regularly recur. I then began to seek the possible cause of this discordant manifestation, and presently I saw that it resulted from my false attitude of thought. I was indignant at myself for having entertained the error so long, for, as a matter of fact, I had allowed myself to fear and more or less to expect the disturbance whenever I bathed the child. The uncovering of my mental condition, however, led thought into the right channel, with the result that during the years which have since elapsed, the boy has not suffered from these colds.

The most beautiful demonstration I have had the privilege of experiencing thus far, was also in the case of our eldest boy. One day last winter, when he came in from the street, where he had been playing, he was seized with a severe indisposition, but I quietly declared the truth. The boy then asked to go to bed, so I placed him on a chair in order to wash his hands and face. Suddenly he fell back, though I caught him in time, and while I held him in my arms his body became rigid, his face lost all color, and there were other alarming symptoms. I was seized with fear, the more so because I realized that I was alone, for my husband had not returned from business and there were no Scientists in the house. I immediately denied this thought, however, with the declaration that God was with me and He was my support. I laid the child in his bed and continued to affirm God's presence, omnipotence, and love. After a few minutes the boy began to breathe gently, his natural color returned, and he slept quietly. About midnight a high fever set in, and it lasted until morning, but my husband and I knew the powerlessness of evil, and that its manifestation as high temperature was only its last struggle to prevail. This was the case, for by noon every trace of inharmony had disappeared.

As for myself, I have often had the privilege of proving the power of Truth as revealed through Christian Science. One evening I was taken with severe pain in the abdominal region, which increased to such an extent that I seemed unable to declare the truth effectively for myself. My husband then began to treat me, and in a few minutes I went to sleep. When I awoke shortly afterward, I found to my great joy that every vestige of the pain had disappeared. I slept peacefully all night, and was deeply grateful, as well as filled with joy, to find that I was able to take up my work in the morning.

These are but a few of the many healings which I have experienced through Christian Science, and I am profoundly thankful to God, and grateful to our dear Leader, Mrs. Eddy, for the truth which through her has again been revealed to mankind. I am also grateful to all those who have helped me to find this glorious truth.—*Frau E. Wächter, Basel, Switzerland.*

I NOW enjoy splendid health, and have no fear of a return of the conditions which existed when I appealed to a Christian Science practitioner for help in August, 1911. I had then been under constant medical attendance since the previous March, suffering from what is called nervous collapse, but I had not received the slightest benefit. I was unable to lift my feet from the floor, as I had lost the use of my limbs, and it was thought at one time that I had locomotor ataxia. I have no doubt, however, that it was a nervous affection, as I became hysterical when any one spoke to me. I slept only six nights in three months, and I was altogether in a serious condition.

I had then no knowledge of Christian Science, but I willingly turned to it as a last resort when all other treatment had failed. Although about six weeks elapsed before I resumed my work at the dancing academy, my healing actually occurred in twenty-four hours. One day I was a mental and physical wreck and the next day a well woman. I am taking up the study of this wonderful Science, and through the little apprehension I have gained I feel that the future has a new life for us all. I have no words to express my thankfulness to God for the benefits I have received, and I want every one to know what Christian Science has done for me.—*Louise S. Graham, Philadelphia, Pa.*

I AM glad to testify to the wonderful healing of my wife through Christian Science treatment. I may add that she scarcely realized how serious her condition was when the practitioner began treatment.

As to my own case, the story is a short one. In 1892, while working at the upholstery trade, I accidentally sat upon a large mattress needle, which embedded itself in the base of my spinal column. The needle was broken off, leaving about two inches concealed, and this piece was subsequently removed; but until the time I began to have Christian Science treatment I was never free from pain and more or less discomfort. Under this treatment, however, the trouble soon subsided, and eventually disappeared. I am now entirely free from any suffering.

I need not tell how thankful I am to God, for with an understanding of Christian Science has come mental and physical harmony. We hope to know more of this Science through the study of its Founder's writings.—*Frank W. Graham, Philadelphia, Pa.*

Two or three years ago our daughter, then a year and eight months old, was ruptured. For five months she wore a band as a physician directed, but the injury did not heal. The warm weather coming on in April, the child was nervous, because the support produced irritation of the skin. I was worried, for I did not like the thought of a slight operation which a physician recommended. I have a very dear friend who is a Christian Scientist, and I appealed to her for help. She very willingly consented to take the case, and within a week, under her treatment, our daughter was healed. Some time afterward I took her to a physician and asked him to examine her. This he did and said her cure was complete. Two years have passed and she has remained well, for which we are very grateful. Christian Science treatment has helped us on several occasions. Recently I bought a copy of "Science and Health with Key to the Scriptures" and enjoy reading it,—also the *Journal* and the *Sentinel.*—*Mrs. John Vandermeer, Sioux City, Iowa.*

FROM early childhood I had suffered with stomach trouble. As I grew older this, and other ills which had appeared, increased in severity, so that I was a most irritable and unhappy girl up to the age of seventeen. At that time I was forced to give up my studies and have medical treatment. Though I was kept on the lightest of diets for six months, I steadily grew worse, and was finally preparing to go to the hospital to be operated on for appendicitis,—a new development,—when Christian Science was brought to my notice. Consequently I did not have the operation, but with treatment in Christian Science I was entirely healed in two weeks, and back at my studies.

More than twelve years have passed since my healing, and they have been years of rejoicing, for I have seen myself grow to a strong, healthy woman. Rheumatism, scarlet fever, a throat affection, and headache, in fact every ill that has tried to manifest itself, have been met and mastered by the might of Mind. I have never once had a desire to turn back to material remedies, because I have conclusive evidence that what God cannot do, man need not attempt. —*Estella R. Cunningham, Seattle, Wash.*

In March, 1912, while hurrying to catch a street-car, I fell over an irregularity in the pavement and seriously injured my ankle. With assistance I was able to reach and board the car, and to continue the trip to my place of business, which was possibly three miles away. Upon reaching my office, I was compelled to call for help to get to my desk. All this time the pain was very severe and it was impossible for me to touch my foot to the floor. I had met with a similar accident some years ago, and although under the care of one of our best surgeons, I was compelled to go on crutches for ten weeks with my ankle in a plaster cast.

I feared a repetition of this experience under similar treatment, therefore I determined to try Christian Science, as I was somewhat interested in this teaching; so I at once telephoned to a practitioner for help. During the day the pain grew more severe, until at four in the afternoon I was compelled to call for a conveyance and be driven home, where it was with the greatest difficulty that I reached my room, even though I had assistance. On removing my shoe the ankle was found to be very badly swollen and discolored. The pain continued through the night and the next day, and I had to use crutches to get about my room. No bandages or bathing were resorted to, however; I relied solely on Christian Science treatment and the help gained from reading Science and Health. On the evening of the second day the healing seemed to come to me at once, and I arose from my bed and walked about the room, casting the crutches aside. The next day I walked to the car (a distance of about a thousand feet), and went to my office, for the pain had almost entirely left me, although the discoloration continued for perhaps ten days.

The healing seemed to me so wonderful that I could scarcely realize it, especially after my former experience with a similar accident, though not so severe a one. Not the slightest weakness has since been manifested. I feel it my duty to let this wonderful healing be known. I have also been freed from many minor ailments, and I am more deeply grateful to Christian Science than I have words to express.—*H. M. Brainard, Cleveland, Ohio.*

In the three years we have been studying Christian Science we have had many demonstrations which to me seemed wonderful. Among the ailments which have been healed, were varicose veins, and a pain between the shoulders resulting from an injury received several years before. This pain did not trouble me continually, but at times was so severe that I could hardly dress myself. We called on a Christian Science practitioner for help, and after two or three treatments it vanished.

While I feel grateful for all these

manifestations of divine power, and many others that I could enumerate for myself, my husband, and my little girl, yet the greatest one to me was the birth of our little son last December. I cannot say the birth was entirely painless, but I feel thankful indeed for Christian Science, for I am sure that if I had been free from fear the demonstration would have been more complete in this regard. On the third day I sat up to eat dinner, and on the fifth was dressed and doing some of the lighter work. This seemed indeed wonderful to me when compared with a previous experience.

I could tell of many more blessings that have been ours to enjoy since coming into Science, but we are trying to show our gratitude by our actions, not by words alone. I do not want this truth to mean merely "loaves and fishes" (Science and Health, p. 90) to me, so I am striving for a higher spiritual understanding, whereby I can realize the absolute nothingness of matter and be guided by divine Principle. Words are inadequate to express my thankfulness to God for what Christian Science has done and is doing for our family, but we know, as our Leader has pointed out, that true gratitude is best expressed in deeds.—*Mrs. C. C. Southwell, Amarillo, Texas.*

I WISH to express my thankfulness for the good Christian Science has done for me. I have known of this teaching for about twenty years, through the healing of my mother of a serious spinal injury caused by a fall. While at home, I depended upon her to treat my little ailments, and not until last summer did I come to know that I had a work to do for myself in this way.

At that time I was taken with typhoid fever, and when I asked a practitioner for help I was in a critical condition. From the first treatment I felt a change for the better, and while it seemed best to rest from work, it was only a short time before I was back on my route, attending to my regular duties. I have never had any experience with medicine to speak of, but knowing as we do the results under *materia medica* in similar cases, my healing seems truly wonderful, as it was accomplished in such a short time and left no bad after effect.

I had always enjoyed reading the Christian Science literature, and especially the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I had never cared to interest myself in the Lesson-Sermon until after this healing. My wife had been cured through this truth of an ailment of several years' standing, and she had become so interested in Science that we took up the study of the Lesson-Sermon together, and we find it a great help in gaining an understanding of life and of God. I have learned through this study that the healing of disease is but secondary, for in striving to grow better in mind we forget mortal sense. For the understanding of this healing truth, I am very thankful to God; also that I have found Him to be All-in-all.—*Carroll C. Southwell, Amarillo, Texas.*

IT is from a heart filled with gratitude that I send this testimony. From childhood I was extremely delicate, and as I grew into womanhood I suffered from many ailments. I passed through two operations, one of which was considered very critical at that time. For over thirty years I was in bondage to severe headaches; I hardly knew what it was to be free from them. I tried many material remedies, and everything was done for me that promised any help, but all to no avail. I finally resorted to an opiate for relief from my sufferings, believing there was no other help for me. Nearly eight years ago, however, I turned to Christian Science for healing, and I can joyfully say that the headaches have passed into their native nothingness. My healing came gradually, through the understanding gained from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy and the loving help of a practitioner. I now have better health than I had ever known before, and am able to live a happy, active life, helping myself and others.

I am very grateful for class instruction. I am unable to express in words my thankfulness to God and my gratitude to our beloved Leader for all of these blessings, and especially for the spiritual uplift. I am striving to follow St. Paul's admonition, "Glorify God in your body, and in your spirit, which are God's."—*Emma F. Hotchkiss, Vineland, N. J.*

I DESIRE to give grateful acknowledgment of the power of Truth as manifested in a recent healing in my family. About a year ago a very peculiar nervous affection seemed to take possession of our small daughter. The complaint in *materia medica* would be termed St. Vitus' dance, and we suddenly realized that we had a serious condition to contend with. We were contemplating a trip of a few weeks' duration, thinking that a change of climate and surroundings might be effectual, but on returning to our home after a two weeks' trip, we very clearly saw that we must look away from things temporal to things eternal, as we are taught to do in Christian Science. We applied to a practitioner, and with her help the work was begun in earnest. It meant a hard struggle, and as fear would take possession of me and drag me down, I had to turn more quickly to Truth.

It is with a grateful heart that I think of how the faithful practitioner would recognize the workings of error and present the truth which would meet the situation, thus gradually bringing freedom to my oppressed thought. Our child has gradually improved since this experience, and nearly a year has elapsed since the wonderful demonstration was made. This healing seemed a miracle, but I know it was in accordance with divine law.

I am most grateful also for the spiritual aid which I have experienced, and which has been the greatest help I have ever known in overcoming material difficulties,—a never-failing source of comfort and peace. Fear of disease has disappeared, and I now in a measure realize the assurance of divine protection, of God's unceasing care. I have been a student of Christian Science only a short time, but it has brought much happiness and harmony into my life. I thank God for His love and tender care, and for giving us Mrs. Eddy's teachings to point out the living way. —*E. Mabelle Scarborough, Lancaster, Pa.*

I wish to express my gratitude for what Christian Science has done for me and for my family. I was under medical treatment for nine years for severe female trouble. The doctor had given me up and said that I would never be well again. About that time I was asked to try Christian Science, and I did so, with the result that I was quickly healed. Later I was treated for a severe attack of kidney trouble, and was cured in twenty-four hours. Not long after that I had a severe attack of dropsy, but this too was soon met and overcome. Under Christian Science treatment the birth of my last baby, a fine boy, was painless; I experienced no inharmony whatever. I was up in one week, and could have been up immediately after the birth, as there was no sense of weakness. This was the tenth child, and on other occasions I had suffered intense pain for eight or ten days before the birth.

My two-year-old baby was healed of measles in one treatment, and another little girl, eleven years old, was healed of a very badly injured ankle in two treatments. She had not been able to walk, but the discoloration and swelling disappeared quickly. The baby girl had a rising in her ear that was instantly overcome. My little boy of six had a severe attack of malarial fever. He was delirious, but with Christian Science treatment was healed in twelve hours. Another little girl of eight had a severe attack of malarial fever, headache, and excessive bleeding at the nose, but it was all overcome in a few hours.

I am very thankful to God for this healing truth and for the many blessings that have come to me through Christian Science. Words fail me to express my gratitude to our dear Leader, Mrs. Eddy, for discovering the way by which we are enabled to realize that man is God's reflection. I hope that some poor sufferer who reads this will gather new courage and strength.—*Corinne M. Taylor, Laurel, Miss.*

Christian Science was brought to my notice about five years ago by a gentleman who was interested in the subject. I began to study the textbook, "Science and Health with Key to the Scriptures," and the other literature, and became very much interested. In October, 1907, my son, who was then five years old, had an attack of measles, and I at once applied for Christian Science treatment. The practitioner to whom I wrote, referred me to one in my own locality. I communicated with the lady and she at once took up the case, the result being that my son was healed in the course of a few days.

About twelve months later I was again under the necessity of calling for the help of the same practitioner. On this occasion it was a case of skin disease, my second daughter being the patient. The malady, which was of a severe type, was met, and she was healed in a fortnight. I consider this a very good demonstration of the power of Truth.

Last year my wife was attacked with abscesses around the armpit. I took her case in hand and endeavored, to the best of my understanding, to overcome the ailment. I continued for a month, but was unsuccessful, so I again sought the help of the practitioner, and although the case seemed to be very stubborn, the ailment was overcome within a fortnight. During last year my eldest daughter also was seriously ill with abscesses. The belief in the error was very tenacious, both in herself and also in the family circle, so I again called for Christian Science treatment. Although the healing was slow, the disease was overcome in less than two months.

I am therefore pleased to acknowledge my firm conviction of the demonstrable understanding of divine Truth possessed by those who are faithful to the teaching of Christian Science.—*Frank Bosson, Stoke-on-Trent, England.*

I FEEL that I can never express in words the deep love and reverence for God which has come to me through the understanding of Christian Science. I can never fully express all the gratitude that is in my heart for the blessings I have received, but I write this testimony with the hope that it will be of some benefit to those who may read it.

From childhood I suffered with my eyes. I had three operations, the last one being performed in this city, and I lost the sight of one eye. I was always sickly, and was under treatment for various illnesses in five different hospitals in San Francisco. As time went on my eyes troubled me more and more; then the terrible headaches and pain were unbearable. I was often seized with periods of sudden blindness, and was told that these were caused by kidney trouble. The physicians did all in their power to relieve my suffering, but at last they said they could do no more for me. I had tried all known material remedies, and the only thing that would give me relief at times was an anesthetic, the taking of which grew to be a habit.

I lost a baby boy at this time, and the physician attending him told me he had died of heart failure, inherited from me. I cannot outline all the suffering I endured, nor do I desire to do so. Life seemed so dark, and I knew not how to pray. Is it any wonder that I doubted God? Yet divine Love was helping me more than I realized.

Three years ago I was advised by a very dear friend who had received wonderful proofs of the healing power of Truth, to try Christian Science, but I had very little faith in it; nevertheless, nothing else was left for me to do, as the doctors had done all they could for me. I had become totally blind, and was without hope, having been told I would never see again. My husband and children were in despair, and it was then that I asked for Christian Science treatment.

At first I was very impatient and thought only of regaining my sight, and as months passed, the fear would come that Christian Science could do nothing for me. I was told by the practitioner that my sight was in reality not gone, for in God was my sight; but that I would have to prove this spiritual fact. It was then that I examined myself and found that there was work for me to do. I began to understand why my prayers had not been answered, for I had not known how to pray. I now tried to live a better life: to forget myself, to do good to others, and to be a help to my family instead of a burden. These efforts included the overcoming of wrong tendencies and habits of lifelong standing, and this needed the exercise of much patient, persistent work. Thus I learned to know God, who is Life, Truth, and Love, a very present help at all times; and as I learned that I could trust Him entirely, the dream of blindness gave way to perfect sight! I thought then that no matter what trial might come to me, I would never doubt the power of our Father-Mother God; but this I had to prove soon after the healing of my eyesight.

A severe lung trouble set in, and the loss of blood from hemorrhages was terrible. The material senses told me I could not live, and I was many times tempted to doubt and forget God's supreme power. I had to be reminded that I should count my blessings, and rejoice in the opportunity to prove once more the allness of God. Again I was healed through Christian Science, not alone of the lung trouble, but of heart failure. My heart is now in perfect condition, my lungs are well and strong, and the sight in both eyes is excellent.

I am indeed very grateful for all this physical healing, but even more so for the better understanding of what Life really means; also for the knowledge that God, who is Love, never made evil, and that in whatever form it may appear, it has no power. Through the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," the Bible has become a treasure to me, and I am thankful to God for giving our dear Leader the understanding of this great truth with which we can overcome all evil.—*Mrs. R. Burmeister, San Francisco, Cal.*

It is with gratitude for what Christian Science has done and is doing for me that I send this testimony. I was what the doctors called a broken-down nurse, as I suffered from sleeplessness, chronic stomach trouble, nervousness, and at times was conscious of a great sense of weakness. I was obliged to give up my work, so I left Boston for California, thinking that the change would help me. I was dieting or fasting much of the time, and had to take an opiate to get a few successive hours' sleep. At the end of four months I was still consulting doctors, as I had gained very little by the change.

I had just begun to take another course of treatment from a doctor, when a friend gave me a copy of Science and Health. After reading this book for a few days, I was able to see that what I needed was a better understanding of God. I knew that I could be healed, and I also knew I had found that which satisfies. I was not only healed of the above-named troubles, but I have also been freed from the desire to criticize.

I can truthfully say that I never knew what real happiness was until I became interested in Christian Science. I now enjoy perfect health. I am thankful to God for all the good that has come into my life, and my one desire is to be a faithful follower of our dear Leader.—*Jean Aitken Danskin, Riverdale, N. Y.*

I came into Christian Science in October, 1911, from a motive of investigation. I felt from a child that we were not being taught the truth of the Bible, and was therefore in a state of dissatisfaction with the orthodox teaching. To me it was so full of inconsistencies that I could not make it seem reasonable. Although I did not come to Christian Science for physical healing, I was in great need of this truth. At the time of a severe operation for an abnormal growth, it was my happy lot to realize the beautiful and practical value of Mrs. Eddy's teaching, although it was some eight or nine months afterward that I became interested in it. On reading the textbook, "Science and Health with Key to the Scriptures," I found that throughout it voiced my convictions, and showed me it was indeed the truth of being; consequently, there was no other path for me to follow.

Before I had been reading Science and Health two weeks, I was healed of a hip-joint trouble which was the result of an injury when a child, and for which many material remedies had been tried, but with only temporary relief. I thought at first that this healing would also be only temporary, but I am thankful to say it has been permanent, as considerable time has passed without a return of the ailment. One after another many ills fell away from me, among them the pains and weakness which resulted from the operation, also a serious kidney disorder for which I was to undergo another operation.

For five months I had been wearing a belt for relief of pressure, and I felt very uncomfortable without it. At times I tried to give up wearing it, but not until I began to study Science and Health was I able to do so; then I simply forgot all about it. I was also healed of catarrh, neuralgia that was very severe at times, a throat affection, an injured wrist, and torn ligaments of a foot. About the same time I broke my glasses, which I had worn for seventeen years, and through my understanding of the power of Truth I was able to overcome the eye trouble in about five or six weeks.

I have also had other healings, one being in the case of a badly scalded hand, which was healed in fifteen minutes by the firm declaration that God is the only Mind. I am trying to prove my gratitude by doing all I can to help the cause along, in living it, as well as in telling of it only when conditions seem to be favorable.

Many discords of various kinds have been met and overcome, and it seems very wonderful to be able to realize relief through the understanding of the power of Truth. Several of my neighbors have remarked about the change in me; instead of being ill and miserable all the time, I am the reverse. There has been a great change in my children also, for they are now more considerate of others, and of their mother in particular. They have attended the Sunday school and church services regularly since November, 1911, and they take a keen delight in studying the Lesson-Sermons.

To say I am grateful for all these benefits but poorly expresses my feeling. I sincerely hope that I may be accounted worthy to be called a Christian Scientist, and thus prove my gratitude. I am very thankful to God for revealing through Mrs. Eddy this glorious healing truth, also for our publications, which always have something particularly fitted to my need. It is my desire to strive constantly for the Mind "which was also in Christ Jesus," that I may be enabled to give others the help I have received.—*Minnie S. Owen, Toronto, Ontario, Canada.*

[Translated from the German]

As it is often impossible for me to attend the Wednesday evening meetings, I would like herewith to express my gratitude for what Christian Science has done and is daily doing for me. I feel that we could not dispense with it any more.

Eleven years have elapsed since I first had Christian Science treatment. I knew nothing on the subject then, but the fact that one of our neighbors was healed through its ministration within a short time, induced me to ask for help. My trouble was rheumatism with accompanying symptoms, but I was quickly healed. This was in 1903, at the time when the *Herold* was first issued, so I subscribed to it in order to gain some understanding of Christian Science, and I have derived great help from reading it. In six months I was enabled with God's help, to study the Lesson-Sermons in English, which up to that time had been impossible, as I could not read the language. I have learned that God is indeed "no respecter of persons." Since then one trouble after another has vanished, and now I am a well and contented woman.

I have gone through deep waters, but Christian Science has helped me under every circumstance. From the start it has been my earnest desire to grasp this saving truth, and I have been enabled to do so. I have also had the privilege of class instruction since, and for this, as well as for the privilege of helping others, I am indeed very grateful.

I wish to express my thanks to God, the source of all good, and my gratitude to Mrs. Eddy, our beloved Leader, and to all who have helped me to gain a measure of understanding of this healing truth. My daily prayer is that I may steadily grow in that knowledge which makes free.—*Mrs. Therese De Clair, Sandpoint, Idaho.*

It would be impossible to express my gratitude for what Christian Science has done for me, it has brought so much freedom from fear. My first healing was that of a sprained ankle, which had seemed very painful when I hobbled into the practitioner's office, but all pain left instantaneously in one treatment. The need for wearing glasses, which had been used constantly for about ten years, was overcome one day while reading some Christian Science literature. A severe attack of measles was entirely overcome through Christian Science treatment a week from the time the disturbance appeared.

It would not be possible to tell of the many proofs that have been given me of the power of right thinking as taught in Christian Science. Self-consciousness when playing in public was overcome at once through the work of a practitioner, and it has never returned. More than this, the crushing sense of grief due to separation from a dear one who had passed on, has to a great extent been lifted through the understanding of the indestructibility of man's life in Science.

For the understanding which brings these many blessings that are appearing every day, I feel deeply thankful to God, and grateful to Mrs. Eddy, who has given us in Science and Health a "Key to the Scriptures."—*Marian Orchard, Salem, Mo.*

[Translated from the German]

It is with a grateful heart that I testify to the blessings received through Christian Science. For five years I suffered with stomach trouble, and the physicians whom I consulted succeeded only in relieving me temporarily. A year ago I had an operation performed, which was expected to stop the pain, but instead it grew more severe, until finally I could retain no food. Besides this I suffered from a condition of the lungs which it seemed impossible to remedy.

Upon the advice of a friend my relatives then applied to a Christian Science practitioner, and from that moment I refused to take any medicine and relied solely upon God's help. The result was that within a few days I was able to leave my bed, my appetite returned, and after three days I left the hospital and returned to my people. The ailment, however, again asserted itself after a few days, for I awoke one morning with high fever; but this seeming relapse was overcome with one treatment. I have also experienced the blessings of Christian Science in the case of my children on several occasions, and I would join the psalmist in singing, "Bless the Lord, O my soul, and forget not all his benefits . . . who healeth all thy diseases."—*Ferdinand Wehn, Wilster, Germany.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, 105 Falmouth Street, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN these days of so much agitation for compulsory "preventive medicine," we find some few things which need explanation. The first of these in pertinence would seem to be, Why this furore, this zeal for the welfare of the public in general, in view of the fact that there is apparently no public demand for the laws which are sought to be passed. The agitation for this wholesale conservation of the public health is entirely on the part of the doctors, and so far as the plain people can see, much of the legislation proposed is strictly for the purpose of making it impossible for any one, regardless of what his personal belief or preference in such matters may be, to secure help in case of sickness except through the dominant school of medicine.

We have before us *The Portsmouth* (N. H.) *Times* of May 18, in which mention is made of the annual meeting of the New Hampshire Medical Society, "which brought to Concord," says the *Times*, "a majority of the allopathic physicians of the state." Among other business transacted was the appointment of "a committee on public policy and legislation," and it was stated that "this committee will seek from the Legislature of 1915, among other things, . . . a revised medical practice statute." It may be recalled that at the session of the 1913 Legislature a committee of this same society tried unsuccessfully to obtain "a revised medical practice statute" for which there was no demand except from the physicians themselves, and which was so drawn that if it had become a law every person afflicted with disease, no matter how great his need, would either have to employ an M.D. or go without help.

It was openly avowed, moreover, that the purpose of this "revised medical practice statute" was to prevent the practice of Christian Science, and this was made entirely clear in the debate. It is worth while asking what would have become of the thousands of people who have been healed of all manner of disease by Christian Science, after medical doctors had failed to cure them, if such a "revised medical practice statute" had been on the books. We also note with considerable interest that "attention was called at the meeting to the probability that bills would be introduced . . . for licensing osteopaths and chiropractors which the association would feel called upon to oppose."

Does not all this savor of the experience of Paul and his companions at Ephesus, where they, through the works of healing which they had wrought in accordance with the command of the Master, made inroads upon the worship of Diana, and incidentally interfered with the trade of the silversmiths? Let us quote Acts xix. 23 to 28 as follows:—

> And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

Such legislation as this committee of New Hampshire doctors has been appointed to "seek from the Legislature of 1915," is entirely along the line of debarring thousands of the people of that state from the opportunity to obtain the help which in time of sickness they have found to be far more efficacious than the system advocated by those who are seeking this legislation, and to which they would far rather entrust themselves and those dear to them. Limitation as to the method of healing one prefers would be bad enough, but what shall we say of the other kind of legislation sought by the doctors, which goes even farther, and not only seeks to deprive the people of what they want, but also would compel them to accept, with what grace they may, a so-called "preventive treatment" which they neither believe in nor desire? Some of the results which this latter kind of legislation might lead to, may be seen in the case of a family of five persons in Brooklyn, N. Y., who developed blood-poisoning after submitting to the so-called anti-typhoid inoculation. We take the liberty of quoting from the report of the case in *The New York Sun* as follows:—

> The physician says that all were apparently in good health at the time, the little girl being called in from her play on the street to bare her arm for the injection. . . . Dr. Smith said yesterday, "I administered the serum as it was received from the board of health. Two of the children are now as low as it is possible for children to get and still live. I do not think they can recover. They are undoubtedly suffering from blood-poisoning."
>
> Health Commissioner Goldwater said: "We cannot tell anything about the facts in the case of Dr. Smith's patients until a thorough investigation has been made and the analyses have been completed. There is not the remotest possibility that the board of health serum wasn't pure. Many other persons have been inoculated with the same serum and no similar unfavorable reports have been received. These persons may have been infected with typhoid germs before they were treated or they may have been persons of peculiar susceptibility."

Is not even one such occurrence as this a sufficient reason for stopping the use of the anti-typhoid serum, at least until some one invents an anti-"peculiar susceptibility" serum? In the case cited the inference is that "peculiar susceptibility" is, in the commissioner's belief, about as dangerous as typhoid is supposed to be. The pity of all this is that it is by no means an isolated instance of serious results from the various serum treatments which are so ardently advocated by the doctors, and that those who are not in a position to resist must bear the brunt of experimentation. Let every preventive measure in the line of securing cleanliness be carried out, and no Christian Scientist will raise a note of protest, but the right of every citizen, from the highest to the humblest, to defend his body from invasion, if he so elects, should be respected.

ARCHIBALD MCLELLAN.

THE eighth chapter of St. John may be thought of as a kind of epitome of the gospel teaching. In the story of the woman taken in adultery we have an uncovering of the universality of sin, of human unfitness to judge, and of Love's all-inclusive compassion. This is followed by the Master's declaration of his relation to the human problem, that he had come as light in the world, a witness to Truth, the saving efficacy of which is revealed in his further statement respecting the nature of evil, "the devil,"—that it is a falsity, "a liar, and the father of it."

This disclosure of the untruth, hence unreality of evil, adequately answers two of the most searching and insistent religious questions, namely, that respecting the relations of good and evil, and that respecting the way evil is to be overcome. Jesus here identifies evil as wholly negative, the opposite of good, as having the same relation to truth that darkness has to light. It is thus made apparent that escape from evil, all the inharmonies of human experience, is simply an escape from false belief and its consequences. Though logically deduced from our Lord's specific statement, this point of view, as reaffirmed in Christian Science, has seemed heretical to many. Indeed, it is still so classified by those who have been ecclesiastically educated away from that simple and natural understanding of the Master's words which is being proved efficient today in the healing of sickness, even as it was in the first century at the hands of the apostles.

The doctrine of atonement, the creedal teaching as to the philosophy of salvation, generally accepted by Christian believers, is confusing because it is not in harmony with that concept of God which the church has always maintained. It calls on men to separate themselves from that which it teaches is a part of the nature of things, the inevitable outcome of a divinely instituted order, and declares that the demand of divine justice is met, and the dignity of divine law is maintained, only when the suffering of innocence is voluntarily substituted for the suffering of guilt. The moral sense of mankind has always rebelled against this substitutionary thought, because it mars the concept of Deity and would be intolerable in human experience. An assertedly divine order ought surely to seem exemplary and workable, but the mere intimation that parents consent to the punishment of a good child in order that they might have a creditable basis for the forgiveness of a bad one, would beget not only prompt protest but righteous execration!

Following the teaching of Christ Jesus, Christian Science regards sin as a state of ignorance which brings its own punishment and which does not constitute man or pertain to him. The salvation of human sense thus becomes a matter of awakening to the truth, and the process is seen to be educational. Christ Jesus is the Saviour of the world not because he effected the appeasement of an angry God by giving up his earthly life, but because he purposefully, practically, and convincingly proved the saving power of Truth, the possibility of our education out of the ignorance of sin, and of our overcoming the sickness and death which sin entails. He was, in brief, the world's Wayshower. As Mrs. Eddy has said, he "taught the way of Life by demonstration, that we may understand how . . . divine Principle heals the sick, casts out error, and triumphs over death;" and she also says, "Correct material belief by spiritual understanding, and Spirit will form you anew" (Science and Health, pp. 25, 425).

In no respect has Christian Science more closely adhered to the Master's unequivocal teaching than in this, and in no respect, perhaps, has it given more offense to creedal theology. This teaching that salvation is attained as we follow the leading of demonstrable truth out of Egypt, out of bondage to false belief, makes immediate appeal to rational thought. It removes the veil of mystery which has surrounded theological theories of the atonement, and begets the assurance with which a student addresses himself to the solution of a problem whose Principle and rule have been revealed through his teacher. He is stimulated by the appeal to his intelligent activity, and by the fact that every increment of knowledge gained, becomes his eternal possession. He now understands the meaning of the continuous appearing of the Christ-idea, the coming of Truth to destroy error; that this is the forgiveness of sin which brings true freedom. He is no longer afraid, because he perceives the nothingness of the falsity, the ignorance that has enslaved him. The atonement is understood and entered into as the identification of consciousness with the activities of Truth, and he begins to apprehend St. John's statement that "now are we the sons of God."

Everybody perceives the relation of education to the banishment of ignorance, and in Christian Science all may as clearly understand the relation of a knowledge of God, the Christ-consciousness, to the destruction of sin and the cure of disease. The infinity of Truth is beyond our grasp, it is what St. Paul calls "a mystery;" but the nature of Truth, and the significance of its activity to the elimination of error, are perfectly apprehensible. No Christian believer questions the saying of St. John that "God is light, and in him is no darkness at all;" nor that of Christ Jesus, "Ye are my friends, if ye do whatsoever I command you." In due time, moreover, every truth-seeker will discover that the philosophy and phenomena of Christian Science are but indisputable implications of these universally accepted Scripture statements. When this time has come very many will discover that in condemning Christian Science they identified themselves with those whom the writer of the epistle to the Hebrews describes as having crucified "the Son of God afresh, and put him to an open shame."

John B. Willis.

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THE frequent warnings to be found throughout the Scriptures against heedlessness or disobedience, indicate the possibility that men may lose what of truth they have perceived, unless they "hold fast" to it and guard it as a priceless treasure. This is declared in words of solemn import in the book of Deuteronomy, where the curses and the blessings are outlined; and again in Proverbs, where we read that long life and prosperity will be the sure portion of those who seek wisdom from its divine source and then hold it as the one thing of value.

When we come to the teachings of Christ Jesus and his followers, even greater emphasis, if possible, is laid upon this mental attitude, the revelator saying, "Hold that fast which thou hast, that no man take thy crown." It is safe to assume that when one gains a true understanding of spiritual reality, and proves his faith by demonstration, he could never be tempted to forsake it; but this higher understanding does not come to men until they have been tested and tried many times, as we find in reading the lives of the apostles and the history of the Christian church throughout the centuries. Those who remained faithful were called saints, even though they were of lowly station, and those who lapsed from the truth, allured by materiality, were known as apostates. An apostate is defined as "one who forsakes a faith or principles that he formerly professed." A more adequate definition of this mental state is to be found in the epistle of Jude, where we read: "These be they who separate themselves, sensual, having not the Spirit." The term apostate has, however, been flung by one Christian sect at another, when neither has adhered to the teachings of the Founder of Christianity.

At the very start of his earthly ministry Christ Jesus declared for God as Spirit and man as spiritual; he also taught that God must be worshiped "in spirit and in truth," not by material means. His healing work delivered from the bondage of material sense those who came to him, and made them ready for the spiritual worship which means communion with the Father Mind, and those can most truly claim to be his followers who cling closest to this teaching and prove its verity by the works which he bade his disciples do whenever they preached the gospel.

From the Christian Science view-point spiritual understanding and freedom are inseparable; they exist as cause and effect, for without the one the other is unattainable. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed;" and we are not left in doubt as to what this freedom meant. Those who accepted the truth which he offered to all who were willing to receive it, were freed first from their physical torments, then they were freed from the belief that sin has power to enslave man and to mar the divine image. He also showed them how freedom from fear is to be attained and maintained, when he raised the dead, fed the multitudes, and stilled the storm. As to political freedom, he added the simple but far-reaching rule, that men should render "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He knew that when they were made free in knowing what it means to be sons of God, and were living up to this realization, they could never be deprived of their liberty, for, as Mrs. Eddy assures us, "no lesser power equals the infinite All-power" (Science and Health, p. 231). A great poet glimpses this fact when he says:—

> . . . no foreign foe could quell
> Thy soul, till from itself it fell;
> Yes! Self-abasement paved the way
> To villain-bonds and despot sway.

If spiritual freedom is not maintained in the Christ-way, apostasy ensues, and is accompanied by the deadness which presages inevitable doom. Thus we find the revelator warning the church at Ephesus against those in their midst who claimed to be apostles but were apostates. While there were words of commendation for those who remained faithful, there was also this sharp rebuke: "I have somewhat against thee, because thou hast left thy first love." Alas, that so many professing Christian churches should have left so far behind them the love which would bring freedom to all mankind! Not only do they fail to heal the sick in Christ's name, as our Master commanded, but they even refuse Christian fellowship to those who do so.

To all such the voice heard by John in Patmos is saying today, saying it with every case of healing done in Christian Science, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." And this warning is for all! It means for each one of us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In one of the annual messages to The Mother Church (The First Church of Christ, Scientist, and Miscellany, p. 131), our revered Leader says: "May apostate praise return to its first love, above the symbol seize the spirit, speak the 'new tongue'—and may thought soar and Soul be."

ANNIE M. KNOTT.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

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"AS A GRAIN OF MUSTARD-SEED"

SAMUEL GREENWOOD

THE familiar illustration which the Master gave of the efficacy of even a little faith in God, has comforted and inspired many a pilgrim on his journey heavenward; but only the plea of human inadequacy would assume that Jesus intended the mustard-seed, "the least of all seeds," to symbolize the standard of a Christian's faith. He had already likened the kingdom of heaven to this seed in its wonderful productiveness, so that his simile evidently did not refer to the mustard-seed itself, but to the results "when it is sown." The words "as a grain" were plainly not used with respect to size but to quality, to the inherent vigor and latent energy which require only natural opportunity to unfold and expand.

A seed by itself is pitifully helpless and inert, but give it soil in which to grow and even a tender plant has been known to displace ponderous obstructions. The moral plainly is, that we must give our faith in God the opportunity to be quickened into action or its inherent vitality will remain dormant and unfruitful. At another time Jesus said, "Except a corn of wheat fall into the ground and die [lose its encumbering inertness], it abideth alone: but if it die, it bringeth forth much fruit;" or, as James puts it, "Faith, if it hath not works, is dead [inert]." This kind of faith may be likened to the unsown mustard-seed, the unawakened possibilities for good in each individual human consciousness.

It is interesting to note that Matthew, Mark, and Luke give Jesus' words relative to the mustard-seed, showing that its growth furnished an apt illustration of the development of the ideas of Truth when sown in human consciousness. This plant is referred to in the text as an herb, also as a tree, and it seems that its growth is very rapid. It is said that under cultivation it often attains a height of ten and twelve feet in a short time, and that birds love to rest in its branches and eat the seed.

Seed naturally implies growth, development, and increase, not stagnation. The farmer who expects to reap does not leave the seed in his granary, but sows and cares for it until the harvest. In like manner, if the Christian would but sow his seed of faith in divine power, small though it may be, he would be astonished at its productiveness of good. In the soil of active reliance upon God even a little faith accomplishes much, as every Christian Scientist has proved; but out of this soil it "abideth alone." When the disciples appealed to the Master, saying, "Increase our faith," his reply was the parable of the mustard-seed, implying that if they but used the faith they already had it would increase abundantly. Mrs. Eddy emphasizes the same truth when she says in Science and Health (p. 323), "In order to apprehend more, we must put into practice what we already know."

The wretched conditions prevalent among mortals show that the age of unbelief has not passed, and that the great deserts of human fear are still waiting to be sown with the seed of faith in God. The Christian church through the later centuries, satisfied with faith in doctrine instead of faith in divine Truth, missed the obvious lesson of Jesus' parable and to a large extent left its seed unsown. What a change there would have been in the history of the race if Christendom had seized the opportunity, so simply pointed out by the Master, of increasing their faith sixty and a hundred fold. Had this been done, there would have been no opposition in the nineteenth century to the coming of the Science of Christianity to bring a fuller understanding of God. Pointing to the thousands awakened, healed, and redeemed from their woes, Christian Science reiterates the Master's teaching, that though one's faith in God be but as a grain of mustard-seed, it will, if it be sown, remove mountains of trouble and care.

The point of this parable appeals to Christian Scientists as to others, for no matter how firmly one may believe in the truth, no matter how clear its logic may be to him intellectually, unless he has the faith that applies it and relies upon it, it remains a dead letter so far as he is concerned. This faith has been well called the impulsion of Christian Science treatment; not faith in a theory, but reliance upon an understood truth. Faith in person substituted for faith in God has robbed Christianity of its greatest vitality, for faith in the personality of even the great Master, however fervent, has never redeemed and never could redeem one mortal. It is only the faith which follows his example that is fruitful. It is sometimes found in Christian Science practice that a patient's progress is hindered because his faith is reposed in the practitioner instead of in God.

The parable of the mustard-seed was manifestly intended to illustrate rather the beginning of one's faith than its full measure. For the matter of that, as St. Paul insistently points out, one might have the faith which would remove mountains or make him a martyr, and not be much of a Christian after all. We have greater work before us than removing mountains, necessary as that may be. The new heaven and earth, the spiritual sense of God's universe, must appear to human consciousness, and before the passing away of the belief of matter, with its false law and testimony, before "the final spiritualization of all things" (Science and

Health, p. 96), our faith and understanding must mightily increase. It is a far cry between the sowing of our first grain of faith and the fulfilling of the Master's prophecy that his followers shall do the works that he did, and even greater.

We cannot close our eyes to Christ's demand for a continuous living faith on our part, though at the beginning it may seem as but a tiny seed. Possibly we have neglected to sow this first seed, or may be tempted to let faith linger around that early stage as if it measured all that was required of us. Our first harvest may have been the healing of some disease, and the joy of realizing our physical freedom may have held us satisfied at that point, instead of urging us on to higher work. The increase of that first seed, however, should be sown in turn, and repeated at the next season and the next, until our whole consciousness shall come to reflect only faith in good. In no other way can we accomplish the full scale of Christian duty in compliance with our Lord's commands.

The world rightfully expects Christian Scientists to give evidence of their faith in what they profess to believe. Physical healing is indispensable, but it marks only the beginning of one's work. The overcoming of self-will and self-love, of hatred and all kindred evils, is equally indispensable to progress, and it calls for more faith than the healing of physical disease. The question is, Are we diligently alert in meeting these higher requirements? Have we faith even "as a grain of mustard-seed" in that fundamental of Christianity so frequently heard on our lips and painted on the walls of our churches, "God is Love," and its correlative, that man, the real man, is Love's reflection? If we have, then let us plant it. Have we faith "as a grain of mustard-seed" in our declaration that God is infinite good and the only Mind, hence our mind, our intelligence, our consciousness? If we have, and if we have these seeds of faith, then let us be alert to our sequent duty, let us sow and care for them, watch them grow and increase until we shall acknowledge and accept no other mind than good, and until only love shall rest upon those who come within the radius of our thought. If we are not sowing these seeds, then why not?

Let us earnestly consider our position as Christian Scientists, namely, that we are daily avowing our faith in the omnipotence of God, good, in the teaching that man is alone created by Him, that he was made and still exists in His likeness; and that all evil, all that claims to deny this, is a myth, an illusion, a false belief. What should this mean in regard to our habits of thought and to all our associations? Are we making this avowed faith practical, giving it the opportunity to increase and expand to the exclusion of all unbelief? How else can we demonstrate that Christian Science is the truth? Mankind's need presses for more than the healing of sickness; it calls for more than the sowing of the first grain, even an active, never-failing love that comprises the whole of the Christian life. It is the continued sowing of this seed that God requires, and its increase will heal not only the sickness but the sin and sorrow of mankind.

REVELATION

HENRIETTA MARCUS

THE study of Christian Science undoubtedly helps us to fit together the various pieces of the puzzle of human existence, and they have to be placed aright before they can form an harmonious whole. This is simplified, in great measure, by the constant application of spiritual understanding to each thought and deed. Many of the incidents related in the Bible, which we once considered either a demonstration of the divine will for some special circumstance, or else a record of some natural law misunderstood through ignorance or superstition, we now know contain a truth which, spiritually discerned, is able to help us today as at the time of its first revelation.

Revelation! What does that mean? We were wont to reserve that word, in a special sense, for the vision of St. John, or at all events for connection with the prophecies of the Bible, and we would have been diffident to apply it to any other persons or experiences. But both inspiration and revelation are daily happenings, and in proportion to the understanding we have gained, by so much are we able to apply spiritual knowledge to satisfy our temporal needs. Revelation means the discovery of something hidden and, in the form of spiritual discernment, it must necessarily be perceived by each individual before the kingdom of heaven can be humanly demonstrated. "Behold, I have set before thee an open door, and no man can shut it." This revelation is only the recognition of what is already there, of what has existed from all eternity, and must always exist, whether humanly discerned or not.

Even from the material point of view all invention or discovery merely shows the power to perceive or use what already has being, not the creation of a fact out of fiction. How many apples pattered to the ground before a statement of the law of gravitation was formulated? The north pole existed ere it was seen by human eyes, waves of electricity rippled over the earth before they were captured into service, and the world was a globe even when ignorance derided the assertion of its roundness. The only true system of education is that which uncovers each fact in such a way that it comes as a revelation to the learner, something grasped and understood as the expression of a law, so that it can never be forgotten even though the mere details may pass out of thought.

Mrs. Eddy has taught us so to study the Bible that each truth we perceive comes as a veritable revelation, a discovery in our own consciousness of man's oneness with God, and we are thus gaining through Christian Science the only real knowledge there is. The revelation of beauty, the perception of some eternal law underlying the phenomena of the universe, too often appeals to the physical senses when interpreted materially, but there remains in the highest and best art a revelation of spiritual truth which instructs mortal mind out of itself.

Almost invariably the highest expression of art, from the spiritual side, is in the intermediate stage where, having sufficiently advanced from the archaic phase, the thought of the artist, untrammeled by mere technical difficulties, has been able to express in some measure the noblest aspirations of mankind; but in later stages, when art of any sort has advanced to the material concept of perfection, it has done so by the loss of that spiritual perception which alone makes art worthy and a means of culture. It is the appeal to the imagination, the striking of that spiritual note echoed by responsive music in the hearts of others, which proves the inspiration of the artist; no perfection of detail, no elaboration of knowledge alone can satisfy the thirst for "living water." Human thought must be the servant of Truth before we can hope to reveal to others what we ourselves may have perceived.

All discovery is in the first place an inspiration, because it is a faith in something outside of experience, and secondly it is a revelation, since it is a gain of some thought or tangible fact unknown to the world. Columbus was the embodiment of the advanced thought of his time. He expressed a belief in something that was existent only as an idea; he realized an expansion of thought which burst the bonds fixed by ignorance and superstition. The inspiration voiced by this man was made manifest in the discovery of America. Nothing new was made, but there was a discovery of what had always existed since the world began. The only true revelation is spiritual, though it has been counterfeited in many ways by mortal mind. Only those ideas which are an inspiration from God, that is to say, only those thoughts which illumine the human consciousness with fresh light and the love of good, constitute a revelation of that spiritual creation which we shall one day see in its perfection.

This revelation is a new perception, in some form or other, of God and of man in His likeness. We cannot get it by the experience of others. It is a flash of understanding gained ofttimes by painful effort, by a conscientious endeavor to do the best we can under difficult circumstances; but it is always a direct communication from God to man in whatever form it comes. It is an individual experience. The greatest possible revelation, that of the Christ, can be perceived only through the regeneration of the individual. The mere verbal declaration of Jesus as the Saviour of mankind does not necessarily attest an understanding of the Christ. The proof of this perception is the demonstration by "signs following." The highest revelation can come only by degrees, "here a little, and there a little," succeeding flashes of spiritual perception that at times dazzle our darkened consciousness with the vividness of their light.

In Science and Health we read that "the divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul" (p. 240). The "unwinding of one's snarls" requires patience and unwearying endeavor, and by the light of each revelation of Truth we are helped to see our own problem more clearly, to discern how profound is the darkness on which the light of

Truth is breaking. Faith is preliminary to revelation; without the hope in something beyond mortal vision, without the firm conviction of the possibility of attainment of that unknown to experience, there could be no further disclosure of the wonders awaiting us in God's universe.

What spiritual insight Jacob must have possessed when he declared, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come"! Surely this was a prophetic vision of the time when the rule of Spirit should govern the beliefs of mankind. In Isaiah there are countless references to the coming of the Christ; it is the dominant idea in the book. "Arise, shine," he cries, "for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." Was not this a wonderful revelation of him who was to come in due time? And how glorious were many of the revelations which came to that noblest of the writers in the Old Testament!

Revelation is necessary to spiritual growth, and it must be constant and progressive; nor can it be reserved for individual advancement or delight, but when understood, it must be offered for the benefit of all who are ready to profit by it. "For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." One would judge from this that Jesus commanded us to speak freely of all that we perceive and understand of spiritual truth, and that there should be no reservation for ourselves of the revelations that come to us individually. It would therefore seem that the veil of Moses was no longer to be worn, and that mysticism and darkness were to give place to understanding and light.

The inspiration of the first verses of the Old Testament, "God moved upon the face of the waters," is clearly shown in the conclusion of the New Testament, in that revelation to man of the Christ reflecting the Spirit of God, which had first said, "Let there be light: and there was light." In all the centuries that had elapsed from the first faint perception of Deity up to the final demonstration by Christ Jesus of God, and man in His likeness, the revelation of the spiritual universe had come in some measure to God's anointed, until at last the desire of the nations was expressed in the person of Jesus. How complete, even as a piece of literature, is the connection of the first and last chapters of the Bible: "In the beginning God" and "I am Alpha and Omega, the beginning and the end, the first and the last."

Revelation alone does not, however, complete the work to be done, as Jesus showed. Many of the prophets had perceived the relation of man to God, but the demonstration of the fact in its entirety was the work of the Saviour; and now this is our work, to walk in the light. Through Mrs. Eddy the fullest of all revelations has come to us; for Science and Health is not only an interpretation of the Bible, but it is also a revelation of spiritual truth that has never before been declared, as a whole. By the study of this book we are able to appreciate the individual work of the pioneers of truth who through many centuries were preparing the way for Christ Jesus, the highest expression of the divine idea as humanly perceived. Moreover, for the first time we have a definite path mapped out by which all who follow faithfully shall reach the goal attained by Christ Jesus. So with earnest endeavor, patience, and hope, we may look forward to future revelations, for the kingdom of God is unchanging, infinite, and eternal; and according to our spiritual progress, so will its glory be revealed to us.

REAL PROGRESS SPIRITUAL

WILLIS F. GROSS

THERE are few persons who do not hope to attain greater happiness and more enduring harmony than they now enjoy. Some merely hope for a favorable turn of the wheel of fortune, while others believe they know what is necessary to bring about the desired result and they labor to that end. If the realization of their hopes seems nearer, they fancy they are making progress; and if they continue in the future as they have labored in the past, they conclude that success will reward their efforts. The goal is worthy of attainment, and the labor and sacrifice required is not a greater price than the truly deserving person is willing to pay. If one is not content to receive "a just recompense of reward" for the effort he puts forth, he has not learned that actual progress is the result of work well done, and that true success is attained only when all that is necessary to success has been accomplished.

From the human point of view it seems that it is impossible to have harmony apart from a supply of material necessities, and one is inclined to judge his success according to his ability to provide these things. If he is able to do this, he is not a failure, and is regarded by his neighbors as a successful man. It is true that there is occasionally an exception to the rule. One is found who is more concerned about the accomplishment of the work in hand than he is about the reward he is to receive, but there are few who consider the assurance of work well done a sufficient reward for their labors.

The common practice of measuring success according to the abundance of worldly possessions, is due in part at least to the belief that life is affected by material conditions and subject to material law. During the last century especially, there has been wonderful progress in providing the things which minister to human comfort, but thoughtful persons are sometimes led to question whether mortals have a higher sense of good or enjoy a greater degree of harmony because of these improved conditions. The careful observer will be ready to admit that the result in harmony and practical goodness is not what could be reasonably expected, and the question arises whether, after all, there is any real progress in what has been called progress; whether humanity is actually nearer the realization of harmonious being. If not, then progress along material lines may have led mortals to build their house on the sand instead of on the rock.

The vital question as to what constitutes real progress is determined only as one is able to perceive the source of harmony. If it is believed that matter is its source, and harmony the result of material conditions, then, as it seems, the only wise course is to look to matter and obey material law. Christian Science reverses sense-testimony and demonstrates the necessity of working from an entirely different standpoint. Contradicting material belief, it declares that if one would gain the harmony which endures, he must forsake the material sense of life and work from the standpoint of one infinite Spirit as the source of all reality. This great truth was very clearly set forth by the apostle James when he wrote: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

In Science and Health (p. 239), Mrs. Eddy writes: "To ascertain our progress, we must learn where our affections are placed and whom we acknowledge and obey as God. If divine Love is becoming nearer, dearer, and more real to us, matter is then submitting to Spirit. The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning." The Master taught his followers to seek "first the kingdom of God, and his righteousness," and he declared that as the result of this seeking all things necessary to progress and the present harmony would be provided. No believer in Jesus has doubted that he sought first of all the kingdom of God, and as the result of this seeking he had the abiding consciousness that whatever was necessary was already provided. The tribute-money was forthcoming when needed, there was an abundance of wine at the feast, and the famishing multitudes were fed in a desert place. These demonstrations of God's power to provide the temporal necessities were convincing proof of the truth of Jesus' teaching. When one understands that he has all necessary things, there is harmony.

The term progress implies a starting-point and a destination. It is not hard to determine the starting-point, but to know the destination and the way to reach it is more difficult. According to the Master's teaching, the only thing really worth striving for is to know God, for this is eternal life, a state of harmony. Since God is the source of all good, it follows that the only real progress is that which brings one nearer to Him. To mortal belief, God is afar off, but in reality He is ever present. Unless one is gaining a clearer realization of this great truth, he is not progressing. God is Spirit; hence, progress must be spiritual if it leads to God. What is termed material progress often turns thought away from infinite Spirit and enthrones other gods.

The parable of the prodigal son portrays mortal man as dwelling in a far country, wasting his substance with riotous living. "When he came to himself," that is, when his eyes were opened to perceive the exceeding sinfulness of his condition, he was ready for progress. The mesmerism of material belief was broken. There was his starting-point, and the destination was his father's house.

We read in Science and Health (p. 323) that "when the sick or the sinning awake to realize their need of what they have not, they will be receptive of divine Science." It is not necessary for one to wander far away as did the prodigal son, but it is necessary for one to realize his need; and right where he is when the awakening comes, he will find his starting-point. Whether fast or slow, his progress will be sure if he follows the leadings of divine Mind, and nothing can hinder him if he is faithful to the light that is given him. Troubles will arise and he will suffer defeat when he permits the advice of others to turn him from his course. Progress is spiritual and no material belief or suggestion can hasten it. It must come as the perfectly natural result of the unfolding of the spiritual idea in consciousness. The advice of those who would counsel others in affairs wherein they have only a theoretical knowledge, is more likely to work injury than it is to accomplish good. The faithful student should turn a deaf ear to these unwise counselors and give earnest heed to the voice of Truth. Human beliefs do not agree, and the advice of different persons is oftentimes contradictory. If two persons disagree, both cannot be right, but both may be wrong. So the one who looks to personality for guidance is more likely to be led astray than he is to find the way to harmony.

Every person has some sense of good, and since in Christian Science good is accepted as another term for God, every person has some sense of Him as the source of all good. A man's understanding of God, or good, is his only weapon against evil and the only thing that will help him to gain more of good. If good could be gained by theorizing, the world would be much better than it is, for there has certainly been no dearth of theories rich in promises. More good is gained only by making practical use of what one has in his possession. The Master very forcibly emphasized this fact in the parables of the talents and the pounds. The servants who used what they had, gained more, while the unfaithful became even poorer because they did not improve the opportunity to gain greater riches.

When a man comes to himself, he sees that the principal reason why he has not been more successful is because he was not faithful in the practice of what he knew. It may be that he depended upon faith without works, or perhaps, learning from experience that generally accepted theories were of no avail, he did not continue the search until he found that which was practical and did meet his need. He may have thought he was doing the best he could, but when the awakening came, he realized that even though the odds were against him, he might have done better. He had a sense of good which was practical, at least in a degree, and if he had made the best possible use of it he would have gained much.

Christian Science may appeal to some as a theory, and perhaps there are those who derive satisfaction from the fact that they have found a theory which reveals the inconsistency of other theories and shows that they failed because they were not practical. If one is content to be satisfied with a promising theory, he should remember that "the letter killeth, but the spirit giveth life." If Christian Science is not put into practice, it is of no avail. One should not boast that he has found a better way if he does not walk therein, neither should he esteem too lightly the efforts of those who are honestly striving, even though their views are not in accord with his own. One may attempt a right thing in a wrong way, but he has at least made an effort, and in this he has done better than those who know and do not. Whereas he thought he was right, he learned from experience he was wrong; but this only increases his desire to know and his determination to put into practice what he learns. Willingness to learn and the desire to do, are the essentials of progress.

Whatever of good the past has brought into a man's experience, this is his starting-point, and this makes it possible for him to gain greater good. The student of Christian Science is most fortunate in that he has Science and Health, and other writings by the Leader of this movement, to aid him in gaining the spiritual sense of the Scriptures. Only as men acquaint themselves with God do they attain peace and gain the good which is eternal. To know God is eternal life, and the understanding of God includes all good, since God is infinite good, the source of all reality.

In Science and Health Mrs. Eddy writes: "The purpose and motive to live aright can be gained now. This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement." She also says, "There should be painless progress" (pp. 326, 224). The student's progress depends entirely on himself. All necessary means for his advancement are within his reach, and it is only required of him that he be faithful. He must be a doer of the word, and not merely a hearer.

Throughout Christendom the Bible is accepted as the Word of God, the expression of infinite Mind. The inspired writers were "holy men of God," who "spake as they were moved by the Holy Ghost." The study of the Scriptures and the Christian Science text-book spiritualizes thought and increases activity in good. These are the essentials of real progress. If one learns even a little each day, and lives what he learns, he cannot stand still, much less go backward. The only possible thing is to draw nearer the goal of harmonious being.

Even though one may not attain the realization of his hopes in a day, the present reward is a sufficient compensation. The present results of spiritual progress are manifest on every hand. Health is conceded to be one of the most valuable of our earthly possessions. Spiritual progress means better health. It is generally held that better health will result from material progress in understanding the so-called laws of health and how to obey them. Health is believed to be a condition of the material body, and mortals think that it is improved or impaired according as material health laws are obeyed or transgressed.

Christian Science is demonstrating that obedience to spiritual law is the most effectual remedy for sickness, and it improves a man's health as well as his morals. Sickness as well as sin is an abnormal condition of the human mind. The only effectual remedy for sin and disease is to get rid of the beliefs which produce them. In Spirit, God, there is no belief in sin or sickness; hence, as one gains in the understanding of God he is lifted above the mortal belief in sickness, and better physical and moral health is the result.

Progress means protection. As one advances spiritually, he escapes the bondage of evil. Spiritual freedom counteracts the supposed influence of erroneous mental suggestion. Every advancing step takes one beyond the reach of some phase of evil. Understanding is not subject to belief, neither can it be influenced by it. The belief in evil is all that can be touched by evil, which tends to destroy itself.

To one of the faithful members of the early church, John wrote, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Progress means prosperity. The limitations of mortal belief cannot rob one of the fruits of spiritual understanding. Of the spiritually-minded man the psalmist wrote, "His delight is in the law of the Lord; . . . and whatsoever he doeth shall prosper."

Health, protection, and a certain degree of prosperity are essential to enduring happiness. Since these are the natural results of spiritual progress, it follows that progress means happiness. No one has denied a man's right to be good. His right to health, prosperity, and happiness is as legitimate as his right to goodness and is inseparable from it. Without goodness nothing of real worth is gained. When the ever-presence and omnipotence of infinite good is realized, all necessary things are added.

[Written for the *Journal*]

VISION OF THE NATIONS

M. ALEXANDER PITT

Sweet day of peace, we welcome thee!
Thy coming, angels sang of old
And prophets through the night foretold,
Ere dimmer eyes could see.

No subtle strife in thy fair light
Can brew again the storms of hell,
For lo! our God with men doth dwell
In glory and in might.

Oh, let the nations thankful be!
For there is peace,—that perfect peace
Which brings the weary earth release
From care and sets it free.

THE "MONITOR" AND UNIVERSAL GOOD WILL

REV. WILLIAM P. MC KENZIE

AT the time when people said one to another, "Is not this he, whom they seek to kill?" Jesus of Nazareth declared the right way of thinking when he said, "Judge not according to the appearance, but judge righteous judgment." The very persons who were planning how they might destroy our Master, believed theoretically in their own law which forbade killing, since "whosoever shall kill shall be in danger of the judgment." Yet they were inflamed with anger due to their misunderstanding, and their thoughts were of murder. No wonder that in his Sermon on the Mount Jesus had said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment." The chief objection to sensational journalism is its constant tendency to induce anger without cause, unrighteous judgment, and hatred; to make as many as possible of the children of men active participants in the spirit of Cain.

Mrs. Eddy's words descriptive of the mission of *The Christian Science Monitor* in the field of journalism, sound the bugle-call to different action, denying forever that bearing of false witness against a neighbor which will induce other men to hate him. It requires rather that "speaking the truth in love" which will correct the erring, if need be, make wise those who are deceived, and in all men quicken the kindly sympathy whereby the best in others is called forth. "The object of the *Monitor* is to injure no man, but to bless all mankind" (The First Church of Christ, Scientist, and Miscellany, p. 353). Verily the Leader of the Christian Science movement intended her followers to understand the world-wideness of her vision of healing, that they might change from any effort to hurt or destroy, and engage in the endeavor to bless and to redeem the whole world through knowledge of God as "the saving Principle, or divine Love" (Science and Health, p. 285). Christian Scientists are therefore climbing upward "on stepping-stones of their dead selves to higher things," being delivered from narrowness of view and hostility to others as they come to understand the life-work of the one who by her written word still guides the Christian Science movement, and as they rise to her vision of universal good will, which it will be the privilege of the *Monitor* to unfold to the world.

In the world of business activity, wherein products move from maker to transporter, thence to dealer and consumer, the sense of profit gained in each transaction has been termed the oil that lubricates the machinery of business. In the world of benevolent action, wherein satisfaction comes from giving rather than from getting, that which makes action comfortable and harmonious is good will. Jesus made clear what constitutes the right basis for good will when he said, "Freely ye have received, freely give." When the actual demonstration of a daily newspaper by Christian Scientists began, the movement had been receiving for about forty years the guidance and devoted labor of the Discoverer and Founder of Christian Science; and the workers in the movement having received, were themselves becoming able to give in a universal sense. There were the monthly and weekly periodicals as mediums for the message of good will, but the *Monitor,* when added as a daily messenger, made opportunity world-wide. This daily newspaper will grow in discernment of the movements and processes whereby manhood and womanhood appear out of the nebulous conditions of humanity, and will interpret human advancement anywhere for the greater encouragement and inspiration of all men everywhere.

The great work of the *Monitor* is the interpretation of the possibilities of good to those waiting for the vision. Take, for example, the case of a man working with lonely courage for the uplift of a community degraded by corrupt politics, where votes are sold for dollars, honesty is laughed at, and virtue discredited. It is the loneliness of the effort that tends to weaken the courage. Imagine the day when to such a worker there comes for the first time a copy of the *Monitor.* As the evening sky is glorified with the radiance of sunset, so does his mind become illumined with the vision of world-wide activities like his own. He gets the revelation of "a cloud of witnesses," and is redeemed from his loneliness and his despair of results; for after all, a large element in human courage is the knowledge of comrades reliable and true-hearted, who are engaged in the same noble effort.

When the word is given, "I have set before thee an open door, and no man can shut it," we do well to understand how this promise reaches those whom men have shut up behind a closed door,—"such as sit in darkness and in the shadow of death, being bound in affliction and iron." There was a young man in a prison-house in whose mind fermented all sorts of bitter thoughts. Justifying himself, he felt hatred to all who had brought upon him his punishment. There was nothing to lead his thinking into new terms until he began to read the *Monitor.* Then to his surprise, as when one dissolving view displaces another, there rose before his inner vision the picture of a world such as he had not known. He was like one before whom a door had opened, and he paused on the threshold to view the new prospect. To his surprise he found that he belonged in the new world he saw, where all activities were inspired with good will; it was revealed to him that these activities were according to his real liking, only he had not known about them before. So he stepped out from the darkness of bitter hate into the light of the friendly world revealed to him. Naturally his conduct was different, and in recognition of this, his sentence was shortened, so that out of the penitentiary in due time emerged, not a criminal, but a citizen. Ere long there will be hundreds of prisons to which the *Monitor* will be bringing the news of the open door that is before the minds of men.

How shall a small community become known in metropolitan circles, or to the world? From the standpoint of the sensational press, only when some citizen thereof commits a dastardly crime, or some scandal involves a family. Then there is publicity, but of a nature most unkind, leaving prejudice thereafter against all its inhabitants. How different the result, when there is the revealing of local excellence for general approbation! A specific case may be cited concerning the happening of a crime in what had been a well-ordered community. This caused interest to be aroused among the purveyors of news, so that in the daily press, and also in the illustrated periodicals, this particular community was interpreted to the world in the terms of the crime committed by some of its discredited citizens. The inference was that the city was an undesirable one to live in, whereas it was the effort to make the city clean and desirable as a place of residence that was being opposed by those who had done wrong. Nevertheless, no journalist interpreted the ideals of the citizens until the *Monitor* took up the task for this community, as for a thousand others, and placed before the world an interpretation of the city's ideals and accomplishments. The editor of a local journal, commenting on this article, spoke of it as an evidence of Christianity appearing in the journalistic world.

It means much to those who have been laboring for city betterment, meeting the hostility of political schemers, and discouraged by the apathy of the good citizens, to find appreciation from a periodical which is able to publish to the whole world the story of work well done anywhere. So we find that chambers of commerce, good government leagues, women's municipal improvement societies, and similar organizations, are much comforted by the appreciation of their efforts and the understanding of their purposes which appears in the *Monitor.* Moreover, since it is the good that is contagious, the good wrought out in one city becomes inspiration to another; discouraged workers are reawakened to their ideals, and hope is stirred in their hearts once more. Consequently, one demonstration of good work does not abide alone, but when given publicity, quickens and encourages many another.

The *Monitor* also interprets improvements national as well as local. Throughout the nation there are groupings of earnest men who are wise in foreseeing how the nation's future welfare must now be based, and as they work out conservation methods, devise engineering projects, or plan the use and control of water for irrigation, it means much that they are not thwarted in declaring their vision by mediums concerned in the welfare of the few, but can find publicity in a newspaper which has interest in the welfare of all.

From the standpoint of the world, indeed, the opportunity to make known its best is valued by nations as well as by communities; and the *Monitor* has given voice to the vision of nations. Amid the clamor of misrepresentation, when truth seemed inarticulate, nations have been able to state their case to the world through the *Monitor.* Through such interpretation it becomes more and more evident that good men in all the world are very much alike, and that the desires of honest statesmen are for harmony among men. War depends upon the misrepresentation which fans hatred into its outburst of devouring flame. Individual soldiers of opposing armies often fraternize when they get acquainted. The nations will do the same as they get acquainted, and will understand the prophet's meaning when he said, "Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand." Love will be articulate and understood.

To the traveler three things are important,—the conveyance whereby he may be transported, the lodging where he may rest, and the depots where he may purchase supplies. Hence, the advertisements in the *Monitor* of railway and steamship lines, of pensions and hotels, and of shops of quality, become genuine good news to the one needing such services. Here are roads and ships, hotels and shops, whose owners and managers have faith in clean journalism, and trust in the good will of the newspaper in which they offer their services to the world. At hotels the welcome of good will awaits the responder to the advertisement, and he is likely to find the *Monitor* on file, expressing the loving thought of local Christian Scientists for the traveler. If he goes out to make purchases guided by the invitations therein, he finds shops where already kindness awaits him in view of the advertisement to which he has responded.

Travelers who have circled the world have confessed that their only way of keeping in touch with the march of events in the world has been through the *Monitor*, which they found on file in hotels or at consular offices almost everywhere they went. The *Monitor* itself, through its news columns, day by day is writing the book of history, and thoughtful men all over the world deem it worth while to read the story, chapter by chapter; hence the kindly wisdom of workers everywhere in placing the newspaper where the traveler may find it, at hotels and places of concourse.

Speaking further about advertising, if you begin with an honest producer, how is he to find a market? He needs two things,—a medium for publicity, and buyers. A medium where dishonest advertisements appear will not serve his purpose, for dishonesty is a form of cruelty. The firm that promises healing from a cent's worth of colored water or tinctured alcohol, which it sells for a hundred cents, fails to fulfil the golden rule; and those who are operating hurtful mesmerism to induce the purchase of narcotics and opiates, or are cheating the poor with adulterated food, are certainly not friends to humanity. A medium that does not admit unfriendly advertisements is just the one which an honest man will desire. Thus he will find buyers who know enough to appreciate him and to value his product. His advertisement will not be a blind speculation, but a well ordered and successful publicity.

Some advertisers, accustomed to hear from those whom they serve only when something is wrong or when a complaint can be made, have been awakened to a new view of business by the kind letters they have received from those well served because of accepting the offer of service made through the *Monitor*. When letters are written out of the spontaneity of gratitude, expressing appreciation and valuing thoughtful service, the deviser of the service receives unexpected reward. But why should not good will meet responsive kindness? Why should not an honest product be valued metaphysically for its honesty as well as physically for its price? An advertisement bringing to a man knowledge of that which will rightly supply a need, may be described as "news;" indeed, may be to him good news, or in Scripture language, "glad tidings of good things."

The Christian Science Monitor brings something to every one. It records what is of interest to the workers of the world, in factory and field, in mine and forest. It fails not to discuss appropriate amusement and sport. It provides counsel for the household and instruction for the home circle. It produces naturally, not artificially, the fellowship which men have sought to manufacture by innumerable associations, societies, fraternities, and so on. It has its appeal to every honest worker wherever he may be, encouraging him to believe in the loving guidance of Mind, and in consequence to work on with wisdom and successful kindness.

THE TEST OF LOVE

FLORENCE HOOD JOHNSON

IN the problem of overcoming hatred, antipathy, resentment, or any one of the myriad forms of error, the first step of the Christian Science student is of course to obey the Scriptural injunction, "First cast out the beam out of thine own eye,"—to lay bare his own heart to the light of Truth, that any lurking error of envy, jealousy, egotism, self-righteousness, self-love, self-ignorance, etc., be not permitted to masquerade as a sense of error in his brother. He tries to realize with reference to himself, that because God is Love, man is loving, before he attempts to prove with reference to his brother, that because God is Love, man is lovable.

If, on the the other hand, the error is on the brother's part, if he has really attempted to injure one, perhaps maliciously, and also perhaps to human sense successfully, or if one is the constant victim of egotism, jealousy, selfishness, sarcasm, etc., the work of the student is to realize that the sin is no part of the individual through whom it is manifested, but is impersonal evil. The student must not, however, permit himself to forget that scientifically, actually, the truth can never be reversed, and that Truth is never less than true.

The subject of a professional hypnotist will do things wholly foreign to his own nature and reason, if he is foolish enough to yield to such a pernicious influence; but to the audience, or to friends, this behavior is in no sense the expression of the man's real individuality. In the same way sin is not the manifestation of any one's true consciousness or his real individuality, but it is the resultant activity of the mesmerism of a false belief that there is pleasure or profit in sin; of the belief of inherited traits, or of any other one of the myriad excuses which mortal mind has for sin.

We are not, therefore, called upon either to condemn or to love a sinner, but to realize that in God's kingdom, the realm of Truth, there is no sinner, and that the seeming sin is a lie about man. All that actually exists is the spiritual idea, the perfect man, who, as St. John says, "doth not commit sin; . . . and he cannot sin, because he is born of God." On page 476 of Science and Health Mrs. Eddy says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals." This man is sinless and wholly lovable. We should also remember that God's likeness is always beyond and above the mortal belief that life is existent in matter.

Many beautiful testimonies in *The Christian Science Journal* and *Sentinel* have borne witness to the healing of those in bondage to a sense of hatred and separation, through the steps already indicated, viz., honest, scientific self-analysis, and the spiritualization of one's concept of another; but sometimes even this may be insufficient. To cite a possible circumstance, the moment there is personal intercourse with the individual toward whom the student is striving to overcome a sense of hatred, the antecedent bitterness, contempt, and repulsion may come surging into consciousness, and apparently reverse all his mental work.

It is well then to question one's self squarely. What is it to love my neighbor? What is the test of love? What am I attempting and seemingly failing to do, that convinces me I do not love? The answers might come: "It is very unpleasant to me to attempt to be agreeable to this person." "It is even repulsive to me to manifest affection and unselfishness to this one; I feel insincere whenever I do any of these things." But are we not commanded in the Old Testament, and also by Jesus in the New, "Thou shalt love thy neighbor as thyself"? How do we as Christian Scientists love this self? Do we seek gratification for every whim and desire of self, or do we strive, though with untold agony it may be, to gain for self the one thing worth while, namely, spiritual growth?

If the condonation and indulgence of selfish traits and desires are steadfastly refused by us for ourselves, that we may avoid evil and obtain good, are we loving our brother as ourselves if we ignore his spiritual welfare and seek merely to please and to gratify him, even at the expense of his spiritual growth? Christian Science certainly calls for progress, therefore we may declare that God's will includes the spiritual growth of every one; hence, the way to be loving is to place ourselves entirely under God's direction, that the will of wisdom, Truth, and Love may be done for him whom we would love.

We may learn that to treat the erring individual tenderly and indulgently is the worst thing we could do for him, and this will explain the seeming reversal of our previous efforts. We may be called upon, not to condone our brother's sin, but to expose it; not to praise, but to rebuke; not to write a friendly letter, but to suspend all communication; in other words, to be just as well as merciful.

Why should we shrink from administering justice? Our Leader says, "Justice requires the reformation of the sinner" (Science and Health, p. 22); and is not this synonymous with the effectuation of the all-desired spiritual growth? Is not the tender, loving Father-Mother God the source of all justice as well as of mercy? Thus, is it not evident that to condone and indulge error in another is to deny him justice, retard his spiritual progress, deprive him (temporarily) of good? It surely is not to love him.

Let the student who is bidden by divine justice to administer a requisite rebuke, do so in deepest humility, compassion, and love, for he too is not without sin. That Mrs. Eddy fully appreciated "the mingled sternness and gentleness which permeate justice and Love" (Retrospection and Introspection, p. 80), and the importance of our realization of the coincidence of the demands of Love and justice, is perfectly evidenced, not only in her writings, but also in the careful provision she has made for the perpetual cognizance by Christian Scientists of this very fact, in the statement which is read in every Christian Science church on the first Sunday of each month, and which is found on page 40 of the Manual of The Mother Church.

This discussion of justice, with the attendant illustrations of some possible applications, is in no sense offered as a determinative outline, but rather to illustrate the danger of presuming to outline what shall be the manifestation of divine Love in human problems. It shows how antipodal may be the will of wisdom from the course of action demanded by the false standards of sentimental human thought; that one particular mode of conduct is not always the right one, nor is it the only God-inspired means or method. It may eventuate that the immediate effects of our obedience to the leadings of divine Mind do not prove acceptable to those who are obeying the false standards of family honor, friendship, obligation, etc., and it may therefore precipitate a storm of condemnation. Former friendships may not be renewed, but may seem to be forever dissolved, and perhaps even dearer ties may be broken because of it; but if our course is dictated by divine Principle, rather than by personal sense, we can safely leave the final outcome to divine wisdom.

What will be the result in human affairs, we cannot foretell, but a true Scientist will not fear. Mrs. Eddy's discussion of the birth of spiritual ideas (see Science and Health, p. 463) is especially reassuring to one passing through a problem of human relationship which seems beyond solution. We learn from it that when a spiritual idea (in this case the true concept of Love) is born into the plane of human consciousness, it will unfold in accordance with spiritual law.

So, then, to return to the question, the test of love might better be stated: "Am I making it a matter of spiritual demonstration? Am I willing, without the slightest reservation, no matter what the seeming cost, to do whatever divine Mind designates, because I would love my brother as myself?" St. John says, "By this we know that we love the children of God, when we love God, and keep his commandments."

LOVE AND FREEDOM

MARION GIRDLESTONE

IN Science and Health, page 19, Mrs. Eddy writes, "Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit,—the law of divine Love."

This statement was brought clearly to the thought of the writer by an experience which called for a visit to a prison on a beautiful morning early in the summer. Sunshine flooded the earth with a warm light; the fragrance of flowers and the songs of birds filled the air with sweetness and harmony; joy and freedom seemed everywhere about us. The prison, a large stone building with heavily barred windows and a general aspect of gloom, stood out in sharp contrast to the unfettered sunshine and air of good-fellowship manifested in the growth and activity in the hills and fields near-by.

The entrance to this cheerless home through the inner doors of what appeared to be a huge iron cage, did not offer anything more inviting than a series of more cages and more grated doors. After the last of these gratings had clanged together, leaving all the brightness far behind us, there came a sense of loneliness and fear. Then we remembered how frequently in the Bible we find promises of freedom, which would "bring out the prisoners from the prison" at the coming of the Messiah.

This Messiah, or Christ, Truth, has come, and is the healing power of Christian Science. The thought of captivity, of bondage, the prisonhouse, has meant in its broader significance the sense of life separated from God, who is good, the belief of mortal mind, or a limited condition of thought imprisoned in the beliefs of its own creating; therefore freedom means escape from this material sense of life.

Individually as well as collectively we are all more or less involved in this belief of a prison, with the signs of our captivity everywhere about us in evidences of sin, sickness, and death. Each one of the cells of mortal belief is watched and guarded to keep within the bounds of the law some of the wicked propensities of this fleshly mind, manifested as a mortal with his beliefs of deceit, revenge, dishonesty, covetousness, envy, hatred, and all the rest of the tribe to which Adam gave names, each one self-centered, the penalty for the selfishness of each being self-inflicted.

That there is respect for the law was very evident in the prison, for no one can have the slightest liberty in or out of his cell without permission from a recognized authority, fear obviously being a large factor in enforcing obedience to government in a place full of lawless beliefs. The Mosaic code with its sense of justice, demanding "an eye for an eye, and a tooth for a tooth," gives a thought of the sternness and relentlessness which even the order and cleanliness of the prison expressed.

There was not the least attempt to have light and beauty as part of the institution,—at any rate it so appeared to an onlooker,—but while waiting in one of the cages for a few moments, a light came, for there entered a thought of love. A prisoner whose face and form showed the effects of his bondage to material law, caught sight of some loved ones who had come to see him, and immediately his whole expression was changed; happiness beamed from him, his step became firm and free, and the love in the faces of his visitors reflected the same light.

Here, evidently, was a thought which brought at least momentary freedom from the gloomy surroundings. Mrs. Eddy says, "Love and Truth make free, but evil and error lead into captivity" (Science and Health, p. 227). It was the thought of human love which had brought this man out of his cell, and one could plainly see how a self-centered mortal who did not give out love, would have nothing to open the door for him, no thread of Love's reflection leading out of the narrow cell into the larger thought of brotherhood, and eventually to perfect freedom in the universe of Love.

It is true that divine Love has no sense of the evil which brings the penalty of suffering, but because we are of one family and cannot suffer or rejoice alone, this brings a sense of suffering to those who love the wrongdoer. They do not think of the error; only of their love. This is made clear when we understand evil is never real; that good alone possesses reality. It is also seen how obedience to the thought of Love relates one individual with another, and in this way relates or connects all with the one Father-Mother God, who is Love and not hate, good and not evil.

Christian Science shows that by following divine Principle, the perfect idea, invisible to the material senses but visible to spiritual sense, is a rock upon which to stand. This was the guide which led Moses and the Israelites through the Red sea and on to the promised land, and which led Jesus through the belief of death and on to his demonstration of man's oneness with the Father, ever keeping God's command, "Thou shalt have no other gods before me," and fulfilling the law of Love.

Although an imprisoned mortal should suffer the effects of disobedience to material law, Love's idea is immortal and will follow him all along the way; there is no interruption, no dropping of the thread of Love's reflection; its continuity cannot be broken. The evidence of the material senses intimates an existence separated from God, the wily theories and philosophies set forth to gratify the sinful appetites and desires of mortals. The belief of the human will, with its asserted claim of power through the corporeal senses, separates itself from all that is godlike and pure, and is a conspirator against man's God-bestowed freedom. "Whatsoever a man soweth, that shall he also reap," is the inexorable mandate.

The divine Principle which Jesus proved so faithfully in his works and words, is expressed in exact and just spiritual law, changeless in its activity and operation. This law is merciful and compassionate, as divine Love must always be, in its elimination of the beliefs of a material sense of law and its false claim of power, which seeks to hold humanity in its discordant sense of sin, sickness, and death.

On page 118 of "Miscellaneous Writings" we read, "However keenly the human affections yearn to forgive a mistake, and pass a friend over it smoothly, one's sympathy can neither atone for error, advance individual growth, nor change this immutable decree of Love: 'Keep my commandments.' " Obedience to the unerring law of Love is imperative, and there is great joy in finding that it is only the belief in evil which has to be destroyed, for it has nothing to do with our real selfhood or that of our brother. Error is not related to us or to the one Father; it is just an illusion or argument against man's perfectibility, not to be listened to or believed in, whether it be criticism, dishonesty, malice, hatred, or evidence of sickness or death, whether it be in a member of our own household, of our church organization, or a fellow citizen.

By holding constantly and steadily in our thought the true idea of man as perfect, we find perfection manifested, because it is the truth about God and man. By striving in this way to learn a lesson on loving one another, we find that the maligner or "accuser of our brethren is cast down," and we then discover that all we have seen in one another which was "common or unclean," is simply the one belief common to all mortals, the belief of a carnal mind, its self-will, self-love, its dream about its illusive pleasures and pains, but with nothing of God in it all. It is through this truer sense of love for our fellow men that we see better this divine Principle, and begin to realize that our sense of harmony is an expression of the universal law of harmony, gained by a clearer vision.

The man of God's creating is always loving and lovable, and God's children are obedient to His law, but mortals do not like to give up their belief of seeing evil outside of themselves; it seems easier to put the blame for our errors on some other mortal than it is to correct one's own false thinking. With "one God and Father of all, who is above all, and through all, and in you all," we are inheritors together of honesty, love, purity, wisdom, courage, happiness, and peace, all godlike qualities of thought, the fruits of Spirit manifested by the one great and good family of the kingdom of God.

In trying to take our first steps toward this better way of living and loving, we are being made free in the truest sense of the word, and we can return with courage to the bright sunshine outside the prison door, leaving sunshine in the cell, because Love is there and fills all space. Through the teachings of our text-book, "Science and Health with Key to the Scriptures," this impersonal truth is quietly working in our midst. It goes into the prison-house of mortal belief, and there, by the law of Love which it teaches, makes the prisoner one with the great source of love,—lifts him out of the bondage of material selfhood into the "liberty of the children of God," whether he is to mortal sense out in the solitude of the desert or down in a mine, whether on sea or on land. Christian Science is leveling the human beliefs of pride, intellectualism, and self-will with the humility of the great Teacher, and "the disciple is not above his master."

This teaching has come to us through the patience, the love, and the unselfish devotion to Principle of a wonderful Christian woman, Mrs. Eddy, and with deepest gratitude we realize better than ever before what the Christian Science movement is doing for humanity through its publications. With its demonstrations of the healing power of Truth and Love it binds together all men, both nations and individuals, so that we be "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

PROGRESS VERSUS STAGNATION

AL.-FREDDIE DE LONG

IT has been said of Christian Science that it is the most progressive thing in the world. This admitted, it follows that Christian Scientists must be progressive people, and as Christian Science is a religion of works rather than of profession, its activity must necessarily be progressive. As progress is a law of God, every earnest student must respect and graciously respond to it, even though this may require him to adopt more up-to-date methods and to improve upon much that he has previously considered satisfactory.

There is never any excuse for settling down into "ruts" after becoming Christian Scientists, though we may have done so in a measure before knowing anything of this revolutionizing truth. The student must individually progress in order that he may be awake to all that makes for universal progress. The Christian Scientist must, even as Jesus said of himself, be about his Father's business, and he well knows that God's business is all-important, exacting, progressive, a business which brings marvelous results, physically, morally, and spiritually.

It may be readily conceded that among workers in the business world there are three distinct types,—the progressive, the competitive, and the conservative. The ideal worker is the wide-awake, progressive business man, he who is ready to advocate and adopt every legitimate, feasible labor-saving invention, and every method which will result in placing his business on what is considered the very highest plane of activity. He does this not only to increase the volume and the returns of his business, but also that he may with credit discharge his obligation as a factor in establishing a perfect business system for the good of all interested.

The ideal worker is honest, broad-minded, altruistic, and just. He is cautious without being fearful, economical but not penurious, exacting and yet not arbitrary, charitable and still not indulgent, righteously jealous for that which he represents, but never envious. He is true to all trusts reposed in him and expects the same of others. He demands for himself no privilege which he is not willing to accord to every other man. He insists that one's success must be merited, that it must be the result of conscientious achievement, and he will not permit himself to be satisfied with anything short of this. Such a man is undeterred by obstacles, which in their overcoming only serve to prove right activity and progress to be closely associated.

In the second type, embodying either timorous or aggressive competition, the business man is influenced more or less by fear. He admits that with many in the field, competition is not agreeable, and results gained from such a thought-basis would naturally continue to evolve and perpetuate self-interest and a proportionate indifference to the interests of others; in other words, engender the failure to live up to the second greatest command, "Love thy neighbor as thyself."

The third type represents the business man as timidly conservative, lulled into satisfaction with outgrown methods, content to continue in the deep-worn ruts of habit; and possibly from inability to recognize opportunities for advancement he has become settled in the conviction that his opinions are the right ones, and that to adopt any new ideas would be to dishonor precedent. So he plods along, quite resigned to the belief of activity without progress, and consequently experiences but mediocre results if not actual failure.

Might it not be because of individual endorsement of the demarcation so definitely outlining these three types that there is today an acknowledged demand in the business world for young men in the ranks? It may be that the younger man is more alive to the human demands of the law of progress, and therefore more ready to fall in line than is his self-satisfied colleague. If this be so, it surely behooves the man of broader experience to couple his valuable accumulation of practical knowledge with the advancing ideals of progress. Thus equipped, he has no need to spend precious time quarreling with the promotion which must come of progress, has no need to fear or acknowledge displacement or defeat, but in thought at least fill his niche in the world of business activity. Rising to the demands of the hour, he will find that the world still has need of him, and that he can continue to have his legitimate part in the working out of the great system of business along every avenue of progress.

In Christian Science we are learning how to read "the signs of the times," as Jesus said that we should, and thereby we gain a clearer insight into the truth of our Leader's statement: "This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man" (Science and Health, p. 502). May not the student, in facing present human conditions, find himself representing one of these types? All three he cannot. Knowing as we do that no half-way position can be taken by the student in attending to his Father's business, only one conclusion can be reached, and that is, either he is progressing or he is stagnating. It is well that we prayerfully ask of ourselves, "Which am I doing?" Surely wisdom will guide us in resisting and overcoming every so-called law of mortal mind which would limit, in any direction, man as the image and likeness of his Maker.

We know that what is true of spiritual man is true of all God's children, so if Christian Scientists are expected to be the most progressive people in the world, they must not only seek to progress themselves but they must honestly rejoice in the progress of each individual, acknowledging that in rewarded effort there is always a fulfilment of Scriptural promises, and that such reward cannot be made to hinge on a question of time and experience only, but on proficiency and wise application of experience to immediate needs as well. The honest, active student must progress. It is in accordance with God's law, and nothing has power to prevent it. The questioning of another's motive of action, then, can only retard the one indulging in it, for it can never interfere with the enactment and fulfilment of God's law of progress.

We should ponder well in this connection the parable of the laborers in the vineyard. Those coming in at the eleventh hour received the "penny" just the same as those who had borne the burden and heat of the day; and when there was murmuring because of this, the lord of the vineyard mildly informed the complainants that they had received what they contracted for and could not be sustained in their contention. We should also consider carefully the words of Jesus when he gave to Peter the sacred charge, thrice repeated, "Feed my sheep,"—this was the proof he was expected to render of the sincerity of his professed love for the Master. Peter, however, was desirous to know what was expected of the other disciple, John the beloved, and he must have felt keenly the rebuke which was embodied in Jesus' answer, "What is that to thee? follow thou me."

These same words should be ringing in our ears today whenever we are tempted to question the duty, the proficiency, the progress, or the reward of another, or when we are inclined to listen to the suggestion that another's progress can in any way retard our own. One who cannot rejoice in or who is indifferent to the advancement of others, is not keeping himself in the line of progress. Possibly we do not always see the immediate result of honest effort in our own case so readily as we do in the experience of our brother; certainly if we keep our thought and attention on our brother's problem, we are not alert to what the same infinite Love is bestowing on us.

General progress aids individual progress, and individual progress is essential to universal gain. We must see the necessity for rousing ourselves from all narrowness of vision, brush aside all mental mists, and rise superior to the stagnation in which any phase of self-centered, self-satisfied, or self-pitying love would submerge us. As the result of unselfish right effort, we each progress according to our special need in the direction that may be essential before we are ready for what we can see is being worked out for our brother's good. We must know that the right attitude of thought on our part will result in our seeing all about us continued evidence of the eternal truth that "a right motive has its reward" (Science and Health, p. 453) for each and every one, just in the proportion that each is fitted to receive it.

Progress is that growth in wisdom

and knowledge which preserves man's identity. It is development of Christian character, evidenced in the effort to live up to the demand of the Sermon on the Mount, the human sense of a life corrected, in order that we may be one, as Jesus prayed that his disciples might be one, even as he and the Father were one. May not the highest human development of character and methods in business give promise of achievements far beyond the ken of mortals, when the time comes that our immature sense of spiritual things gives place to the truth of being?

When we have the right concept of our Father's business and keep about it as God would have us do, we are amenable to the law of progress, and entitled to all that it has wherewith to bless us and all the members of God's household. Could we ask for more? Mrs. Eddy gives us the key with which to unlock the treasure-house of Truth in these words from Science and Health (p. 492): "Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light."

"LET GOD ARISE"

CAPT. H. C. FAITHFULL CUMBERLEGE

THE discovery that the human race lives in a universe of Mind and not, as the physical senses would have it, in a material world, has different effects on different individuals. As a rule, however, men and women catch at first only a very faint glimpse of the absolute Science of Life, the Science of Mind, and consequently fail to comprehend the measure of patient endeavor and self-purgation required before its Principle and rules can be demonstrated satisfactorily.

Thus it happens that newly kindled hope not infrequently looks expectantly for the complete solution of the most complex problems of human existence as a certain and immediate result of the mere admission that things are not what they seem to be. Such a mental state to a large extent temporarily obscures humanity's native longing for better things which alone earns the reward of spiritual regeneration. For the time being, the quest for relief from the more easily recognized bondage of discord and disease absorbs an undue share of the student's energy.

Some time, indeed, may elapse before the student can finally leave behind him the superstitions of scholastic theology and recognize God, divine Principle, and His unvarying laws, with sufficient clearness to comprehend that the conquest of material discord is attained only in conjunction with readiness to sacrifice the seeming pleasures of matter. Until then, not detecting that the cause of his woes lies in the ignorance, the conceit, and the subtle and hidden selfishness of mortal mind, one looks eagerly for improvement in his worldly conditions without in the least understanding the moral reform with which these must synchronize. He experiences some little success, perhaps, since his motives are honest according to his light, and he is less afraid than hitherto; but justice requires that mortal man make some effort to save himself from the effects of sin, by overcoming in himself the evils of the fleshly nature, before he can be accounted worthy to attain the kingdom of heaven, "the reign of harmony in divine Science" (Science and Health, p. 590).

Unless reason tells the student that this is the way, and aids his conquest of the inertia of materiality, the time soon comes when he finds that one or more of his troubles does not disappear so readily as did others. Then, forced by suffering to undertake self-examination, he finds out his mistake and understands that he must take up his cross in order to fit himself for the higher demonstration of the harmony of life in God. Later on comes the struggle with self, which may be described as a settling-down process, wherein the student learns systematically to discredit the testimony of the physical senses and to keep his thoughts occupied with the contemplation of the truth of being. The process is long or short according to a man's willingness to sacrifice human beliefs to make room for truth, and to his readiness to "put off the old man." The reward of this first encounter with the flesh is a calm trust in the certainty of ultimate success and in the immediateness of divine protection and guidance.

Becoming more modest in his demand for personal benefits, the student abandons the effort to demonstrate the truth from the impossible basis of mortal mind's misty views of right and wrong, and grapples with the problem of spiritual regeneration, with the object of reaching that state of mind whence error of every description must flee away, for error is unable to remain in the presence of Truth. Following the trend of his thought, the student is quickly freed from many of the troubles and anxieties which had beset him before, for these belong only to the plane of matter and sin. His purer mentality now sees more of the divine nature everywhere, while evil is seen to be unreal, only a veil or mist between the observer and the observed, belonging to neither and to be regarded only as a spur to greater effort to pierce the veil and behold the glory of man in the image of God.

He is now on the highroad to receive the "white stone" of Revelation and to read therein the "new name . . . which no man knoweth saving he that receiveth it." He proves also the truth of Mrs. Eddy's declaration in Science and Health (p. 425), "Consciousness constructs a better body when faith in matter has been conquered. Correct material belief by spiritual understanding, and Spirit will form you anew." He grasps the fact that genuine and perfect healing is always a moral healing, and *vice versa;* that discord and disease are only errors of thought made manifest to physical sense. He learns once and for all that these witnesses to the error that lies hidden in the recesses of the human consciousness are not to be removed by much speaking, after the manner of the Pharisee, but only as the fruitage of the earnest, heartfelt desire for better things and the humility shown by the publican. It is clear that while "we live, and move, and have our being" in the one God, we are effectually removed from any sense of evil, and therefore from any experience of evil. We encounter the asserted action and reaction of mortal sense and its measure of discord and disease only as we allow our thoughts to wander from Truth, or our relations with our fellows to become less than divine Love requires.

If the student has failed to demonstrate the divine source and sufficiency of substance, his new mental standpoint will possibly reveal that his resources have seemed small to him partly because he undervalued what he had, an action of erroneous thought for which he alone has been responsible; or he may find out that his sense of limitation arose out of his own selfishness or greed, which caused him to fail to give. Failing to give, he had failed to manifest one of the greatest and most essential qualities of Love, and thereby had brought upon himself the lack of the riches of Love, and this was the lack which appeared to his untutored material thought as something quite different, namely, lack of worldly riches. Wealth rightly belongs only to the generous heart, which never fails to give its money and its word of praise and good cheer. Jesus said of John the Baptist that though he was greater than any that had been born of women, "notwithstanding he that is least in the kingdom of heaven is greater than he." Similarly the man of millions may have less than the man that has the least comprehension of God as substance, unless he too has the Mind of Christ.

Awakened to the fact that it is his own shortcomings which have stood in the way of his demonstration, the sincere seeker for Truth turns his energies in the right direction. He seeks to displace inordinate desire and fear, and to substitute therefor simplicity, generosity, and confidence in the ability of the Father to define and to meet his every need at the proper time and in the best way. He will not have long to wait, for this mental condition sees God. To see God is to know Him, and to know Him is to experience His reign of harmony. He soon finds that his needs are amply supplied, for many things he had thought he lacked he now does not need and does not want; his wants are less and his resources greater; he is able to and does give freely; he experiences the joy which the true sense of wealth brings, proving the truth of Jesus' saying, "It is more blessed to give than to receive."

Perhaps on the other hand it was a physical defect or a chronic ailment which did not yield to the persistent effort to realize the perfection underlying reality. The student's better understanding will now approach the problem in a mental condition which admits the need for moral regeneration and would give that it may receive. It is possible that he has had in mind the physical advantages which would accompany the healing of the physical ailment, more as a preliminary to the greater gratification of the physical senses than for use to the glory of God. Such an object would necessarily obscure the main issue of scientific healing, namely, the spiritualization of human thought, instead of which the erroneous conceptions of mortal mind may have been accepted as the objective. Accepting error as the truth, what a poor chance has any man of ridding himself of error by demonstrating its unreality!

Awakening at length to the nature of his own errors and the appalling lack of the qualities of Truth, Life, and Love, the student turns away from his false quest, and soon finds peace, happiness, and plenty of pleasant occupation in the cultivation of a purer and more Christian mode of life. Then at last his demonstration is made, for this trend of thought leads directly upward, and the higher ideals now entertained will uncover and destroy the imperfections of character which had been visaged on his body. With the disappearance of mental and moral evils, physical disabilities vanish also. Two familiar texts emphasize this need to cleanse the inmost thoughts of the heart, viz., "Ye cannot serve God and mammon," and "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The psalmist's words, "Let God arise, let his enemies be scattered," point the same way, meaning, Let the sense of government by divine Principle, Truth, Love, arise in our hearts, and everything which is unlike God will be banished from consciousness.

HEART-HUNGER FED

MARY E. SIMPSON

THE first glad impulse of those set free from sin and sickness through Christian Science is the desire to pass the healing cup to others. This outgoing of loving gratitude forms the endless chain which is linking the world in a vital consciousness of the fatherhood and motherhood of God, and the brotherhood and sisterhood of man. Mrs. Eddy says, "The student who heals by teaching and teaches by healing, will graduate under divine honors" (Miscellaneous Writings, p. 358). The wise student, therefore, knowing that Christian Science healing results from divine Principle understood and demonstrated, sets about correcting the false concept of God which has held humanity in bondage to sin, sickness, and death, and thus is unfolded that true idea of God and man's relation to Him which gives freedom from the pains and sorrows of sense.

Probably no two people hold exactly the same concept of God, yet by most persons He is regarded as being apart from man. All seem to hold a masculine concept of Him, regarding Him as Father, and this incomplete concept is responsible for much of the sorrow and loneliness of a yearning, hungry-hearted world. Christian Science, however, teaches that God is both Father and Mother, and shows that the nature of God is feminine as well as masculine. We may well wonder why this fact has so long been hidden, when we have in the Bible the self-explanatory statement, "God created man in his own image, . . . male and female created he them."

When the sick seek healing, it is not difficult to teach them that because man is the image and likeness of God, he is the manifestation of eternal Life, for God is Life, or to bring them to realize how flawless the divine Life must be. When the sinful are seeking freedom from sin, they are more readily brought to understand God as the one Mind, perfect, pure, and holy; that because man is the likeness of God, he is the likeness of the Mind that is sinless and undefiled; that because man is the manifestation of God, he has no other mind than God, and can no more be separated from this source than a sun-ray can be separated from its source. The realization of this brings to each the supply for his own particular need.

When the sorrowful, the bereaved, the lonely or betrayed, seek surcease from their tribulation, and the Christian Scientist sets about his loving task of binding up the broken-hearted, it is not uncommon for him to have his gentle message of solace, "God is Love," fall upon deaf ears and stony hearts, for the majority have lost hope of receiving from the heavenly Father the tender ministrations which their human parents unselfishly bestowed upon them. Our Leader speaks of God as "the patient, tender, and true, the One 'altogether lovely'" (Science and Health, p. 3); yet probably no one has ever been so grossly misjudged as God has been, even by those who think they reverence Him, and this false thinking is the procurer of increased inharmony in the mortal realm.

A business man to whom the writer spoke of God as Love, indifferently replied: "I know of no love in connection with God. In my office, in the busy mart, in the pulsing heart of commerce, we are shoulder to shoulder with competition, rivalry, and greed; and I with human love fight the battle of existence for my children. Often I pause and ask for just a moment's gleam of something beyond this sordid existence to refresh the heart and rest the head, but never yet has there reached me an inspiration which would lead me to feel that I am any more to God than are the cattle of the field. My dearest concept of love is a memory of bygone times, when I, a growing lad, lay in drowsy unrest listening to the boisterous night and the falling rain as it fretted itself upon my window-pane, heralded by the wailing night wind that made the darkness fearsome to my childish mind. Then comes the flooding memory of a gentle presence stealing in, a soothing, protecting pressure as the blankets were tucked more closely about me; a gentle touch upon the forehead; a whispered 'God bless you' as my mother took her good-night look at her child and stole away to her rest. Though the wind and the rain wept on, the comfort of that presence remained and is undying to this day, though the loving heart that inspired it has long since fallen to decay. Now I toil on the daily treadmill of life, knowing no God that inspires such reverence or satisfies a deep longing need."

Others yearningly tell of the ecstasy of love they still retain for one who once loved them, but whose heart, alas, is changed. Others again tell of hearts burdened with wealth of art and music, but of hopes blighted through lack of opportunity and the unresponsive heart of the world. So the plaintive cry goes on for something nearer, dearer, more satisfying than has yet been found; yet God is Love, and as our Leader says, "Can we ask Him to be more?" (Science and Health, p. 2). God is something more than merely a loving being, as we have blindly believed Him to be; God is Love itself, the cause or Principle of all that is loving, lovely, and true.

The image of anything depends for its existence upon that which is imaged. God is eternal Love. Man as the image of Love is forever the eternal reflection, and manifests the capacity of endless giving. St. Paul says, "For if that which is done away was glorious, much more that which remaineth is glorious." Looking away from the finite concept of love to the infinite, we realize that the most hallowed memories we can cherish of tender, compassionate human motherhood but dimly hint the effulgent holiness of the God who is Love, the one great heart that never knows age or decay. The most chastened remembrance of ecstasy inspired by the strong protecting presence of the lover of youth's romantic day but counterfeits the vivifying nature of the one heart that never changes or wearies. The most poetic dream of artist or author as portrayed in rhythm, form, or color, but dimly shadows the sublimity of the true concept of God as Love, the Principle of all real being.

Before the august declaration, "God is Love," we may pause and know that man is the overflow of the divine nature; not alone a channel through which the overflow may pour, but the overflow itself. Infinite Love is omni-action, and its idea must be manifested in ceaseless giving forth from its source. Thus it is seen that man, as the image of the Father-Mother Love, can find in his own being all the strength and wisdom of the masculine, all the compassion and intuition of the feminine, and this constitutes the one perfect Love. He need not therefore look out to person, place, or thing to find satisfaction, but by striving to give to others in unstinted measure the richness of the Love that he reflects, he may hope to have his own need supplied, for, as our Hymnal says (p. 89),—

> Ceasing to give, we cease to have,
> Such is the law of Love.

Mortal mind with eager yearning may cry: "Is this all you offer? Is there no other way? Must I ever be lonely and sorrowful? Must I give love when my own heart is starving?" How beautifully our dear Leader has met this situation in the first six pages of the chapter on Christian Science Practice (Science and Health, p. 362). She there makes it clear that the one who would bind up the broken-hearted must himself clearly reflect infinite Love and manifest Christ's compassion, thus helping the needy one to become willing to part with self-will, its sorrows, bitterness, loneliness, and grief, even as the sick are ready to part with their pain and the sinner with his sin.

When Abraham was called upon to give up his beloved child, he obeyed. The dews of night were about him as he set out to toil up the mountainside. Though only sorrow faced him at the end of his climb, he went steadily on, doing his lesson of obedience, and out of that night of faithfulness was born a new day, which revealed the ever-present Christ. His example may encourage us in our efforts to overcome sin, sickness, and sorrow; to demonstrate divine law without outlining or planning how that law shall work. It may encourage the once broken-hearted to know that they can be an active overflow of the one great heart; and thus the one who is "trusting where he cannot trace," will in due time reap, in Love's own way, the peace, happiness, and joy that know no regret or repining, and thereby gain a new understanding of the beloved disciple's words, "He that dwelleth in love dwelleth in God, and God in him."

"SET THINE HOUSE IN ORDER"

ELIZABETH CUTTING

IN the twentieth chapter of the second book of Kings we read that King Hezekiah, who seemed to be sick unto death, was given this command through the prophet Isaiah: "Set thine house in order." Being thus thoroughly aroused to his condition, he prayed to God, and as a result the prophet brought him this message: "Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee."

The common experience among home workers and those in business is to begin and end the day by a general clearing up and readjustment, so that the work at hand may proceed with as little jarring and interruption as possible during the busy hours. We all know what confusion and loss of time results when this plan is not followed. The woman who leaves one task unfinished to take up another, rushing hastily about, usually finds by noon that nothing has been really accomplished, and she herself is in anything but a peaceful and orderly state of mind. At the end of the day, if things are not put in their places, the morning dawns with not only its regular duties but a sense of yesterday's neglected work looking one in the face. When this tendency becomes a habit, the whole household suffers, and the disposition and appearance of its members are liable to reflect the same characteristics.

What is true in a household is equally evident in any place of business. The shop which attracts the best class of customers is the one where order is the law first, last, and all the day; where even the busiest hours find no confusion, because the proper adjustment of wares and the training of the workers render such a state of things unnecessary. To call to mind these well-acknowledged facts of daily experience would be mere triteness were it not that important metaphysical lessons can be learned from the most commonplace observations, when once we are alert to correct every thought-habit that keeps us from manifesting the perfect activity of divine Mind as understood in Christian Science.

One of the most pernicious and deceiving suggestions of the carnal mind is that of procrastination. If the student of Christian Science allows this temptation to govern him, he will inevitably have cause to wonder why he does not make the progress which some other apparently more favored individual has attained.

Instead of blaming conditions and longing for larger opportunities, the very first step requisite, as Mrs. Eddy has pointed out on page 355 of "Miscellaneous Writings," is "self-knowledge," and this calls for rigorous self-examination. We find, on investigation, that the demands made upon those who are active in Christian Science are peremptory and unyielding, just as are those which pertain to any vocation where success is to be attained.

The apparently easy mastery of the musician, the artist, or the mathematician, so likely to provoke envy in the minds of the thoughtless, is due not only to native genius but to strict adherence to the rules governing each line of work. Why, then, in Christian Science, the Science of Life, do we expect to work out harmony for ourselves or others, to progress rapidly, if we put every material interest and work first in the day and let our time for study and quiet thought be relegated to the period when everything else is finished and we can take only a half-hearted or rapid survey of the priceless treasures in the Bible and Science and Health? Individual responsibilities and environment differ, and no one can assume to dictate the time or place for another's Science study and work; but if we are thoroughly in earnest, we shall soon learn that seemingly important material duties must and can be given a secondary place in our thoughts and still not be neglected.

We have probably discovered through Christian Science that the extra half-hour or so of sleep in the morning is merely an indulgence of personal sense, and that the "highest and sweetest rest, even from a human standpoint, is in holy work" (Science and Health, p. 520). When the habit of early morning study has once been established, all the orderly duties of the day adjust themselves properly, and with so much less effort that the spiritual preparation is eagerly anticipated.

This work cannot be done hurriedly any more than we can brush over the surface of things in a household and get really satisfactory results. We may delude the outsider and blind ourselves temporarily, but the time will come when this tendency will be apparent and our efforts barren of results. The Science student who congratulates himself that he has read the whole Lesson, though in a hasty, thoughtless fashion, will not make the steady gain secured to him who covers a smaller portion of the Lesson in a spirit of earnest contemplation. Then, again, there comes the temptation to believe that because this regular reading has been accomplished, no further responsibility is necessary. At the close of the day, if we were to devote a period to another readjustment of our thoughts, how much more peaceful and restful would be the night, and how free from depression, anxiety, or hurry would be the awakening!

This truth was once brought vividly to the writer through a sharp experience. Returning at a late hour from a pleasant evening with friends, I was suddenly attacked by what seemed alarming symptoms, according to a mental picture which had been presented by a medical theory. Thinking to dismiss the pain through a few emphatic denials, I prepared to retire, as an overwhelming sense of fatigue seemed to indicate that what was really needed was the regular time of repose, and that by morning the ailment would have disappeared. By looking at the situation honestly, however, and remembering that former experiences had proved the fallacy of such an argument, I shook myself "from the dust" and sat down to read and commune quietly with the one Mind, wherein, as I well knew, lay the only remedy. I also knew that the loss of a few hours' sleep could not affect the harmony of my being, and not only was the sense of discord dispelled before I retired, but the morning dawned to find a clearer and more joyful consciousness of being than had been in evidence for a long time, showing clearly the results of waiting upon God.

Mrs. Eddy has given us an example when she says that "in the midst of depressing care and labor" she turned "constantly to divine Love for guidance;" that "three times a day" she retired "to seek the divine blessing . . . in silent prayer" (Miscellaneous Writings, p. 133). If our Leader, with her clear spiritual vision, found such a course necessary, we surely cannot neglect to set our mental house in order at the beginning and close of the day. Gradually the sense of effort required will grow less, until it becomes just a peaceful, much enjoyed part of our daily program, and health and harmony will result in all about us.

CIRCUMSTANTIAL EVIDENCE

JAMES JAY SHERIDAN

THE uncertainty of conclusions based upon circumstantial evidence is familiar to the average person, and numberless are the instances known to lawyers where the application of the supposed scientific rule of proof by circumstances has been anything but sure in its nature and just in its effect. Much of legal anecdote rests upon the uncertainty of circumstantial evidence, and it would be harrowing to enumerate the cases in history where judgments which have been carried to execution have subsequently appeared to have proceeded from false premises. The great Teacher said, "Judge not according to the appearance, but judge righteous judgment."

Although from the earliest records of laws among civilized peoples, thinkers here and there have recognized the scientific foundation of the fact that all men are equal, nevertheless ages passed in the endeavor to solve the questions arising among groups of people, with an almost entire neglect of that fundamental truth. Blackstone says in his "Commentaries" on the law: "Positive proof is always required, where from the nature of the case it appears it might possibly have been had. But next to positive proof, circumstantial evidence . . . must take place."

Christian Science has proclaimed a message to this age in which widely separated multitudes have been able to discern the clarion note that positive proof is always at hand. On page 519 of the text-book, "Science and Health with Key to the Scriptures," Mrs. Eddy, the Discoverer and Founder of Christian Science, says: "Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness. . . . How shall we declare Him, till, in the language of the apostle, 'we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ'?"

The infinite, therefore, or the positive and the real, is not seen and accepted save as "the old man," or the circumstantial and unreal, is thrown off. Again, on the same page, Mrs. Eddy shows us the error in human thinking that must be corrected, for she says, "Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin."

An every-day kind of example of the performance of duty to a neighbor by rejecting the rule of circumstantial evidence, and the gratitude that follows doing so, was related by a man who a few days ago went into a big restaurant for men in his home city. Near the table at which he was seated he saw a neighbor taking a meal with some others. Their eyes not having met, the usual greeting between them had not been exchanged. Soon he heard expressions used by his neighbor in loud conversation which caused him to look over at him with astonishment.

At once thoughts of criticism and condemnation of his friend clamored for acceptance. Here was a man who, as he knew, held himself to be far above the conduct now exhibited. He was disclosing an aspect of his nature of which the slightest hint had never before been manifest. To avoid seeing him as he left the room and thus to save him the embarrassment of knowing that he had heard his words, seemed charitable and right. After a moment, however, he was enabled to bring to the case the rule of positive evidence as he had learned it in the study of Christian Science, and a little later, when his neighbor arose to leave the restaurant, he was ready to greet him in his accustomed way, instead of fastening his attention upon his newspaper. Notwithstanding the fact that the whole appearance was that of his friend, he saw at once, as the man arose and turned his face and eyes fully around, that he was in fact an entire stranger.

Thus he found that as he had met and denied the claims of verity made by circumstantial evidence,—sense-beliefs,—as he had understood and performed his duty to "mark the perfect man, and behold the upright," he had been overcoming error. He was about his Father's business, and he felt a refreshing and inspiring sense of gratitude that he thus knew how to make practical use of the rule that he must love his neighbor in order to love God.

Christian Science, understood and applied religiously to every question which presents itself, invalidates the spurious circumstantial evidence of sin and sickness, of lack and fear, with all their brood, and opens the gates to all good,—to affluence, to courage, to the activity which is the positive evidence of the one law, the rule of action for the perfect government of man.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Washington, D. C.

THE cause of Christian Science in the national capital has experienced uninterrupted growth since Mrs. Eddy taught a class in Washington—about 1882. No organized work, however, was effected until 1890, when one of Mrs. Eddy's students formed a Bible class, which held meetings until the spring of 1895. At this time a society was organized, its first service being held March 17, 1895.

In the fall of the same year two of Mrs. Eddy's students took up the work in the field, and the little society already formed united with them to advance further the cause of Christian Science. Meetings were held for a time in the parlors of a private residence, but the members increased so rapidly that it became necessary to find larger accommodations, and Willard Hall was secured. Although the surroundings were not such as were desired, the attendance steadily increased, and in 1896 the Scottish Rite Hall was obtained, in which services were held until a suitable church property was purchased.

First Church of Christ, Scientist, was organized Oct. 26, 1895, and incorporated under the laws of the District of Columbia June 13, 1898. The next advance step was in February, 1904, when the organization took possession of the church property located at the corner of 15th and R streets, which had been purchased from an orthodox congregation. At the opening services in this edifice the following telegram, which had been sent by Mrs. Eddy, was read (The First Church of Christ, Scientist, and Miscellany, p. 203):—

> I have nothing new to communicate; all is in your text-books. Pray aright and demonstrate your prayers; sing in faith. Know that religion should be distinct in our consciousness and life, but not clamorous for worldly distinction. Church laws which are obeyed without mutiny are God's laws. Goodness and philanthropy begin with work and never stop working. All that is worth reckoning is what we do, and the best of everything is not too good, but is economy and riches. Be great, not as a grand obelisk, nor by setting up to be great,—only as good. A spiritual hero is a mark for gamesters, but he is unutterably valiant, the summary of suffering here and of heaven hereafter. Our thoughts beget our actions; they make us what we are. Dishonesty is a mental malady which kills its possessor; it is a sure precursor that its possessor is mortal. A deep sincerity is sure of success, for God takes care of it. God bless this dear church, and I am sure that He will if it is ready for the blessing.

In the interest of closer cooperation, and as a means to greater growth in the cause of Christian Science, Second Church of Christ, Scientist, which had been organized September, 1899, united with First Church in February, 1907. The steady growth of the church resulted in the building of the present beautiful edifice, at Columbia road and Euclid street, in which services were held for the first time Oct. 6, 1912. As a result of the rapid increase in attendance at all the services, however, Second Church of Christ, Scientist, was organized Nov. 24, 1913, the fifty charter members withdrawing from First Church on its recommendation, since another branch of the denomination in Washington had become necessary, owing to the overcrowding of the edifice on Columbia road. The first service of Second Church was held Dec. 21, 1913. At a business meeting of First Church of Christ, Scientist, held Jan. 11, 1914, it was voted to present the collection of the previous Sunday, about six hundred dollars, to Second Church as a "love offering." The new organization is growing so rapidly that the auditorium where the meetings are held must shortly be enlarged.

First Church of Christ, Scientist, Knoxville, Tenn.

In December, 1898, five members of The Mother Church, together with three other students of Christian Science, met and organized First Church of Christ, Scientist. There was so much local opposition at the time, that they were unable to secure a hall, so services were held in the home of the readers. After a few months the friends who had served as readers moved away. Two of the members, however, continued to read the Lesson together, and finally several more became interested, so that in the summer of 1900 a little back room in the McArthur Building on Gay street was rented, where a reading-room was maintained and services were held.

As the little band grew, both in numbers and in understanding, a better place seemed necessary, and in January, 1901, they moved into the Borches Building on Wall avenue. This room was soon outgrown, and a larger and better one in the same building was rented. In April, 1902, the church was reorganized under the original charter, the tenets of The Mother Church were subscribed to, and rules and by-laws were adopted. In the summer of 1903 it became known that reorganization under the old charter was illegal, and in September the church was again reorganized and a new charter obtained.

Early in 1905 the church moved into the Woman's Building on Main avenue, opposite the Court-house, and the reading-room also was moved to this building. In September, 1906, however, it was decided to move the reading-room to a more central location, and a room was rented in the Van Deventer Building on Wall avenue. For a few months the church services were held in Woodmen of the World Hall on Gay street, and while in this hall the church sent the following letter to Mrs. Eddy:—

"The members of this church desire to express to you their love and gratitude. We realize more fully than ever before that the 'everlasting arms' are around you and all those who follow in the pathway so wisely marked out by you in Science and Health. With humility and meekness we thank you for your courage, wisdom, and fidelity to God."

In February, 1907, Cable Hall was secured for the services. Just one year later still another move was made to a small room in the Lyceum and Art Building on Cumberland and Walnut streets, this being the church home for two years. In 1909 a large auditorium was added to this building, and the church moved into it when it was completed. During the four years' stay here, many battles were fought and many victories won. Error both within and without was overcome and the church was made ready for its next move.

In February, 1911, the Central Presbyterian church on West Fifth avenue was rented, and the united efforts of friends and members of the congregation made it possible to purchase this property. On Jan. 1, 1914, the reading-room was moved to the new Holston National Bank Building on Gay street, the finest office building in Knoxville. In all, twelve lectures have been given by this church, and much good healing has been done in Knoxville and in the surrounding territory. Christian Science literature is being read in many homes throughout the community, and Mrs. Eddy's declaration that "progress is the law of God" (Science and Health, p. 233), is being constantly demonstrated.

First Church of Christ, Scientist, Quincy, Ill.

The first formal organization of Christian Scientists in Quincy, Ill., was held June 30, 1889. This organization bore the name of Quincy Society of Christian Scientists, and held its services at the home of one of its members. On Sept. 28, 1891, the church was organized and incorporated, under the state law of Illinois, as Quincy Church of Christ, Scientist, eighteen people signing their names as charter members, two of whom were students of Mrs. Eddy. On Jan. 4, 1896, the name was changed to First Church of Christ, Scientist, of Quincy, Ill.

In November of 1891 more commodious quarters were secured in Sons of Veterans Hall. The next move to a larger hall was made in 1895, and here the church remained for four years. In 1899 another move was made, that the church might be on the ground floor. Services were conducted here for five years, with a steady growth in the congregation during this period, so that the time came when another change seemed necessary. The Jewish Temple was rented for the services on Sunday and the Wednesday evening meetings, and they were held here from October, 1904, to September, 1911.

In 1897 a member gave five dollars as a free-will offering to start a building fund, but the movement did not assume active form for a number of years, the next move being made by the children of the Sunday school, who voted to give their collection to the church for a building fund. It was not, however, until 1905 that the church felt the need of a home of its own, and appointed a committee to look about for a suitable location. A site was found, and bought for twelve hundred and fifty dollars, the first payment being made in November, 1905, the last in March, 1906.

After paying for the lot in full, the church at once began to collect a building fund. Liberal contributions had already been made to the building fund for the extension of The Mother Church, but soon after another call came, and the Quincy church voted to contribute all of its building fund for that purpose, with the realization that "giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79). In 1906 it was decided to take a voluntary offering the first Sunday in each month for the building fund, and as Christian Scientists the church endeavored to realize that the material structure is but the symbol of the true building in Mind. Mrs. Eddy's definition of church (Science and Health, p. 583) was held constantly in mind, and through this realization the church prospered.

In July, 1907, plans were drawn for a church building at an estimated cost of eight thousand dollars to seat about two hundred and fifty people, but it became evident from the increase in the congregation that the seating capacity would soon be too small. Accordingly, in December, 1909, plans were drawn for an edifice to seat twice the number, the church with its furnishings, the organ excepted, to cost twenty thousand dollars. An additional strip of fifteen feet was purchased to provide for the present structure, and in May, 1910, ground was broken. The cornerstone was laid Dec. 8, 1910, and the first service was held Sept. 3, 1911, but the church could not be dedicated at that time.

From the beginning of the history of this church a Sunday school has been maintained. In March, 1900, the church opened a reading-room, where authorized Christian Science literature could be read or purchased. During the last few years the distribution of literature has become a very active feature of the church work, and to this and to the good work in healing, the growth of the church has been largely indebted.

Second Church of Christ, Scientist, Kansas City, Mo.

It was about 1890 that a few people who had experienced the healing, hallowing influence of Christian Science, decided to meet weekly that they might more effectively disseminate the truth, as revealed in "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Services were first held in a small rear room on the second floor of a building at 1214 Main street. The attendance in 1892 was from twelve to twenty persons. On July 14, 1893, a charter from the state was secured in the name of "Western Church of Christ, Scientist." As the attendance grew, the folding doors into an adjoining room were opened; later the partition was taken out, but it was only a short time before the overflow extended into the third room. On Oct. 7, 1895, the name was changed to "Second Church of Christ, Scientist," as Mrs. Eddy had asked the field to number the churches.

In 1896, when the attendance had grown to about two hundred, this church, without surrendering its charter, united with First Church of Christ, Scientist. In February, 1898, sixty-two members of First Church, withdrawing, reorganized Second Church under its old charter, and rented Warwick Hall, in which services were held until 1899, when larger quarters were obtained in Pepper Auditorium. In 1902 the new Willis Wood Theater was leased for the Sunday service, Pepper Auditorium being retained for the Wednesday evening service.

Having an earnest desire for a permanent church home, a lot was purchased on Troost avenue at Thirty-first street, and in the spring of 1902 the foundation for the present edifice was begun, the corner-stone being laid on Christmas day of the same year. On Thanksgiving morning, 1904, the first service was held in the Sunday school room, and services were continued there for two months. On Christmas day of this same year, the main auditorium being completed, provision was made to hold four services, but the attendance was so great that a fifth service was held at half past nine in the evening. The total cost of the church, including the ground, was two hundred and thirty thousand dollars; the seating capacity is ten hundred and fifty-nine.

It was the privilege and joy of this church to contribute to the building of The Mother Church, as well as its extension. The members are daily more grateful for the wise, loving counsel of our Leader, given to the world through her writings, and they desire to support The Mother Church in the spreading of the gospel of "on earth peace, good will toward men."

First Church of Christ, Scientist, Atchison, Kan.

The pioneer of the Christian Science faith in Atchison was a student who in 1894 came periodically from Kansas City as a practitioner, and in March, 1895, began a class in instruction at the Hotel Byram. This was the real beginning of the local church. On Sunday, April 7, 1895, the followers met in temporary quarters in the Ingalls Building at Seventh and Commercial streets, seven being present. The church was organized April 9, 1895, with seven charter members. The first testimonial meeting was held Jan. 3, 1896, and on Jan. 15, 1896, the Sunday school was organized with seven children in attendance.

The little congregation grew, and before the end of 1896 the church was moved to more commodious quarters on the second floor at the southeast corner of Fourth and Commercial streets. These quarters also were soon outgrown, and in 1897 the German Methodist church at Ninth and Santa Fé streets was purchased, and the first service held there was July 4, 1897, though it was not until April, 1900, that this edifice was dedicated.

Ten years later, March 28, 1910, lots at the northwest corner of Fourth and Santa Fé streets were purchased as a site for the permanent church edifice. Plans were secured and the foundation was started Sept. 11, 1911. The corner-stone was laid July 7, 1912, and the first service was held in the Sunday school room May 25 the same year. The first service was held in the auditorium Sept. 7, and the church was dedicated Oct. 19.

There were many visitors at the dedicatory service, some who had been intimately associated with the early history of the church sharing with later workers the joyous congratulations of the occasion. Those who had given liberally of their abundance, and those who had cheerfully volunteered amounts in proportion to their means, alike rejoiced in the consummation of their hopes,—an edifice dedicated to the service of mankind. The cost of the completed structure was about fifty thousand dollars.

TESTIMONIES FROM THE FIELD

[Translated from the German]

WE are most deeply grateful for the many proofs of the power of divine Love which we are daily receiving through Christian Science, and for the clearer concept of God, omnipotent good, which these teachings bring us. Our endeavor is to express gratitude therefor through right thinking and acting.

A few weeks ago I experienced God's protecting and healing presence in a wonderful way, and I herewith wish to make public acknowledgment thereof. I fell out of the window of my lodging, situated on the first floor, and struck with my face against a flower-box which was standing outside. At first I was unable to move; it seemed as if my whole body was injured, and I was stunned by the pain. Then the thought came that God was my life, and therefore I need not fear anything. After I had lain on the ground for several minutes, I succeeded in getting up, and went to wash the wounds on my face. I then lay down for a while, meditating on God, who is ever present and always protects His children, and in whom there is no accident and consequently no injury. When I got up, the pain had almost disappeared, and I was able to resume my work.

There were strangers with us at that time who knew nothing of Christian Science, and who, when they saw me, thought it unjustifiable that I did not send for a physician or use any material remedy, but simply bandaged my face. My thought seemed to be affected by this mental environment, and that fear entered my consciousness, for my face became swollen and a large blister formed under one eye. My children did their best to assist me, but as there did not seem to be much improvement on the third day, I asked for treatment, which was immediately taken up, and after three days I was completely restored. The swelling disappeared, the healing of the wounds was without pain, and the skin underneath became as soft and rosy as a child's. Never before had I known of such a wonderful healing of wounds as in this case through Christian Science treatment.

For this instance of help received, I thank God from the depths of my heart, and my thought goes out in deep gratitude to Mrs. Eddy, through whom this revelation was possible and whose faithful work blesses mankind so abundantly.—*Frau Bertha Wagener, Tannenhof-Schwerin, Mecklenburg, Germany.*

I WISH to express my deep gratitude for the blessings I have received through Christian Science. I had a religious training and was a church-member from my girlhood, but in my Bible study I often wondered why we could not be healed in our day as people were in the time of our Lord. When I got the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, my questionings were answered, and I could see that here lay the help I had been wanting for a long time. During the past twelve years the study of this book has been most blessed to me; it has unfolded the Scriptures beautifully, and healing, both for myself and members of my family, has been experienced many times.

Many years ago, in Queensland, I was attacked with hay-fever. I was a great sufferer from this for eighteen years; every season it got worse, but I am thankful to say it has been healed, with many other ailments, and I am in the best of health. The spiritual uplift is, however, the greatest treasure. I know now what our Lord meant when he said, "Watch . . . lest ye enter into temptation," and "The kingdom of God is within you." With the right concept of God as ever-present good, what have we to fear? I can truthfully say that all fear of disease has been completely banished from my consciousness, and I can rejoice in the liberty wherewith Christ makes us free. I thank our dear Leader for all her labor of love to give forth this grand truth as revealed to her.

During a visit in Boston I had the happy privilege of attending The Mother Church for about three months and of meeting many of Mrs. Eddy's early students, afterward visiting several of the Christian Science churches throughout the United States on my way home. I wish to express my thanks for all the kindness received from Scientists as I went from place to place.—*Clara A. Nall, Sydney, Australia.*

I WISH to tell of the quick relief experienced in the case of an accident that happened to me recently when near my home. I was run over by an automobile, receiving a severe gash in my head and being bruised and considerably shaken up. I was helped to arise and assisted to my home. A Christian Science practitioner, who was at once notified, gave me absent treatment, and later called upon me, giving me another treatment. Meanwhile the surgeon and his assistant arrived and took several stitches in my head. After telephoning the practitioner, I experienced scarcely any pain, even while the stitches were being taken. The surgeon kept watch of the healing, and pronounced it perfect. I think he was surprised that the wound healed so rapidly, for I was confined to the house less than three weeks.

Before coming into Science I was afflicted with a severe cold and cough at the end of every winter, but the last few years I have been free from this trouble. I am sixty-four years of age and have been in better health the last five years than ever before, taking no medicine and relying wholly on Christian Science. Although I have always been a reader of the Bible, I now understand it better, and read it with greater enjoyment than formerly. I am grateful to our dear Leader, Mrs. Eddy, for her loving gift to mankind.—*John E. Poillon, Stamford, Conn.*

OFTENTIMES gratitude is born of dissatisfaction. I was dissatisfied with all I had. I was restless and ungrateful until I found my home and place to be in the "kingdom of heaven," which we are told is "within." Then I began to appreciate those blessings that were close at hand. I thank God, and am very grateful to Mrs. Eddy for bringing me into the understanding of life and its great possibilities. My interest in Christian Science was awakened by my mother's healing. She was restored to her family after two schools of medicine had said there was nothing more to be done for her.

My reason for reading Science and Health was to find out what was in this book that was interesting so many people, and to discover how it had healed my mother. When she seemed much too weak to hold a book in her hands, she was lifted from her bed and placed by a window. It was then she asked for Science and Health to be brought to her from the public library in the town where we were living at that time.

A few loving Christian Scientists had called some time before this, and had tried to interest us in Christian Science, the result being that Mrs. Eddy's book was placed on the shelves of the public library, where it was remembered and found in our great need. I saw my mother improve without the use of material remedies, yet when she said the reading of this book had healed her, I was incredulous. Seeing her continued improvement, however, I was led to investigate, and to see for myself what this book contained. I began to read Science and Health, and continued reading, jotting down sentences from time to time that sounded practical and good to me, until I had finished reading the seven hundred pages. My one thought about it was to reread the book, as I did not as yet grasp its meaning. In fact, I felt impelled to read it again.

I had read many other books, yet never before had I heard of people being healed by merely reading a book. The last paragraph on page 99 met my eyes as a great flash of light from a window that is suddenly opened in a dark room. I saw; and seeing, the deep meaning of the subject began to dawn upon me. The feeling then experienced has continued to deepen. The realization of the words at the beginning of the paragraph, "The calm, strong currents of true spirituality," has many times calmed me, and has destroyed the unrest of human consciousness. It is the "Peace, be still," spoken by the Master. I saw, as we read on, "material existence" to be a "bald imposition," and have been endeavoring since that day to learn more of the truth of being that enables us to know more clearly what "God's spiritual, perfect man" is.

My mother's healing was perfect after eighteen years of suffering from nervous breakdown. That was twelve years ago, and today she is well and strong and happy. Without knowing what was being accomplished I, too, was healed of a cough for which I was taking drugs. Lung trouble was feared, but the whole trouble just melted away, leaving me strong and free in every organ. I was permanently cured and am well and strong today. Christian Science is my only remedy, God my only physician.

Soon after this I was called to a hospital, where I experienced the joy of seeing one recover, who was said to be beyond help, by simply knowing that there is no death in Life. Always the thought was with me, "Mother was healed, so no one need die."

I find that the study of the Bible and the Christian Science literature supplies all my need. At first I was told I would grow narrow if I devoted myself so exclusively to this subject, but on the contrary I find I grow broader as I continue in "the way," for therein is life and health and happiness for myself, and for others also who are seeking this light which "shineth . . . unto the perfect day." —*Caroline Shrewsbury, Muskogee, Okla.*

"Freely ye have received, freely give." I feel that I have not obeyed this command so promptly as I should have done, for my blessings have been many. Christian Science was called to my attention in February, 1906, when I was a physical wreck. At long intervals during the following twenty-three months I attended church services—possibly six times. During this period I experienced various states and stages of extreme exhaustion. What was presumably a case of typhoid fever, which incapacitated me for all duty for five months, brought increased weakness to an already exhausted state due to other troubles of four years' standing; yet I indignantly spurned every intimation that Christian Science might benefit me. Thus New Year's day, 1908, found me facing the realization that the limit of mortal will-power had been reached. Still clinging to the thought that medicine might heal me, it was given another fair test, and at the close of this trial, symptoms indicated an absolute failure to help or to heal. Again, man's extremity proved to be God's opportunity.

Faith in drugs being destroyed, my thought turned to Christian Science; and as pride was humbled, I was willing to set aside former opinions and prejudices and give Christian Science at least a half-way trial. Arriving at this state of consciousness late on Wednesday evening, I immediately arose from my couch (although I had not been able to sit up for an hour during the day), and accompanied by my husband I went to the Christian Science church. My husband proposed having my prescription refilled en route to the church, but I said "No." Unconsciously I took a firm stand in the right direction. Conscience dictated, "The two you cannot mix." I was willing to trust Christian Science for the night.

Naturally, we entered the church in a very receptive state of mind, as our only hope was in help through Christian Science. The testimonies were good, but the one that seemed to awaken me was one in which bookkeeping was used as an illustration. The substance of the illustration was as follows: If a bookkeeper's accounts are out of balance, he finds no fault with the science of bookkeeping, but knows the error is his. Just so with Christian Science, if it does not bring results, we know the fault is not with the Science, but with ourselves. We have not applied the Principle correctly. The logic of this statement appealed to me, arousing my dormant understanding.

After the service we bought a copy of the *Sentinel*, and having gained something of the spirit of health and happiness, departed in a changed state of mind. That night I slept as I had not in years, if ever. I awakened in a normal condition, all sense of exhaustion having vanished into its native nothingness. For two weeks following, the only Christian Science literature that I read was the *Sentinel*, reading and rereading the articles many times. We also attended the services regularly.

About Jan. 14 I bought a copy of Science and Health and a *Quarterly*, and commenced study in earnest. By the beginning of March, I was walking a distance of twenty-eight blocks every morning without fatigue, and had gained so much in weight that I questioned the accuracy of the scales. At the time of my healing, my thought was on such a material basis that it was impossible for me to comprehend how my changed condition could have been brought about by attending a church service; but not many months passed after taking up the study of Christian Science in earnest, before I was willing to give credit to whom credit is due for my healing.

This healing has been permanent; I have never had treatment from a practitioner, and my ills since January, 1908, have been few. I have enjoyed practically perfect health. During this period I have had many severe physical tests without experiencing any sense of exhaustion. Duty's calls have all been filled, knowing that "the spiritual demand, quelling the material, supplies energy and endurance surpassing all other aids" (Science and Health, p. 385).

This testimony gives only one of the many proofs I have had of the power of Truth which heals all conditions. How could I do otherwise than rejoice and strive to be worthy of the name "Christian Scientist."—*Nellie Harvey Woollen, Crozet, Va.*

Since Christian Science was first introduced into our home we have had many demonstrations of its healing power. My mother was the first to benefit by it. Ever since I can remember she had been an invalid, and for years had depended upon material remedies. While reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, she left off taking drugs and has used no medicine since, now some two years. About fifteen years ago we bought her a bath chair, as she was unable to walk outdoors owing to a weak heart and shortness of breath. We have disposed of the chair, however, and although sixty-nine years old, she can take quite long walks and is in better health than in the past.

My little girl was cured of a serious nervous ailment in a few weeks by absent treatment. My oldest boy was healed of pleurisy in a few days. He began to improve as soon as the practitioner took up treatment, though he had been in great pain before, and he was soon completely healed. The same practitioner treated my youngest boy, who was suffering from swollen glands and an ear trouble, and both of these ailments disappeared entirely in a short time. My wife has been freed from an acute throat affection and has been in better health ever since she received Christian Science treatment. Formerly I was continually getting different remedies for coughs and colds from the chemist, but since coming to Christian Science I have bought no medicine, and we have had less illness in our family than in all the years before.

We feel that we cannot be too

thankful to God for the many blessings, both moral and physical, which we have enjoyed.—*G. Strong, Upper Norwood, London, England.*

It is with a heart full of thankfulness to God that I give my testimony. One of my first healings in Christian Science was in a severe case of throat trouble, which was overcome by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was left with a severe headache, however, and had to ask for treatment from a practitioner, but I have never had a return of the ailment from which I had been a chronic sufferer. I did not take up Christian Science for the healing, but for the comfort I found from reading Science and Health. It has never failed in any cases for which I have used it, and I think I have tried it for all kinds of discord for myself and others.

I want to tell of my recovery from severe injury last winter. While crossing the street I was struck with great force by an automobile. I fell forward, striking my face on the car rail. It was not thought that I could be alive, but divine Love was caring for me. The man in the automobile reported to the police station that he had killed a woman. I was taken to a hospital, and three hours later became conscious in time to hear the doctor say, "The skull is fractured." I said it was not so bad as that, but he insisted I did not know, and that it would be many weeks before I could be out.

As soon as possible I asked some one to call up a Christian Science practitioner on the telephone, but did not tell what to say. When the practitioner was told where I was, she said, "I know what she wants." She at once began to treat me, and I was not conscious of any pain after that. At my request I was taken to my home the next day, but for two days I could not move. The morning of the third day I awoke with my head perfectly clear, got up, and went about my home with entire comfort, completely well except for the outward bruises and the stitches, of which there were ten over one eye. The marks of these, however, have now all disappeared.

Words are inadequate to express the gratitude I feel for this demonstration of the ever-presence and power of God; and to prove that gratitude I shall endeavor to follow in the footsteps of the Master, and of our dear Leader, by living the teachings of Christian Science.—*Alma W. Hardison, Los Angeles, Cal.*

[Translated from the German]

In 1910 I heard of Christian Science through a lady with whom I was acquainted. I attended a Wednesday evening meeting, but did not seem to grasp much of what I heard. The following year, in the latter part of February, I became afflicted with inflammation of the left eye. Having relied entirely on what is called "nature-cure" during a period of thirty years, after I had had very sad experiences in allopathy, I immediately turned to the method of cure which had formerly brought me relief. This time, however, it failed me, and after a week the inflammation became aggravated, with pain constantly increasing. An experienced nature-cure physician made an examination, and the course of treatment prescribed was changed several times as the trouble increased. I followed the prescriptions conscientiously, yet my eye became worse. I used all kinds of remedies, still I suffered excruciating pain day and night, and had little rest, while those who saw me seemed to regard my case as hopeless; indeed, they thought I would lose the sight of that eye. Six months had elapsed in the mean while, and I now had a leading specialist in Berlin make an examination. His diagnosis coincided with that of the other physician, and he advised an immediate operation as the only possible means of obtaining relief.

Upon reaching home I wrung my hands in utter despair, and from the depths of my heart cried to God for help. Then the words "Christian Science" suddenly came to my remembrance. I at once wrote to the lady who had called my attention to this teaching, and to my great joy she herself came to me the next day. She said in a tone of full conviction and trust in God, "You need not doubt one moment, for your eye will be restored;" and she gave me the name of a Christian Science practitioner, whom I went to see, and who took care of me in the kindest way and strove to explain the truth, for which I feel greatly indebted to her. She asked me why I kept my eye bandaged, to which I answered that I could not endure it otherwise. She then said, "If you hold in thought that God is light, it will not hurt you." I took off the bandage hesitatingly. The dazzling light of the sun was pouring into the room, yet I was able to look up as with a normal eye! After I returned home, the eye which had been inflamed presented a very much improved appearance. I am not saying too much in stating that this day was the happiest in my life. Complete healing followed within a few weeks, and words fail to express my gratitude for this wonderful experience.

During the last year also I have had many proofs of the power of divine Love. With the help of a Christian Science practitioner I was healed of a severe attack of illness, catarrh of the stomach, acute lung trouble, and deafness. On several occasions when the fever became very high, I was tempted to have a compress applied, but as I resisted the temptation and worked along the lines of Christian Science, the fever would quickly abate.

My daily desire and prayer is to assimilate more of this wonderful, divine teaching by doing the will of God and getting rid of my faults, and thus to reflect more and more of God's nature, as His image and likeness. From the depths of my heart I wish to give thanks for our noble, self-sacrificing Leader, Mrs. Eddy, who has again made plain to us the true Christ-teaching.—*Wally Kolbe, Glienicke in der Mark, Germany.*

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, was placed in my hands with the comment that many had been healed while reading it. I have no recollection of having heard of Christian Science or Christian Scientists previous to this. The book was of such pleasing appearance that I readily consented to read it. From the beginning I thought that it was very interesting and practical, and while reading and studying it I was healed of headaches which were supposed to be hereditary, severe backaches which had troubled me ever since I was a child, frequent colds, and a bowel complaint.

Previous to reading Science and Health I was thrown in the company of people who had no religious beliefs, who opposed what they thought the Bible taught, and who naturally read literature which coincided with their own views. It was therefore no difficult matter for me to think that a man who believed in the Bible or in religion was weak-minded, and I felt in a happy mood when I heard an argument which supported this erroneous position; but after reading Science and Health through, it was evident that I must study the Bible. I read a great deal of it without gaining any understanding, but I persisted. I also read the Lesson-Sermons and other literature issued by The Christian Science Publishing Society, and I now rejoice to say that I can read the Bible for hours and understand much of its teachings, a blessing for which I am indeed very grateful.

I came into Christian Science in San Luis Potosi, Mexico. We lived over a mile from the central part of this city, and it was customary for all who lived in our neighborhood to carry pistols, as the way to the city was through railroad yards and it was considered unsafe to go through them unarmed. I tried to make myself believe that I was not afraid, but I kept my pistol where it was easily reached and felt that every man who passed me was an enemy. I watched him like a hawk, and kept a safe distance between us until he disappeared in the darkness. Through the study of Christian Science, however, I gained such a sweet assurance of the ability of God to protect me that I discarded the pistol entirely, and after the first few trips fear left me to a great extent. It decreased proportionately as my confidence in God's love and protecting power increased. It was certainly a great relief to get rid of the fear of killing a man, even though it were for self-protection. Many times afterward I made the trip at night with no more fear than in the daytime.

For several years it had been my greatest pleasure to go to bull-fights. I never missed one that promised to be exciting, and although I would argue with the natives that it was a great deal more cruel sport than hunting, I was an active advocate of both. I can now see that from their point of view bull-fighting is no worse than hunting, as it really involves less suffering. After coming into Christian Science, I lost all desire for and enjoyment in both, and my thought was turned to the things that make for life instead of death, for kindness and mercy instead of cruelty.

I am indeed grateful for Christian Science, and thankful to our dear Leader, who has shown us the way out of bondage. It is growing easier for me to obey the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them," and my daily prayer is that I may gain more of that Mind "which was also in Christ Jesus."—*Enrique Yturri, San Antonio, Texas.*

I did not come to Christian Science for physical healing, but as a result of the conviction that it is the truth revealed to the world through the spiritual insight of our Leader. I have never wavered for a moment in my profound gratitude for what it has done and is doing for myself and all mankind. I send this testimony because I wish to express my deep gratitude to Mrs. Eddy, the Founder of Christian Science. All my life I had longed to know the truth. I always attended the services of my church, worked among the poor, and studied the Bible, but I wanted to find something by which I could know more of spiritual reality. I used to think it would come to me in a vision, but it never came. I then looked into Oriental religions, but these were of no help to me.

Christian Science came to me through the wonderful healing of a sister of a disease pronounced incurable by the doctors. I bought a copy of "Science and Health with Key to the Scriptures," and after reading the first chapter there came to me an overwhelming sense that this was the truth. Then all the small ailments for which I had taken material remedies were swept away, I never knew when or how. I had, and still have, much to overcome, but I know that as I am faithful all that is unlike God, good, will be destroyed. How can I ever be grateful enough to those who helped me to gain this understanding!

The realization of the vision which I always hoped I would have, has come in the demonstration of the divine power, by which we help ourselves and others to throw off the cords that bind us. Christ Jesus truly said, "Your joy no man taketh from you."—*Florence I. Craven, Seaford, England.*

While reading a copy of *The Christian Science Journal,* I found these words by Mrs. Eddy: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech" (Science and Health, p. 3). The thought came to me that I should express my gratitude for Christian Science by telling, for the benefit of others, some of the blessings I have received.

I had been a student of the Scriptures for over twenty years and had been a church-member for the same period. For the last six years, however, I was quite dissatisfied with the authorized teachings of the church to which I belonged, but was very prejudiced against what I supposed to be the teachings of Christian Science. Nevertheless, when a friend told me of her healing through Christian Science and asked me to read a pamphlet, I said to myself that I would lay aside the prejudice long enough at least to investigate, although I felt certain I would get nothing out of it.

To my astonishment, and I must say to my extreme delight, I found that this religion did not conflict with the Bible at all, as I had always supposed it did. Instead, it opened up to my consciousness many texts which before had seemed hard to understand or harmonize with what I had believed to be realities. As I have continued to study, the path has grown brighter; and to show my thankfulness to God, and my gratitude to the Discoverer of this new-old religion, I send this testimony, hoping that some who read may be persuaded to search for themselves instead of relying upon another's opinion.

I would like to tell of one experience through which I have just passed, which to me is a demonstration of the wisdom of obeying the first commandment, "Thou shalt have no other gods before me." I am the mother of six children. When my last little one was born, I decided to test the efficacy of Christian Science. I believed that its teachings were true, and that if so, the discomfort and inharmonies that usually prevail at such times, need not be. The morning of the birth I sent word to a practitioner for treatment, as I did not feel that I had sufficient understanding to help myself alone, having been a student of Christian Science only about six months. He received word at seven in the morning. The doctor was called, and he came at ten minutes before eight. At eight the baby arrived under almost normal conditions. In forty-eight hours I was up and dressed, and have been well ever since.

On all previous occasions of this sort I had stayed in bed nine days and lived on a special diet, believing that to be necessary, while suffering intensely for a number of hours before the birth. Jesus said, "Ye shall know the truth, and the truth shall make you free." The truth is that pain and sickness are unreal, a part of the Adam-dream of life in matter, and therefore easily destroyed by truth. The realization of this made me free, and I am indeed grateful for Christian Science.

The foregoing is one of many demonstrations. I am so much happier than formerly that words fail to express the contrast. God's way is the only way of bringing health, happiness, and life to man's consciousness. —*Ethel L. Furbush, Eliot, Maine.*

I WRITE this testimony with love to God and gratitude for what Christian Science has taught me regarding His protecting care. As I studied Science and Health, I came upon passages taken from the Bible telling how men were saved from the fiery furnace by their understanding of divine Love. I had begun to realize that "Truth is demonstrable when understood, and that good is not understood until demonstrated" (Science and Health, p. 323).

It is part of the business of our shop to repair broken castings by a welding process, and this requires intense heat, which is generated from two gasoline burners operated under a high air-pressure. While working over a large piece of casting, one of these burners broke, allowing the full pressure of gasoline to escape. This ignited in an immense flame, which completely enveloped me, setting my clothes on fire and burning my face, neck, and arms to a blister. Immediately I shut off the pressure, and this put out the fire and stopped the further burning of my clothes. No one was present but my father.

I refused all material aid and departed at once for home, a short distance away. Upon arriving there, I asked to be left alone, and then sat down, thinking as I did so, "I will now know how much I understand of God." Mortal mind sought to testify, but I rose higher by denying its right to a place in the consciousness of God's man. I realized that the real man could not suffer defacement, and declared God as able to maintain His likeness in perfection. While working on the side of Truth, mortal sense left, and I was alone with God. All pain vanished; I did not suffer any discomfiture, although I went back later in the afternoon and started the remaining burner, working over the heat of the fire until I finished my task. I did not wear any bandage or covering of any kind during the whole time.

The next day was Wednesday, and that evening I read service as usual and gave my testimony before the meeting. The healing was complete in a very short time, without a scar or trace of the experience remaining, although there were many predictions to the contrary at the time. This was three years ago.

It is my earnest desire to grow into a fuller understanding of God as taught in Christian Science, that I may be better able to help my brother man.—*George W. Houck, Ellicottville, N. Y.*

I WISH to acknowledge and express my gratitude for all the good that has come to me through Christian Science. It has brought me peace and joy and contentment such as I could not have had in any other way. At the time I turned to Christian Science for help I was very unhappy, feeling that I had all sorts of burdens to bear, but I was at once relieved of these falsities; and while there have been individual problems to meet and overcome from time to time, Truth has never failed, and each day has unfolded more of the power, loveliness, and harmony which the understanding of divine Love and Truth alone can impart. A physical healing for which I am especially grateful, of an ill which had troubled me for a number of years, was that of an eruption on my hands. In the overcoming of this condition I found that the "oil" of Christian Science, as defined on page 592 of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, brought the perfect and permanent healing when faithfully applied.

For all the blessings that I am daily receiving, and for every experience that has given me a better understanding of God, I am indeed grateful. — *Christine Paulson, Chicago, Ill.*

WHEN I first heard of Christian Science, it was in a very vague way. I supposed that it healed the sick through prayer; and though I heard it much criticized and misrepresented, still I believed only what was good about it, because I had always thought the sick should be healed by trusting God. From my childhood I had read the Bible a great deal, and had much faith in prayer. When fourteen years old I joined a church and tried earnestly to be a consistent Christian; indeed, my friends used to laugh at my overdeveloped conscience.

As the years passed I became more and more dissatisfied. I did not understand the Bible and could not read it as I once had done. My prayers seemed of no avail, and for several years I was as one groping in darkness. My one prayer was, "Lead me into all truth;" for I felt I did not know the truth about God. Besides this, my health was poor, and seemed to be getting worse all the time. The doctor told me I had a bowel disorder and could never expect to be cured. The attacks were becoming more frequent and severe, and there seemed nothing but discord in my life.

Then an aunt who had been healed in Christian Science several years before, began to send me copies of the *Sentinel*, and after reading them for some time I became very much interested. Since then the truth has been my only physician. I got a copy of Science and Health and began to study it, and was healed of the bowel trouble and many other ailments. I have seldom needed to ask for treatment. I have striven to realize the ever-presence of God, and to depend upon Him alone.

I live in the country, and have been with other Scientists very little. I think on this account I have felt more strongly that God is my only support in times of trial. It has made me work harder and become self-reliant, whereas I used to depend upon others. After several years I was able to go through a class, and that has been of the greatest help to me. Though my husband is not a student of Christian Science, he has used no material remedies for more than six years, but comes to me for help. I have had many beautiful demonstrations for him, and also for others.

I can truthfully say that the spiritual understanding gained through the study of Christian Science is far more to me than the physical healing. I know I have found the truth, and I pray for more understanding. I feel I can never be thankful enough to God, or grateful enough to our dear Leader, who has so bravely blazed the way for us.—*Leila T. Green, Halifax, N. C.*

It is with gratitude that I send this testimony to what Christian Science has done for me. Three years ago a very painful felon appeared on one of my fingers and seemed to grow steadily worse. I asked help of a Christian Science practitioner, and after what seemed a severe struggle of two weeks, the condition was met and overcome. I did not realize at the time that poisoning had set in, but such was the case, my arm and side being affected. At times the error seemed very real, but through the faithful work of the practitioner the healing was accomplished.

We have had many demonstrations in our family, and are indeed grateful for the many blessings received through Christian Science.—*Edgar Huebbe, Beloit, Wis.*

I wish to testify to the benefits I have received from the healing power of Truth. In 1903 I was healed of what was pronounced by physicians the last stage of lung trouble. I had been a sufferer for over thirty years. Being advised by our family doctor to try a higher altitude, I did so, and we traveled through the West for twenty-five years, but I received no permanent help. At times I seemed better, but as I became accustomed to the surroundings my condition was just as bad as before.

Thus it went on until hope was almost gone, and four years prior to my healing in Christian Science I returned to Beloit, Wis. Here I suffered more than I ever had before, and four of the best doctors in the place said I could not live, that my lungs were all gone. They said it would be of no use to give me any medicine, and thus I was left to despair. A loving friend then came and begged me to try Christian Science, saying it was God's work. (I feared it was not, but that was due to ignorance of the truth.) I finally sent my husband for a Christian Science practitioner, who came and gave me a few treatments, and to my great joy, through this truth I found the health that I had so long sought.

On the fourth day after my first treatment I did a large washing without pain or fatigue. I confess with shame, however, that I did not grasp the truth aright, for when I had an attack of measles the next January, I employed a doctor; but he could do me no good. After nine days I had become so ill that my family could scarcely awake me when I went to sleep, and the doctor said I could not live. My husband again went for a Christian Science practitioner, who came and gave me treatment. I immediately began to recover, and after three treatments I walked two blocks to the practitioner's house for another treatment. I continued to improve until I was completely healed, and I have since enjoyed good health.

I cannot express in words my thankfulness to God, but I know of a truth that He is the great healer. I am deeply grateful that Mrs. Eddy was led to search out this Science of being and make it known to a waiting world.—*Lizzie A. Briggs, Shirland, Ill.*

It is with gratitude and thanksgiving to God that I give this testimony of my healing in Christian Science. In January, 1910, I was sick in bed with a complication of diseases, brought on by family trouble, among other things. At this time I knew nothing whatever of Christian Science, but as I was getting worse instead of better under the physician's care, I was asked to try it, and after some hesitation I became willing. We called a practitioner, who gave me one absent treatment, and then called once to give present treatment, and I was healed. Sickness and trouble vanished, and today my husband and I are both members of our church here, and of The Mother Church in Boston. We find our pathway illumined by the truth as revealed in the religion of Love given us by our revered Leader, Mrs. Eddy.—*Flora Paullin Daly, Mansfield, Ohio.*

I am very grateful for the contentment and peace that have come into my life through Christian Science, and for other blessings I have received. For years I suffered from heart trouble, but this has been overcome; also fear of high altitude has been conquered, and a quick temper subdued. I have been healed of nervous breakdown, stomach disorder, and acute lung trouble; the need of an operation has been destroyed, and numerous minor ills have been cured. I am now able to view my neighbor's faults with more tolerant eyes, to see him as God's child and my brother. Christian Science has made me a better daughter, a better wife, and a better friend. It has taught me the spiritual import of the Bible; but greatest of all, in lieu of an angry, avenging God, condemning mankind to eternal torture, it gives a knowledge of peace and harmony eternal, prepared of a loving Father-Mother God.—*Lady Alice Rea, Clyde Park, Mont.*

I WRITE this testimony with the hope that it may bring to some one the same peace and comfort I have experienced through this saving truth. About five years ago I was taken from my home to the hospital and placed on the operating table. An incision was made, but an operation was declared to be impossible, as the doctor had found a malignant growth which had spread all through the intestines. I was put back to bed with but three or four days to live, according to the doctors. As in many other cases, man's extremity was God's opportunity. I was placed in the hands of a Christian Science practitioner, and in four months I was healed. I am now a strong, healthy woman, and work very hard. During those four months I learned to know God, and through this spiritual understanding I have been able to help others.

This was not my first experience in Christian Science, as I had been healed of a number of minor ailments. I am deeply thankful to God, and grateful to our beloved Leader for giving to the world this wonderful truth.—*Mrs. J. A. Farrell, Glendale, Cal.*

IT is with much gladness that I testify to the foregoing facts, and I wish to express my gratitude not alone for my wife's healing, but for what Christian Science has done for me in many ways. With the help of others, I have had a number of beautiful demonstrations. I thank God for sending our beloved Leader, Mrs. Eddy, to teach us the Christ-way.—*James A. Farrell, Glendale, Cal.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal
FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor
JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

"WHEN the illusion of sickness or sin tempts you," Mrs. Eddy writes on page 495 of Science and Health, "cling steadfastly to God and His idea. Allow nothing but His likeness [the perfect man] to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not." Doubt and fear are the tools most skilfully plied by the one evil, but if we are quick to recognize them for what they are, their points are dulled and their efforts to disturb the harmony which is the birthright of God's children are nullified. Perhaps it is the beginner in Christian Science who is thus assailed, or it may be one who has proved the love and goodness of the all-Father again and again: these subtle emissaries of the one evil are ever on the alert. "Why is my healing delayed?" the sufferer asks. "I have done all that was required of me, and still am not healed." If we hold fast to the unchangeable fact that with God there is "no variableness, neither shadow of turning," therefore this Science which is of God has the same fixed quality, at least one point is clear. The Principle of Christian Science, God Himself, is infallible. Then the reason for failure lies in our application of the Principle.

It is related in the gospel of Luke that a certain ruler sought out the Master to ask of him how he might obtain the boon of eternal life. It would seem from the text that he was what is commonly termed a moral man—he had kept the commandments from his youth up, he protested. But the great Teacher, who knew the thoughts of men, said to him, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This requirement was the touchstone which revealed the weak spot in the ruler's otherwise irreproachable presentment. Moral? Unquestionably so; but we read that "when he heard this, he was very sorrowful: for he was very rich." The love of money weighed heavier in the balance than did his desire for eternal life, and so he turned away from that which would have secured to him treasure "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The lesson conveyed by this incident is of wide application. There are many other things than a desire to hold on to worldly possessions which may keep a man out of the kingdom, things he might perhaps be quite as reluctant to part with even if he knew they were barring his progress toward health and happiness. "Who can understand his errors?" was David's humble acknowledgment, and then came the earnest appeal, "Cleanse thou me from secret faults." No one need feel ashamed to offer this prayer. Rich or poor, practitioner or patient, we must not shrink from the test which will determine our worthiness to receive the answer to our prayer which we crave. We must put ourselves right with God if we would share in His bounty.

"We are not Christian Scientists," Mrs. Eddy writes (Science and Health, p. 192), "until we leave all for Christ." Are we ready to do this,—ready to give up the pride and ambition that is holding us back from heavenly riches, ready to give up the sense of resentment we have so long cherished, to cast out malice, envy, revenge, and everything that is unlike good? Perhaps we do not know we are indulging these propensities; but we must remember there is no flaw in this Science, this absolute knowledge of God, and look elsewhere for the reason that the healing is not forthcoming. The channel must be cleared of all that would tend to obstruct the flow of the health-giving fountain.

One very impressive thing that may be noted in the testimonies of Christian Science healing, is the many who are healed through the reading of the text-book. They are ready for the healing truth, and it comes to them oftentimes in the hour of dire extremity, far away from any to whom they otherwise might turn for help. They take up the text-book, and perhaps page after page is read, until some passage long familiar to the eye is illumined,—it has a significance never before realized,—and in the overwhelming sense of the allness of God, good, which floods their consciousness, error vanishes into its native nothingness. Such a testimony must bring inexpressible comfort to those who through living in isolated places must literally work out their own salvation, must seek and find for themselves the truth of divine Love's ever-presence and omnipotence.

"But," another one urges, "I have read the text-book through again and again; still I am not healed." And yet how patiently our revered Leader has labored to show us that "Truth is revealed. It needs only to be practised" (Science and Health, p. 174)! One may read a mathematical text-book again and again, yet if he makes no endeavor to apply the rules in solution of the problems, be none the wiser for the time expended. So it is in gaining a demonstrable knowledge of Christian Science. A mere perfunctory reading avails nothing. There must be diligent effort to put to the test the truth so clearly stated, a willingness to meet the requirements if one would reap the benefits. There must be seeking and striving to enter in.

"Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." There are still sad hearts that echo the psalmist's cry, those who seemingly "having done all," still await deliverance. Such cases make strong demands on one's faith in God; but let us hold fast to what we have gained,—that God is God forevermore, and "Love never faileth." Thus we may go on, "from strength to strength," until we can triumphantly declare as did David, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

Archibald McLellan.

A CAREFUL study of the Scriptures in the light of the teachings of Christian Science, makes it clear that the prophets of olden time had wonderful glimpses of the Science of being which enabled them to give definite rules for its demonstration along certain lines. Thus we find Isaiah saying, "Cease to do evil; learn to do well," which recalls Mrs. Eddy's statement on page 112 of her "Miscellaneous Writings," "The most just man can neither defend the innocent nor detect the guilty, unless he knows *how* to be just; and this knowledge demands our time and attention."

The student of Christian Science early learns that only as he understands and reflects the one perfect Mind can he express health and holiness. He knows that if he is at all controlled by the mortal or carnal mind, he is sure to miss the divine harmony of being and will manifest some phase of mortal discord. This explains why a deeply religious and truly sincere person may seem to be in bondage to ill health, even more than some hardened sinners, and he very naturally wonders why God should so deal with him. In reality God has not meted out suffering to him at all, but he suffers because he is deeply imbued with a belief in material health laws, which are in fact disease laws, and because he is ignorant of the perfect provision made for man's harmony by the all-wise and all-loving Father.

Here it should be remembered that the spiritual laws which relate to our well-being cannot be ignored, much less disobeyed, and in seeking to acquaint himself with them, the student of Christian Science becomes aware of his deep indebtedness for the illumination thrown upon the Scriptures by Science and Health, which is truly a key to the sacred volume. As this is studied, the thirty-third chapter of Isaiah illustrates the process of salvation from sin, sickness, and poverty in a remarkable way. The prophet tells us that God is exalted, and in consequence judgment and righteousness prevail, while wisdom and knowledge constitute "the stability of thy times." Then is outlined the separation between Truth and error and the destruction of evil in "everlasting burnings."

Here the process passes from the universal to the individual, as it so often does in Christian Science, and the unequivocal demands of Truth are presented. The question is asked, Who shall stand before Truth when the sinners are afraid? and the answer is, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood [sin and disease], and shutteth his eyes from seeing evil; he shall dwell on high." We may well pause at this triumphant assurance, but the prophet goes on: "His place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure." The chapter closes with the statement, "The inhabitant shall not say, I am sick." None would ever be sick or sinful if, as the prophet counsels, error were never given either a voice or a hearing.

The student of Christian Science cannot plead ignorance as to the full intent of these inspired words of Isaiah. Right well does he know that they forbid him either to voice evil or to listen to it. If he has exalted God and His law in his innermost thought, he would not dare to profane the sanctuary of the divine ever-presence by admitting to it the enemy of God and man. When God is seen to be our law-giver, the asserted laws of disease and sin are known to be null and void, and the spiritual statute reads: "He that will love life, and see good days, let him refrain his tongue from evil." We must not forget that the divine mandate does not stop with the prohibition of evil-speaking,—we are also forbidden to listen to evil, whether audibly or silently suggested, and Truth requires of us alertness and decisiveness in meeting the attacks of mortal mind. We must, as Christ Jesus directed, agree with this adversary quickly, and be just to God, to ourselves, and to our fellow men.

The Master's method of silencing and quelling the foe, in the wilderness temptation, should be ours, and if we are faithful, each fresh assault will mean for us renewed strength and skill in the use of our defenses, and will leave a weakened enemy whose sole reliance is the delusion of a mind in matter. There are few who now believe that Eve heard an audible voice when the serpent beguiled her, or that Jesus did when the same error assailed him in the wilderness. Sad to say, Eve listened to the serpent's denial of divine Truth, and then she believed evil to be good. Not so Jesus, who without parley denied the implication that man lives by matter and declared for the "word of God" as man's support and supply. At no point did he admit the tempter's suggestions, and the greatness of his victory in that wilderness experience rests upon all true endeavor as a perpetual benediction; and as we heed its lessons his experience will be ours. The record closes with this significant statement: "The devil leaveth him, and, behold, angels came and ministered unto him."

It is man's privilege to hear the voice of God, even as did the holy men of olden time, and to listen to its echo, falling from the lips of his brother man; but he who listens to error's dissonant falsities will wait long for the assurance that the "accuser" is cast down. The one who knows and obeys the truth is not, however, a weakling, for, as our revered Leader tells us (Science and Health, p. 518), "his birthright is dominion, not subjection."

Annie M. Knott.

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BELIEF in the so-called miracles is a large factor in religious faith, hence anything which tends to disturb it, militates directly against the prevailing conviction of and hold upon Christian verities. Furthermore, the disappearance of the traditional phenomena attending the activity of an assertedly divine law, tends to beget a spirit of incredulity respecting the historic actuality of such phenomena, since our human experience of the unvarying continuity of law warrants the expectation that under normal conditions it will give an account of itself, without regard to times or seasons.

It is not surprising, therefore, that in the absence of kindred phenomena in the church at large the higher critics should have reached the conclusion, to the great distress of many, that the credibility of the gospel statements in this respect is not so firmly established as Christian believers have assumed. To be satisfying and effective, religious faith must be more substantially supported than it finds itself when the works on which the Master assured John's disciples of the genuineness of his Messiahship, and which he said his disciples were to continue, no longer attend Christian ministry.

Logic is immediate and unreserved in its assault upon any dogmatic teaching, however generally accepted, which is not supported by practical, present-day demonstrations of its verity, and it is just here that Christian Science has rendered the Christian world a service of immeasurable value, one which, despite the stupidities of inherited prejudice, is rapidly coming to be appreciated. When Mrs. Eddy furnished incontestable "proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle," and that "God will heal the sick through man, whenever man is governed by God" (Science and Health, pp. 123, 495), she dated a great spiritual awakening and wrote the charter of a new Christian commonwealth. In this she placed all spiritually aspiring men and women under a debt of obligation which they are bound to recognize in due time, and which can be liquidated only as they prove for themselves and for all mankind this possibility of freedom from sickness as well as sin through the power of the word of Truth.

One of the distinctive features of physical science has ever been its teaching that the laws with which it has to do are universal; that they therefore belong to everybody and hold good for experience without regard to the age or locality. This is the heart and impulsion of those laboratory methods of research which have brought about such wonderful advances for civilization; and the fact that science has so generally been dissociated from religion, in both Christian and unchristian thought, is fully explained by the absence of those phenomena which logically and historically belong to the law and order for which Christianity has stood. Christ Jesus and his immediate disciples made it clear that science and religion are indissolubly connected, and in reaffirming and demonstrating this fact Christian Science is but returning to and reacquiring the healing habits of the early church. Being thus scientifically grounded in the logic and consistency of divine truth, the gates of hell cannot prevail against it.

Faith in miracles from the historical point of view has made appeal to men because of their recognition of the naturalness and legitimacy of the asserted sovereignty of the spiritual over the material, of the ideal over the unideal, of right over wrong; but faith in miracles, from the point of view of present experience, has simply been denied a place, and that by the church itself. To be stable and abiding, belief in the supremacy of Spirit must be grounded in something more than oral tradition. According to the authorities, the earliest New Testament record of spiritual healing (the gospel of Mark) was not written until thirty to forty years after the occurrence of the events referred to, and that by one who had not witnessed them himself. It is not surprising, therefore, that those who have been schooled in scientific methods of investigation and proof should hesitate to accept the teaching of the church as to the miracles wrought by Christ Jesus and his disciples, when it is commended to their approval by those who practically deny the possibility of the repetition of these miracles.

Intelligence legitimately demands a better ground for faith, and in the instance of Thomas, Christ Jesus showed his readiness to supply it even to a chronic doubter. Following his example, the early church offered substantial and satisfying evidence which rendered incredulity simply impossible, and thus it overcame the stupendous resistance of the world, the flesh, and the devil. This the church must do today, since it is certainly true, as has been said, that "the modern mind will never rest in a religion that is not scientific." Christian Science recognizes and honors this requisition of logical thought, and it is thereby appealing to that vast body of those who, because of the unscientific attitude of Christian teachers and preachers, have drifted away, and practically separated themselves from the church. It not only supplies an intelligible philosophy of salvation in its teaching respecting the unreality (falsity) of material sense and its products, and the destroying relation of Truth thereto, but it demonstrates its theory, and thus meets both the sufferer's need and the reasonable demands of rational thought.

John B. Willis.

Instructions Regarding Cards

PUBLISHED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for cards in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for cards in the *Journal*, payable in advance, are $5.00 for each line or each fraction thereof; practitioners' cards in *Der Herold*, $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in a card may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of a card, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have it reinserted.

PRACTITIONERS

Applications for cards in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for a card in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their cards. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the card during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for cards in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal*, provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose card has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a society having a card in the *Journal*, or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian

THE
CHRISTIAN SCIENCE
JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

Volume XXXII September, 1914 Number 6

CHRISTIAN SCIENCE: THE TRUE CHRISTIANITY

A Lecture delivered by Clarence C. Eaton, Member of the Christian Science Board of Lectureship, in The First Church of Christ, Scientist, in Boston, Mass., May 29, 1914

HOW true and yet how difficult of realization is the great fact that each new moment of each new hour is the only moment of which any of us can be conscious! Our yesterdays, with their joys and sorrows, are gone; they belong to the dead past. Our tomorrows, with their hopes and anticipations, never come. It is quite evident that the present, and not the succeeding moment, is the one in which we consciously exist. It is likewise self-evident that all that can ever come within the range of our knowledge and experience must exist now.

God, Truth, Life; man, immortality, heaven, bliss, eternity, in fact all the verities of being, are in existence now. No one can consistently believe that the past has entombed any verities which are not in evidence in this present time, because all that is true is eternal. Nor can we conceive of the future holding within its grasp a knowledge of things which has not always existed, because all true knowledge is universal and eternal. Obviously, as we can know and enjoy the verities of being, we should be profoundly interested in demonstrating their truth at this very moment.

It requires tactful, patient, and loving thoughtfulness to teach and encourage people to realize that there is contained in the simple act of acquiring true knowledge and understanding, all that is necessary for their extrication from sin and disease. In order to appreciate this fully, we should recognize that one's consciousness is made up largely of beliefs which have been accepted without investigation or effort, while passing through the natural experiences of life from childhood to adult years.

Understanding Necessary

The average individual is what might be called mentally conservative, and the inclination of thought is to follow the line of least resistance. Ordinarily people believe rather than know or understand, since it requires less effort to do so. Because of this we need not be surprised if truths frequently appear new and radical to mortals, and may even be regarded as inconsistent and arouse within them antagonism and resentment. Ideas or proposals which cast doubt on established beliefs or opinions, are even likely to be characterized as evil by the conservative thought, because they disturb settled convictions, and in many instances their presentation is considered disagreeable and positively obnoxious. Thus it is conceivable that extreme mental conservatism may be largely responsible for the prevalence of belief in the presence and power of evil.

Christian Science declares that false belief rather than natural causes is primarily responsible for all the disagreeable things, including sin, sickness, and death, which have entered the world's experience. Christian Science makes a sharp distinction between believing and knowing as causation, and by its teaching inspires and quickens consciousness to the employment of right ideas to the exclusion of false beliefs. Its accomplishments are notably twofold, since it not only corrects errors of thought through the application of truth, but by the same process successfully removes the effects which they have produced.

"God with us"

In its teaching and practice Christian Science demonstrates that truth reflected or expressed is Immanuel, or "God with us." And this means the divine will with us and for us; Truth with us, Life with us, Love with us, wisdom with us. It is power, action, law, health, and strength with us. It means the divine likeness or living presence of the "Wonderful, Counselor, . . . The Prince of Peace," the healer of the sick, the redeemer,—the Mind or consciousness that is God, good. In a word, Christian Science is disclosing to the world the unreality of all save that which has its origin in God, by demonstrating the presence, reality, and power of the creative and governing Principle of the universe.

The extension of the realization of all this is being accomplished through an appeal to the individual consciousness, with which Christian Science deals wholly. It must be recognized that the realm of thought is the legitimate and only field of its operation, and each one of us is asked to accept and prove for his own advancement and advantage, the metaphysical truths which it elucidates and demonstrates. And in urging men to participate in the benefits which accrue to activity in right knowing, we recognize that each one is thereby contributing to the great work of hastening the coming of the glad day when knowledge of things that are real and true will supersede all beliefs to the contrary and eliminate their effects. Furthermore, the desirable end is that this knowledge be extended until it shall envelop the whole earth, even "as the waters cover the sea," and so add manifold blessings to all mankind.

It is clearly the mission of Christian Science to educate human consciousness and arouse it from the dormancy enforced upon it by beliefs which are manifestly at variance with revealed truth and law. Ultimately the only effectual way in which this can be accomplished is by the demonstration of its teaching.

DEMONSTRATION IS NECESSARY

Demonstration was the method constantly employed by Jesus of Nazareth, and only in this manner could he have succeeded in establishing true Christian doctrines and practice. The theology which he taught and practised culminated in the healing of the sick as well as the transforming of the sinner. He appealed to the hearts and minds of men, and all of his arguments, parables, and admonitions were projected with the sole purpose of correcting errors which dominated the thought of his time. To undo the mistakes of preceding generations, he repeatedly taught the people, and reasoned concerning spiritual truths and the things pertaining to God and His being, His universe, its government and law.

Mrs. Eddy has followed faithfully in the way of the Master, and, it must be conceded, has immeasurably aided in enlightening the nations of the earth, as Jesus told his followers to do, with respect to what the gospel of Truth is and what it can and must accomplish on their behalf. In a single statement our Leader indicates in substance that a misunderstanding of the Bible teaching as to the creation of man is responsible for all human discord; that is, that the prevalence of a false sense of man's origin and nature has led to theories and errors which have been productive of untold misery and suffering. Creation is a subject which should be more generally understood, because it is generally misunderstood. At the present time, publicity is being widely given to Biblical history, and particularly that portion relating to creation. Much of this effort is only serving to extend further the belief in a material rather than a spiritual creative power and universe. Christian Scientists recognize that they have their reasonable part to perform in minimizing the effect of this erroneous effort by acquiring a more specific knowledge of the Scriptures on this very subject.

SPIRITUAL VERSUS MATERIAL MAN

Inasmuch as the successful demonstration of Christian Science involves the rejection of the material or false standard of man, and the acceptance of the spiritual and true standard, the importance of becoming more familiar with this question must be apparent at a glance. Indeed, Mrs. Eddy has well said that it was the correct view of man which resulted in healing the sick in Jesus' day. The contention of Christian Science as to the verity, perfection, and spiritual nature of the universe, including the real and only man there is, is based wholly upon the Scriptures, and its claims in this respect are readily conceded when rightly comprehended.

Two separate and widely differing accounts of creation are found in the Bible, the contradictory and conflicting texts of which appear to have escaped the attention of many students. Moreover, the true nature and character of Deity is erroneously involved in this history, because of a change by the historian of the name of the Supreme Being from God to that of Lord God. Were it not for the original meaning of these terms, this change might appear of trivial moment to the student of Scripture. However, it was of sufficient importance to attract the attention of Josephus, the celebrated Jewish historian, who refers to it in his history of the Hebrew nation. Moreover, it is of special significance to us, since the change seems to call into question the integrity of God, the creator of man, by confusing Him with the Lord God, who, one of these records states, is the supposed creator of Adam.

God Created Spiritual Man

It should be thoroughly understood that the Scriptures plainly indicate that a distinction exists and is to be made between man as the offspring of God, and Adam, who has long been referred to as our first parent. That man and Adam bear no relation to each other, and should not be confused, is very apparent. Inasmuch as the Bible history does not confuse them, we certainly are without authority for so doing. In this connection the honest investigator will find that Christian Science sustains and proves true to the text the purest teaching of the Scriptures relative to God and the significance of His being and creation. It points out the error of the practice of confounding the term God (Elohim), or Spirit, with that of Lord God (Jehovah-Elohim), or even Lord. It holds with the very best authority that these terms, with their varying shades of meaning, are not synonymous.

The original Hebrew term for God, that of Elohim, is always understood as meaning the creator and supreme ruler of the universe, the one of whom St. John said, "All things were made by him; and without him was not any thing made that was made." We observe that the term God is used altogether in the record of creation which appears in the first chapter of Genesis, concluding with the third verse of the second chapter. This first record chronicles the completeness and perfection of all of God's works. Christian Science supports this record in its entirety, and by it readily justifies its claims and teaching as to the perfection of man. It is interesting to note that Jesus of Nazareth, who founded true Christianity, endorsed this record, for on one occasion he referred to it in these words: "Have ye not read, that he which made them at the beginning made them male and female?" Where the terms "male and female" occur in the Bible, it is observed that their use is in connection with that which God created.

The Perfect Man

There frequently occurs in this first record of creation relative to that which God created, the observation, "And God saw that it was good." This evidence of divine approval was also uttered with respect to man. Man having been made in the image and likeness of God, as the record states, it is within the bounds of reason to maintain that he must reflect the divine nature. He is manifestly the highest expression or reflection of supreme good, as he was given dominion over the earth and the lesser objects of creation.

Having incorporated in her writings the startling declarations as to the all-perfection of man, Mrs. Eddy repeatedly refers to him as the idea of God. Such a conclusion logically follows the premise that God, the creator, is the one and only Mind or intelligence. Ideas alone can originate and exist in Mind, hence man as God's image must be mental. As the son or offspring of God, he should be accounted as incorporeal and not visible or cognizable to the senses. Because he is like Spirit, he must be spiritual. Individual man, each idea or thought of God, including the "male and female" of His creating, must abide constantly in Him, for Mind and its ideas can never be separated. Paul says in this regard: "For in him we live, and move, and have our being."

As man is not the possessor of or subject to anything which did not originate in God, he cannot be the victim of evil, sin, suffering, sickness, disease, or death. His wisdom, his strength, his courage, and his capabilities are unlimited, because they are derived from a divine and hence unfailing source. His unity or at-one-ment with that source provides him with the capacity for both wisely and humanely exerting the dominion or supremacy bestowed upon him. Progressively, diligently, faithfully, and lovingly exercising this authority, man is momentarily conscious of the blessing and protection of his creator, abiding with, overshadowing, and resting upon all of his activities.

Relationship to God

In the light of these more consistent and comforting explanations rendered by Christian Science, we observe man as the beneficiary of all that his Maker is and has provided. Man must ever be what his Maker designed that he should be, because God and His universe are unchanging. The harmonious and undisturbed relationship thus necessarily existing between God and man as Father and son, provides for what might rightly be called true worship. The true model, or ideal man, magnifies, exalts, and glorifies the perfect pattern, God. Man seeks to obey and conform to the laws of his being because it is his nature, pleasure, and joy to do so, not because a supreme power demands or even requires it of him. Through prayer, or genuine communion with good, man instinctively and reverently turns in thought to the great heart of God, and receives the answer which his every sincere and righteous desire, whether uttered or unexpressed, merits. No audible petition, no beseeching, no supplicating, no pleading, is necessary, but just faith, trust, confidence, and assurance.

In Science and Health Mrs. Eddy has given a very comprehensive review of the subject of creation, including the two records which we have referred to. The second account is designated as the "Jehovistic" record, and the man referred to therein as having been formed by the Lord God from the dust of the ground, and into whose nostrils the breath of life was breathed, was called Adam. References in the Scripture to this type or standard of man, in a majority of instances, indicate the imperfect nature thereof, and urge that we separate ourselves therefrom. The prophet Isaiah thus admonishes us: "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

In the New Testament and from the lips of Christ Jesus we learn that "the flesh profiteth nothing." Paul says, "Flesh and blood cannot inherit the kingdom of God," and the apostle also says that the children of God "have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

MATERIALISTIC VIEWS OF MAN

All materialistic views and theories concerning man give preference to the belief that he is a material being, and the ultimate of these conclusions bear close resemblance to those incorporated in the Bible history with respect to the Adam type of man, namely, "Dust thou art, and unto dust shalt thou return."

A review of the analysis of man as given by material science might be considered instructive in a way, but not altogether edifying. Moreover, it would only serve to show us the utter futility of all attempts to obtain a knowledge of the true and perfect man by a study of the false. Suffice it to say, that material investigations have culminated in placing in one of the departments of the national museum at Washington, D. C., an exhibit embodying the most advanced scientific research, discovery, and conclusion as to what man is. The display consists of the exact proportionate quantities of the various elements which, taken together, are supposed to constitute an average man. It includes the smallest ingredient comprised in the classified fifteen per cent of inorganic salts, to the largest portion,—even the eighty-five per cent, or nine and one half gallons of just common, ordinary water.

From the standpoint of material science, this exhibit approximates and is accepted as the last and most improved analysis of the one hundred per cent man of either ancient or modern times. And an authority upon material values has advanced the proposition that from a commercial point of view the marketable value of the properties which, according to this exhibit, constitute man, cannot possibly exceed $2.18.

Irrespective of the strange conclusions which materialists have arrived at with respect to the question, What is man? we are assured by them that he possesses life. While some disagreements of opinion exist as to the phenomena, the manifestations of life, all materialists seem to agree that life is not a quality of matter, and that natural science can neither produce it nor account for it. In the absence of definite knowledge on this most important point, it is apparent that materialists are greatly handicapped when attempting to protect life or extend its duration by the application of any system of therapeutics or longevity which material science may devise.

BASIS OF SPIRITUAL HEALING

Thus the entire system of material healing, we observe, is predicated upon the belief that the universe, including man, is material. On the contrary, healing as instituted and successfully accomplished by Christ Jesus, and fully sustained in the present age by Christian Science, is based upon the spiritual nature and existence of all being.

Material conclusions are deduced from material sense, which takes no cognizance of spiritual life, being, and law. We must recognize that nothing which material sense, or mortal mind, can conceive of or may propose concerning God and His perfect man, approximates the true. It is true that the system of complicated beliefs and theories which its numerous branches have devised, and the conclusions promulgated, have been denominated science. Yet the application during the past ages of this so-called science has not resulted in improving the conditions of humanity to such an extent as would justify us in believing that it is altogether scientific. Thus the branch of material science known as *materia medica*, appears to have been incorrectly designated a science, as many of its practitioners concede, because there is little that is exact or accurate about it. This is not to be construed as a reflection upon the many philanthropic men in its practice, since humanity itself has demanded the very service which they have endeavored to render.

One of the chief criticisms which lodge against the materialism of our age, is the needless alarm which its teaching projects into the experience of the people of the world. It would induce us to be afraid of nearly everything with which we are compelled to come in contact, and encourages us to sustain and suffer unjust sentences by believing in and fearing matter. It would thus provide for an interminable reign of discord and chaos. In accepting its theories and proposals without question or investigation, we are impeached by our own consciousness; but deliverance has come, for in the light of the teachings of Christian Science we are learning that it is not incumbent upon us to abuse or outrage our common sense, just to please some one, or to uphold false and injurious teaching and doctrines.

Dawn of Salvation

Surely the night of mental inertia is far spent, for the dawn of salvation—the day of spiritual understanding—is at hand. Perhaps we do not realize this so vividly as we ought, for perchance we heed not the cry, "Awake thou that sleepest, . . . and Christ shall give thee light," and "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Ministering to the needs of suffering humanity through spiritual knowing, is the most conclusive evidence of true Christianity of which we can possibly conceive. It is especially so, since such ministry is in fulfilment of Scriptural prophecy.

The practice of Christian Science has demonstrated that the false material laws which by common belief and consent operate through fear, ignorance, and superstition to incapacitate mortals and cause invalidism, are rendered null and void by the higher law of Mind. The individual knowledge of this, and its application, naturally effects the eradication of the discordant conditions which may be held in thought or externalized on the body. There is nothing mysterious or miraculous about the *modus operandi* of Christian Science healing, since an infinite and irrevocable law provides for reconstruction, readjustment, restoration, recovery, or redemption, in accordance with the supreme wisdom and power of the Principle which established the law.

The changes wrought in consciousness, and which result in the healing of the sick according to the practice of Christian Science, are in no sense due to the use of hypnotism or suggestive therapeutics. The domination of a submissive mentality or consciousness by an imperative one, is recognized as a dangerous practice, the bulk of the results therefrom being evil rather than good. Moreover the practice is unchristian, because contrary to the teaching of Jesus, who denounced and repudiated such methods. The exercise of the human will as evidenced in one human or mortal mind dominating another, was characterized by the Master as the equivalent of casting out devils by the prince of devils.

Importance of Right Thinking

The simplicity of the mode of healing wrought through spiritual means, is fully appreciated when one realizes that wrong thought is responsible for the appearance of disease. Jesus regarded evil thinking as the source of all disorders. He indicates in words which appear in two of the gospels—Matthew and Mark—that the defilement or contamination of the body was due to "evil thoughts," or the habit of wrong thinking. He thus taught that an exceedingly close intimacy exists between consciousness and its lower substratum,—the body or embodiment. We might designate their relationship under normal conditions as that of master and servant. Following the teaching of Christian Science, and by educating consciousness in the way of righteousness and peace, many thousands have found, to their great astonishment and joy, that it is possible to obtain an improved mentality or consciousness, and this in turn exerts a corrective influence over the body. This experience has repeatedly operated advantageously to one's recovery from discords, which seemed to appear wherever and whenever the normal relationship of consciousness and body—that of servant and master—was not well defined or understood.

The varied experiences of humanity abundantly prove that turbulent or extreme mental conditions have caused pain and disease in accordance with existing mortal laws. The so-called mortal or material man seems to be the one who is especially subject to these experiences. To rescue all who believe in this standard of man, and who suffer the bitter consequences of such belief, was the chief mission of Christ Jesus nineteen hundred years ago, and this is the exact mission of Christian Science today.

Mrs. Eddy's Discovery

That there is a divine law operating in the affairs of men to accomplish healing and salvation through spiritual understanding today, is the revelation of Christian Science to the world. If, as the Master and his disciples proved, a law existed and operated to effect healing and redemption in their time, it surely exists and is operative now. Mrs. Eddy has again and again in her writings illustrated the simple manner of accomplishing the healing of the body through mental processes. An instance in point is found on page 428 of Science and Health, which reads as follows: "We must realize the ability of mental might to offset human misconceptions and to replace them with the life which is spiritual, not material." And again on page 393 we have the emphatic declarations: "Take possession of your body, and govern its feeling and action. Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man. Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government."

Here Mrs. Eddy gives emphasis to the teaching and practice of Christ Jesus, and urges us to extend the range of the influence of thought or consciousness beyond the mere point of directing the movement of the body, even to the bounds of governing its sensations and casting out its infirmities and protecting it against their recurrence. We are also urged to cultivate the habit of contradicting the errors of sense, and to oppose their suggestions with much firmness and constancy of thought. We are assured that habitually to maintain the attitude of denying the presence and power of evil and all that seems to threaten our peace, harmony, and prosperity, is our divine right.

In pursuing a right course in our work of overcoming the errors and discordant experiences which beset us, we find that prayer is a most effectual aid. True prayer is the inseparable companion of every effort which culminates in the healing of mortals. To pray aright means to pray intelligently and conscientiously. Prayer must be based upon spiritual understanding. We may with reason and in all righteousness assume that God has anticipated all of man's needs. Jesus gave this assurance in his teaching, for he said, "Your Father knoweth that ye have need of these things." Then to ask God for what He has already provided, or to expect favors the granting of which would require a change in the infinite plans, would be indicative of doubt and distrust. This would be asking amiss, and would preclude an answer. Readers and students of the text-book of Christian Science have found that the chapter on Prayer therein contains some of the most helpful and inspiring thoughts and instructions it has ever been their privilege to consider.

The Divinity of Christ

The teachings of Christian Science with respect to Christ Jesus do not justify the criticism which we sometimes hear, that Christian Scientists disbelieve in his divinity. As a doctrinal point in religious teaching the divinity of Christ Jesus has been the center of much controversy and speculation. Like many other questions, it is one which has been very generally misunderstood.

By the many, Christ has been regarded as the person named Jesus, who evidenced unusual spiritual knowledge and wisdom; we recognize that Christ, meaning Messiah or Saviour, was a title bestowed upon the Nazarene Prophet, rather than a name. According to Bible prophecy, the expectation was that some one would appear in the world in human form, and by intercession and sacrifice propitiate God for the salvation of sinners. In the Christian world Jesus has been regarded as the one who has performed this service. The world utterly failed, however, in its interpretation of the purpose, labors, and life of this divinest of men. He appeared on earth as a babe, born of a devout woman, and he called himself the "Son of man." Thirty years passed, during which he was evidently preparing himself for the incomparable service which he was to render humanity. He sought diligently for knowledge which would destroy discord, remove limitation, heal the sick, raise the dead, and improve human conditions. Having found that knowledge, he astonished, shocked, and discomfited the self-satisfied materialists of his day, and gladdened the hearts of the poor and lowly, by proving in three short years the wonderful power of spiritual understanding scientifically applied. It reclaimed the sinning, healed the sick, cast out evils, and raised the dead.

Throughout his earthly experience the Master disclaimed that his works were of a supernatural order. He said that these were undertaken to bear witness to the power of Truth as he was led and sustained by it. He attributed the wonders which he wrought to no power of his own. Moreover, he did not claim to possess any advantage which others could not enjoy. His frank and humble admission was, "I can of mine own self do nothing," "but the Father that dwelleth in me, he doeth the works."

Jesus taught that the consciousness or divine impulsion which actuated him, and which he was ever obedient to, was the natural source of the power which he personally reflected. The unity or oneness of his humanity with the divine Principle of being and its supremacy in his life, prompted him to refer endearingly to God as his Father. This Principle was the source of every desire and impulse which possessed him, and governed him with the certainty of unchanging and eternal law. Paul referred to this presence as the Mind "which was also in Christ Jesus." This presence, then, constituted his divinity.

JESUS' LIFE-WORK

We note that absolute Truth was the basis of the teaching and practice of Jesus, and all the results obtained through his efforts were contingent upon the activity of right ideas, or Truth, in his consciousness. That he completed all that was expected of him, and that he could do no more and no less for humanity than he had done, seems certain when we remember that he said, "I have finished the work which thou gavest me to do." In the true vision of his life-work we observe that the Master's experiences were examples of a concrete order, all having been demonstrated for the observation, instruction, and guidance of humanity. A repetition specifically of his experience would be quite unnecessary, because the fulness and sufficiency of his influence and teaching is undeniably with us always.

When nearing the completion of the work which he believed had been divinely entrusted to him, Jesus instructed his disciples to continue in rendering to humanity the same service which he had rendered. The divine idea which inspired him he knew would remain with, minister to, and comfort them and the nations of the earth. The Christ which was in him did not begin on earth with his birth, or end with his ascension. It had always been and would ever continue to be. The disciples were to continue to preach the kingdom of God (the power and government of good) at hand, to heal the sick, cleanse the leper, raise the dead, cast out devils. Moreover, with wonderful forethought Jesus provided for this great work to extend beyond the immediate or natural lifetime of the disciples, even to the end of the world; for he commanded them to enlist the service of all nations, implying that upon these nations should ultimately rest the responsibility for its perpetuation. Thus we observe that he dedicated the sacred commission and trust of his life-work, not alone to a succession of religionists or professed believers, but to all who constitute the nations of the earth, and this even unto the end of time.

We are rejoiced and inspired by the knowledge of the fact that Christian Science has restored to the world the spiritual understanding which enabled Jesus to heal the sick and reclaim the sinning. There has thus been conferred upon each one of us the privilege and duty of furthering his mission by performing the works which he said could be accomplished by all who would believe, understand, and follow his teaching.

Mrs. Eddy and Christian Science

When founding this great movement, Mrs. Eddy made known the teaching and practice of Christian Science by publishing the text-book, "Science and Health with Key to the Scriptures." The religious and metaphysical teaching therein embodied is founded upon the Scriptures, and particularly the words and doctrines uttered and promulgated by Jesus of Nazareth. In this book, and in her other writings, Mrs. Eddy has given special emphasis to the fact of the reality of spiritual life and being. She has quickened the interest of mankind in Scriptural history and teaching, and has given a new significance to the so-called healing miracles of Jesus' time. She characterizes them as divinely natural manifestations, produced by the operation of the Principle of the Science of being, according to well-defined law. In proving her contentions, Mrs. Eddy has restored to the service of mankind the practice of healing bodily infirmities entirely through spiritual means.

The text-book referred to was first published in 1875. Successively, and as the needs have since required, there have appeared, under Mrs. Eddy's direction, periodicals which are now being published monthly, weekly, and even daily. These publications contain instructive writings in amplification of the teaching and practice of this Science, and except the daily newspaper give authentic instances of healing which have occurred and are occurring from day to day as a result of the observance and application of the doctrines of Christian Science. They are also providing information relative to the growth and progress of the cause, as well as legitimate news and world events of moment and interest, and valuable comments thereon.

In dispensing thoughts of love, peace, purity, health, and righteousness, the value of the service which these writings and publications are continually rendering mankind is beyond estimate. The far-reaching influence of Mrs. Eddy's life-work, and the power for good which it is exerting, mankind today but dimly realizes and only feebly comprehends.

It is an occasion for congratulation and thanksgiving that the present generations are witnesses and participants in the activity of this world-wide movement of true Christian faith and practice. Those who glory and share in its triumphal progress and achievements, gladly and lovingly accord to Mrs. Eddy the honor done her as its Founder. Her earliest struggles on behalf of this consummation first assumed definite and effective shape less than fifty years ago. As a consequence, today millions of adherents and sympathizers are reaping the benefits. The impulsion and inspiration which urged Mrs. Eddy forward to the accomplishment of a work which since the Master's time is without a parallel in the world's history, was the service which she could thereby render suffering humanity. Our appreciation of all this, and our gratitude to her, can best be evidenced by purity, meekness, and humility, and in loving, uplifting service to one another.

Triumph of the Truth

Impelled by the inspiring words and demonstrations of a solitary woman of our own blest land, a vast number, who represent every nation of the earth, are today observed climbing the heights of spiritual understanding. A progressive Christianity is leading them on, and the ever-brilliant rays of divine Truth go before to designate and illumine the way. On every hand the waymarks and influence of ignorance, fear, superstition, bigotry, and false beliefs are seen to disappear. Moreover, their effects in sin and disease, and in impotent and obsolete doctrines and practices, are rapidly vanishing from human experience.

Divine metaphysics is releasing mortals from the grasp of limitations imposed by sensory evidence, and is breaking down the barriers of doubt and skepticism as to the eternity of life and being. It is reestablishing a rational faith in and dependence upon the sustaining presence of the eternal verities of Life, Truth, and Love. It is arousing consciousness to the apprehension and acceptance of the healing and redemptive power of God's immutable laws.

As a result of this enlightened advancement and transformation, salvation no longer means the escape or deliverance of wicked and condemned persons from the punishment threatened by an avenging Deity. In place of its former and most repelling significance, the term salvation is now being accepted as synonymous with the attainment of spiritual understanding. Working out one's own salvation is best comprehended as the simple act of the individual in acquiring the true knowledge of the relationship existing between God and His universe, including man, which He created and governs.

Christian Science is very largely responsible for this improved condition and ever-increasing knowledge, since through its teaching and practice it has disclosed the important fact that all the functions of true existence are and must ever be centered and circumferenced in this knowledge. It is also conclusively proving that the natural outcome of what might be rightly termed Christian activity is the healing work which Christ Jesus insisted should be considered as the only legitimate evidence of a man's right to be called a Christian.

ACCUMULATED RIGHT THINKING

BLANCHE HERSEY HOGUE

CHRISTIAN SCIENCE is teaching the world that spiritually right thinking will establish right and abolish wrong in human affairs. Mrs. Eddy writes on page 534 of "Science and Health with Key to the Scriptures," "The Son of the Virgin-mother unfolded the remedy for Adam, or error;" and every thinker must admit that the right thinking which animated Christ Jesus, the highest ethical thinking and teaching the world has ever known, would be, if practically applied, the logical remedy for evil of every kind.

Ignorant, mistaken, and destructive thinking of one kind and another precedes, either consciously or unconsciously, directly or indirectly, all outward evil. Righteous desire, integrity, and industry foster all the good we do and see. Christian Science teaches us that selfish or fearful thinking, material thought, habits of all kinds, including the educated beliefs in material conditions concerning disease, induce physical sickness and trouble, and that divine Mind reflected in spiritual understanding minimizes, as fast as it appears, not only sorrow and sin, but the menace and discord of bodily suffering as well. Why not? If general and personal belief in the supposed laws of sickness is at the root of sick experiences, and individual reflection of spiritual understanding explains away and so silences the erroneous point of view, then the knowledge of God and His laws is the right and only remedy for disease and accident and pain, even as it is the saving grace for heartache or sin.

Should we entertain a doubt that Christ Jesus "unfolded the remedy" for the error of sickness as well as for the error of sin, a fair look at the record of his work in the four gospels will silence it. There we see that he unfolded all that constitutes godlikeness in man; and that both sin and sickness—yes, and death—fled away as his pure, true spiritual thinking about God and man appeared. His works proved him possessed of true healing capacity; his teaching revealed the nature of it. Spiritual understanding derived from God, the direct expression of the divine nature as counteracting all human nature,—this was his remedy for all human woe. Simple and sure, because it cleansed mentally, at the root; direct, because it worked with the individual, his divine method so succeeded that men have called his works miracles. Now Christian Science reveals the Principle, law, and rule of his works, and reinforces and carries on Christian healing in its entirety.

The remedy, then, for material suffering is spiritual understanding; for wrong belief, right thinking. In "The First Church of Christ, Scientist, and Miscellany" (p. 210), Mrs. Eddy says: "The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will toward men, health, and holiness." Can we have too much right thinking, too much of the remedy?

If not, then our refuge lies in the accumulation, the multiplication, the ever-increasing abundance of a righteous knowledge of Truth, which shall in its coming leave no place for error. Angel-flocks of spiritual thoughts can grow to such a host, in our own mental courts, that no room remains for troubled thinking. But how shall these "angels" come and remain, unless we ourselves seek and welcome and cherish them more than all earthly things? Who but ourselves can gather and increase, in our own thinking, the glorified company of them? Straight from God, they enter and abide where thought rises to make place for them, to associate with them; and straight from God they perform their holy task in expelling evil belief.

From the divine point of view, Truth cannot accumulate; it is ever present, eternal, and indestructible, knowing neither beginning nor end, increase nor decrease. Truth cannot be greater or more abounding today than yesterday. From the human point of view, however, more of Truth can be let into our thinking today than yesterday. To human apprehension, right thoughts seem to accumulate because they continue to appear. In reality, evil belief is disappearing in an awakening consciousness, and eternally established spiritual understanding is appearing. Yet we can understandingly speak of right thoughts as accumulating, because we can know more and more of divine Mind, and because we can with increasing intelligence hold better each day to the infinite, spiritual, and eternal point of view.

Suppose the human argument says you are discouraged, that sickness or sin or fear has not yet yielded to effort in the right direction, even though you have so far done what you think to be your best. As patients, as beginners, as young practitioners and students of this infinite revelation of Truth, we are still at times subject to such temptation. What is the remedy? To go right on accumulating true thoughts upon the question involved. At each waking moment we can believe an error about something, about health or happiness or human affairs, or we can know the truth as divine Mind knows it concerning that same matter. If we know just one true statement about God and man as our Master revealed it, and as Christian Science reasserts it, and if we keep faithfully and persistently cherishing that right idea, instead of accepting the mental pictures material thought would thrust upon us, we can righteously expect the accumulation of true understanding eventually to outweigh and displace the erroneous concept. In fact, when enough of Truth is realized, error cannot resist it. As in the process of cancelation, error must topple over when a sufficient amount of right thinking is set up against it.

Perhaps no one can foresee just when the moment of complete deliverance from error will come. Our only course is to keep the true idea constantly in thought, and trust the law of God to do its work through that right idea. According to divine law, step by step, thought by thought, error is being canceled by the counteracting truth. Then when enough knowledge of Truth has been brought to bear upon any given statement of error, the error must disappear. Christian Science treatment consists in knowing the truth until a false concept disappears. The power is all with righteousness. Every true thought lends its efforts toward the accumulating good. There is no place to be weary in well-doing. True spiritual thinking, the knowledge of all that is true about God, man, and the universe, is the sufficient remedy for all human woe; and as a right idea gains more and more place in individual thinking, the works of evil can less and less withstand it. Christ Jesus knew and demonstrated so much of God that no error could endure in his presence. The Christian Scientist therefore longs to see the quick and instant destruction of error, and as godlike thinking quickens in his own mind and heart, he assuredly will.

LEGAL STATUS OF CHRISTIAN SCIENCE

JUDGE CLIFFORD P. SMITH

THE distinction between Christian Science and all non-Christian methods of healing is important in constitutional law. A quotation from "Science and Health with Key to the Scriptures" by Mrs. Eddy, will make this distinction clear (pp. 482, 483): "Christian Science is the law of Truth, which heals the sick on the basis of the one Mind or God. It can heal in no other way, since the human, mortal mind so-called is not a healer, but causes the belief in disease. . . . We classify disease as error, which nothing but Truth or Mind can heal, and this Mind must be divine, not human." In other words, the healing which results from the practice of Christian Science is due to the presence, power, and action of God. In fine, the saving and healing Principle is not material or human, but spiritual and divine.

In this situation the efforts of men who exercise the powers of human government to hinder the practice of Christian Science, are in their nature excessive and unjust; hence, their acts are apt to show the processes of human law at the worst. Take, for illustration, four prosecutions of recent date. In one case the immediate occasion for the prosecution was the healing, through the defendant's ministration, of a well-known instance of paralysis, this being only one of several notable healings which had followed her work in a village or small city on the western plains. It is also worthy of comment that this Christian woman's counsel at her trial were two members of the bar who had been restored to moral or physical health in the course of her service to humanity. Although she was acquitted by a jury, the local medical society insisted on another prosecution immediately afterward.

In another case the defendant was adjudged guilty of doing what was farthest from his thoughts, namely, practising medicine without a license. He had been cured by Christian Science after years of illness which medicine had been unable to relieve, and he had therefore studied Christian Science and entered upon the work of sharing with others the benefits which he had himself received. In this case also the attention of the local medical society had been attracted by the success of his healing work, and the prosecution was begun and mainly conducted by its agents.

In court at the trial were about twenty witnesses who were ready to testify to their healing by Christian Science after the failure of drug remedies, and other witnesses to the same effect were within call. This proof was duly offered. For instance: "We offer several witnesses to prove that they have been healed in Christian Science, through the mediation of the defendant as a practitioner of the tenets of the Christian Science church, of ills and sicknesses that had been pronounced incurable by licensed physicians of this city." All such offers of proof were, however, rejected, the court being of the opinion that the statutes of the state had been so framed as to make such facts immaterial. This case is now pending on appeal.

In another case two ladies were arrested at their home and hurried late at night in a police wagon to a distant part of the city, as though their hasty removal to a police station without opportunity to get bail were essential to the public safety. They were released from custody as soon as their relatives and friends could be notified and furnish bonds for their appearance before the appointed tribunal; and after being dealt with for a time as criminals, they were finally acquitted and discharged. These were reputable and respected women, whose only offense was a trespass upon the exclusive privileges of organized medicine.

In the fourth case to which reference has been made, the defendant was a young lady, one of the readers in a Christian Science church. She was arrested after having been induced to pray for a pretended sick man, was taken to a police station, stripped to her underclothes, and searched in sight of men who were in the next room. One of the newspapers in that city pertinently inquired: "For what was she searched? What was expected to be found upon her? Was she, an exponent of a gospel of love and peace, expected to have a concealed weapon? Was she expected to have burglar's tools or contrivances by which she might break jail?"

Another newspaper thus stated the case: "Why should gentle women, officers of a church, openly teaching and practising what they believe to be Christian truth, be inveigled into false cases by a spy, arrested on the street, dragged to a police station, and disrobed and searched like a thief or a murderer? What did the police expect to find on Miss R——, dangerous Bible texts or the divine power to heal without medical license? These people make no secret of their convictions or practices. Whether right or wrong, their professions are candid. Laws to prevent quackery and dishonest practices in medicine are weakened by the exercise of such brutal stupidity as that exhibited in Miss R——'s case." In this instance the public prosecutor dismissed the complaint on being apprised of the facts.

These four cases, taken as they arose, have been recounted here for the purpose of drawing attention to the deeper significance of the facts which they present. Merely to condemn particular persons for the manner in which they administered what they conceived to be the law, would be to take a very superficial view of the situation. Probably those persons were not much different from others who may be in similar positions. The basic reason why these four cases and others of their kind have exhibited acts of such palpable injustice and oppression, is that the laws under color of which the acts were done were not drawn with due regard for human rights. The wrongful acts were the natural offspring of the bad laws, and they in turn were the product of that erroneous sense of things which once violated human rights in the name of religion and would now do so again in the name of medicine.

Christian Scientists have thus far made a splendid record with respect to observing the rights of others. They have been more scrupulous than most people in obeying laws which require vaccination, the reporting or isolating of contagious diseases, and acts of a similar character. Health officers have more than once borne witness to this fact.

In so far as hygiene and sanitation denote purity and cleanliness, Christian Science is in full accord. It values pure thoughts as well as pure air and food; it commends a clean mentality as well as a clean body and clean surroundings. The inward state is primary and the outward consequential; but both are to be desired above rubies.

As the outcome of her medical and religious experience, Mrs. Eddy has set before all who may choose to follow, a practical ideal which has already blessed a multitude of people. She was consistent in saying to them, "The *way* is absolute divine Science: walk ye in it; but remember that Science is demonstrated by degrees, and our demonstration rises only as we rise in the scale of being" (Miscellaneous Writings, p. 359). Christian Scientists have no wish to force their views on any one else, but they claim the equal benefits of free institutions and the equal protection of constitutional government, with all that is therein implied.

The intelligent attitude of other citizens and the government toward Christian Science and Christian Scientists, was stated by the supreme court of Mississippi in a decision that dealt with another departure from conventional beliefs: "The world greatly needs and may demand that nothing good or wholesome shall be denied from its use and enjoyment." (Hayden *v.* State, 81 Miss. Reports 291, 95 Am. St. Rep. 471.) The necessary correlative or complement of this view was thus stated by the Supreme Court of the United States: For the government to "establish criteria where opinions are far apart," as with respect to the curative effects of medicine, would be "to distort the uses of its constitutional power." (United States *v.* Johnson, 221 U. S. Reports 488, 498.) And whoever would be just toward those who believe in Christian Science, or who may believe in it, should remember that its practice follows, in their plainest import, the teachings and example of Christ Jesus.

"Forms of government are causes as well as effects, and give an intellectual and moral training to the peoples that live under them, as the character of a parent affects the children of the household." (James Bryce,—Viscount Bryce, British ambassador at Washington,—in his book on Studies in History and Jurisprudence, p. 158.)

"The highest conception of the state repudiates the absolute and unquestioning subordination of the individual to society, and insists upon the preservation of individual liberty as an essential factor in civilization and as one which will ultimately lead to a more perfect social welfare, though it may produce temporary disturbances or delays in the accomplishment of what is believed to be the public good. This conception of the state is endorsed by our constitutions, and the idea of a public welfare bought at the cost of suppressing individual liberty and right is, therefore, in our system of government, inadmissible." (Prof. Ernst Freund of the University of Chicago in his work on Police Power, sect. 16.)

"We live in an age three hundred years later than the eve of St. Bartholomew or the fires of Smithfield. The fruits of the age, grown from the rough but kindly soil where our fathers planted the good seed, are charity and toleration." (From the opinion of the supreme court of New Hampshire in Warde *v.* Manchester, 56 N. H. Reports 508.)

REVELATION RATHER THAN CREATION

IRVING C. TOMLINSON, M.A.

SCIENCE AND HEALTH tells us (p. 521) that "the harmony and immortality of man are intact. We should look away from the opposite supposition that man is created materially, and turn our gaze to the spiritual record of creation." The revelation of Truth, given through Mrs. Eddy's teachings, not only enables mortals to turn away from the false sense of creation to the true, but helps each one to realize in his own life and experience the incoming of the new heaven and the new earth, of which we read in the last chapters of the Apocalypse. This new heaven and new earth are really the old heaven and the old earth, the only heaven and the only earth that ever was or ever will be; and here we find God the sole cause and controller of all that exists, and man His spiritual image and likeness.

Perhaps there has been no greater opposition to any teaching of Christian Science than that centered upon the statement of the spiritual origin of man; and yet in the false material thought of creation inheres all sin, sickness, and death. The teaching of Christian Science on the subject of God as Spirit and the only source of all that is, including man, should not so disturb mortals, when this teaching rightly understood results in establishing peace, joy, health, and life eternal, which all mankind are instinctively and lawfully seeking.

The new heaven and the new earth become our heritage when we forsake the old way of thinking and living for the better means and methods which the writings of our Leader reveal to us. Mrs. Eddy makes it plain that the true man is the child of the one Father-Mother, divine Love, and has no other parentage than that infinite Spirit, divine Mind, eternal Truth, we call "our Father which art in heaven," and from whom there can be no separation: spiritual fatherhood, spiritual sonship.

Our text-book, "Science and Health with Key to the Scriptures," does not leave us in the dark as to ways of realizing this new heaven and new earth. It is brought about by a renunciation of the old order of thinking, the adoption of the Christ-way of thinking and acting, the recognition of the ever-presence of good and nothing but good. In the chapter on Creation, and also that on Genesis, the true understanding of God is set forth, and He is revealed as the only cause and creator,—perfect being manifested in a perfect universe. It is there shown that the first chapter of Genesis is intended to present a revelation of spiritual being rather than a mere statement of material creation (see p. 504).

This revelation to humanity that man has no other parent than God, is unfolded in the first chapter of Genesis; and its advancing stages of development are called the six days of creation. This unfoldment in human consciousness is manifest in the progressive experience of the intelligent student of the Bible and Science and Health. The truth first comes to one as light shining in darkness, and the coming of this new light in individual experience is called in Genesis the first day. As this light reveals the facts of God's spiritual, eternal creation, there comes a new understanding of the realities of being. This spiritual understanding, because it separates the things of God's creation from those of mortal belief, supplanting material belief with scientific knowledge, is called in Genesis the firmament, and marks the second day of unfoldment.

Accompanying this new consciousness are the third day thoughts and experiences, which are not the outcome of material birth or human intellect; nor do these higher, truer concepts reach us through any of the corporeal senses, but they are spiritual ideas direct from God, which can come to us only through the avenue of spiritual sense. As a result of this spiritual thinking, beauty, purity, and holiness are enthroned within, and this constitutes the fourth day or stage of progress. With this spiritual conception of being are born the new hopes and aspirations which characterize the fifth day, and these correspond to what the Bible calls angels, as cited in the ninety-first Psalm, which speaks so reassuringly to those who know that their safety is in God,—"He shall give his angels charge over thee, to keep thee in all thy ways."

Finally, this revelation (in the light of which man thinks and lives in the Christ-way) blossoms into a new concept and consequent new expression of manhood, wherein it is discerned that spiritual man, complete in himself, embraces all that is worthy both in what has been termed the masculine and the feminine. The intelligence, truth, strength, and courage characteristic of the male are seen to be the worthy heritage of the female; while the love, tenderness, gentleness, and beauty of the female are found to be also characteristic of the male, fulfilling the words of Scripture, "Male and female created he them." The apprehension of this divinely united spiritual consciousness, finding all in God, marks the final stage of that wondrous revelation which is described as "very good."

This spiritual understanding of the true creation is indeed a revelation, which brings to all who are receptive to its message, abiding peace, joy, health, and freedom. In the light of its inspiring disclosures one is filled with confidence in the future, since the ultimate must needs be unity, harmony, perfection. He never doubts that his own joyous experience is to become universal; that light is to drive away all darkness; that new understanding, new aspirations, new thoughts, and these spiritual, will become the permanent possession of mankind, and in that glad day the new heaven and the new earth will be realized by all.

TRUE MEANING OF LAW

WILLARD S. MATTOX

WHAT queer conceits mortals have as to the real meaning and significance of law! We seem to be governed all the time by some kind of law, and yet how little we know about it! How few of us could give a satisfactory answer to the question, What is law? In our human relationships, in our adjustment to atmosphere, climate, occupation, environment, it would seem as though we were involved continuously in a question of law. Beyond the comprehension that law is an intangible force operating in the affairs of men, controlling and governing them, and that it is always accompanied by a penalty of some kind, the general concept of it may be said to be more or less vague. The belief about law is frequently characterized by a marked sense of dread, and the law may be invoked to compel reluctant obedience, just as the myth of goblins is held over a timid and frightened child to enforce compliance with parental orders. What a pity it is that either child or adult should be governed by the fear of ghosts or the fear of law. Both are false assumptions, since there are no ghosts and there is no evil law of which to be afraid.

Everything mortal, however, shares the general mistaken belief that law is somehow or other sinister and inherently hostile to man's being. We are constantly warned not to "break the law," and if anything happens, the explanation is ready at hand. We have broken some law! Laws of nature, as well as man-made laws, are supposed to be penalizing mortals all the time. Laws of matter, of physiology and anatomy, are a constant menace to health, according to medical theory. Indeed, much of mortal man's time is consciously or unconsciously spent in fearing law, in anticipating or trying to avoid a penalty for its infraction.

This state of mind reacts upon society, upon business, upon morality and physical health, in a manner not yet fully appreciated by religious and social reformers. There is no subject upon which the world more surely needs reformation than upon that which relates to its false sense of law. Mrs. Eddy speaks very plainly of the perverted sense of law in "Miscellaneous Writings" (p. 257) as follows: "The so-called law of matter is an immoral force of erring mortal mind, *alias* the minds of mortals. This so-called force, or law, at work in nature as a power, prohibition, or license, is cruel and merciless. It punishes the innocent, and repays our best deeds with sacrifice and suffering."

Law, as defined in the dictionary, is a "rule prescribed by authority; an expressed command." In Christian Science we learn that there is but one authority, and that is God, whose expressed command is, "Be ye . . . perfect." It follows, then, that man is perfect according to the express will of God; he is perfect according to law. The law of perfection is the only law of man's being. Jesus said, "I came . . . not to do mine own will, but the will of him that sent me," and then he proceeded to heal sickness and destroy both sin and death, indicating plainly that it was not the will of God, nor according to the law of God, that man should be sick or die. Law is also defined as the "controlling idea, governing principle, determining rule of the invariable sequence of events or forms." In other words, law must be the uniform and constant operation of divine force.

What we need to remember is that law is always reasonable and good. To be harmonious we must be in conformity to law. If there is discord, it is not because of law, and no change in the law is necessary. If a man falls and breaks his leg, it would not improve matters to change the law of gravity. Law itself is benevolent and harmless. If things untoward seem to happen, it is because we are seemingly out of gear.

God's law is not something to be feared, for it is spiritual, always fair, always patient, always just. It is not retributive, it is never punitive, but for all that it does not make allowances for ignorance and it never excuses mistakes. Paul distinguished clearly between constructive, benevolent law and the mortal belief that law is destructive, when he said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

[Written for the *Journal*]

GUIDANCE

DAVID E. ANTHONY

With Truth to guide, on wings of heavenly light
My faith shall soar and part the sable night
Of error, and behold that radiant star,
Its bright effulgence ever gleaming far,
The priceless jewel of God's diadem,
The star that first arose o'er Bethlehem;
And as this token of Thy love I see,
O Father, let its radiance fall on me.

TRUTH INDIVIDUALIZED

FRANK EBERMAN

AMONG the very last verses of the Bible is a message from the life of Jesus, describing him as "the root and the offspring of David." A hasty glance at the respective careers of these two monumental characters along the line of spiritual advance, finds apparently little or no element in common. David was a "man of war," and for this reason was not permitted to build the temple at Jerusalem. Jesus stands for "peace, good will toward men." Nevertheless, the words from the Apocalypse just quoted, indicate that the revelator recognized something basic in the life of David which, while it made him the towering individuality of the most clearly defined epoch of Judaism, also rounded with the centuries into the still more determinative life of Jesus. A study of this parallelism, as apprehended in Christian Science, has proved distinctly profitable to the writer.

The words of the Master, "I am the way, the truth, and the life," together with the integrity of his practice, leave no doubt as to the Principle which he exemplified. The activity and power to which he attained through this vision of man as found in Spirit and not in the flesh, was so marvelous, so unique, so remote from the well-established experience of men, that many moderns have been inclined to look upon the story of Jesus of Nazareth as an interesting curio of Christian tradition, but of little use as a working model. It is therefore most refreshing to find this hint from John's vision on Patmos as to a working basis whereby much of Truth, Life, and Love was similarly individualized in the life of one so thoroughly human as the shepherd-boy of Bethlehem, the fighting king of Israel.

While the astonishing mastery of the elements on the waters of Galilee, and the crowning conquest of the flesh at Bethany, have continued to challenge the theistic dogmas of more than eighteen centuries, and fully fill up the "measure of the stature of the fulness of Christ," the beautiful forbearance of David with the house of Saul, as representing the divine Principle in human government, and his unfailing magnanimity to his enemies, carry us back to the very kindergarten of Spirit as it were, and present the earlier lessons of the Christ-idea to every human life.

In the thick of that merciless attack on his defenseless retreat in Gethsemane, Jesus unhesitatingly rebuked the hasty sword-thrust of Peter and gently healed one of his own would-be assassins of the wound inflicted in his defense. Later, when nearing the consummation of this unspeakable crime, he prayed for its authors with the breath they were even then calling upon him to give up, "Father, forgive them; for they know not what they do." All of this had its place in the expression of a law so absolute, so vital, so kind, that the candid thinker is forced to admit its divine impulsion and to recognize the perfect understanding between its exemplar and the Maker of heaven and earth. In his loyalty to this understanding, recognizing the real man as one in essence and purpose with the Father, whom he defined as Spirit, Jesus ignored every claim of matter to be his lawgiver, and consistently drew upon this, his divine Principle, in determining the true nature of men and in ordering his life-practice among them. To him all was Spirit and spiritual. Love and the lovable was the only real, and to rush out in clamor with an offending, unlovable man, would be to thrust at a shadow. Unreality could safely be left to the logical manifestation of its native nothingness, and he could say in supreme joy and serene confidence, "Put up thy sword."

This same understanding attuned David's harp and heart to the symphony of Israel, and made of his kingdom a sweet dominant in the lost chord of spiritual brotherhood. Called from his daisied pastures and gentle flocks, as the central figure in those scenes of fierce political activity which always mark a change of government, he attacked only the foes of his race and met the fell jealousy of the disappearing dynasty with psalms of unfailing love. Driven from society and pursued to his poor refuge among the rocks of En-gedi, with seemingly naught but his own sword to save him from the soldiers of Saul, he but used his weapon to cut off a piece from the mantle of his would-be slayer. Chance had placed the author of his misfortunes absolutely in his power, quietly sleeping at his feet. Every motive of personal aggrandizement urged him to strike. Thousands were already singing his plaudits; the law of battles would have justified him and an empire would have fallen into his hands.

Victor Hugo, in his "Cromwell," says, "What we ask heaven vainly for, hell sometimes grants." But he who in the name of the "Lord of hosts" had met single-handed the giant Philistine, could not so accept his kingdom. The hand that had directed the murderous javelin, the heart of hate that had stolen his loved ones, forced him to outlawry, and determined on his death, were submerged in Israel's king. David's true dignity of nature beheld only the Lord's anointed. There was no other power or presence than God. He could not raise his hand. For this high purpose he also had been apprehended by the venerable Samuel, and now this real king, true to the song of his own life, learned "in green pastures" and "beside the still waters" of old Bethlehem town, yet speaks to the world the message of a later Gethsemane, "Put up thy sword."

In like manner does the "prince of this world" offer to every man dominion in return for his sword-thrusts, the fickle pendulum of personal sense marking his times and opportunities amid the groans of a divided humanity. Had David listened to its death-tick and grasped his empire amid the shadows of En-gedi and the death-moans of Saul, he never could have written, "The Lord is my shepherd; I shall not want." A thousand years later, when Jesus of Nazareth was tempted in this same Judæan wilderness beyond Bethlehem from Jerusalem toward the Dead sea, had he accepted from the same shadowy hand that hideous mask and caricature of man lusting for the kingdoms of the world, he could not have declared, "Blessed are the meek: for they shall inherit the earth." These two great ones repudiated utterly a sense of personal dominion, always so repulsive to the man of real spiritual type. That one man could possibly gain through the expense or pain of another, would make as many separate interests as there are men, and would constitute a destructive influence which could not possibly have anything to do with creative activity, or God.

The process which builds a house is the reverse of that which destroys it. To destroy man as neighbor in order to build man as self, involves a solecism which would make the definition of man hopeless. No, David knew and Jesus knew the voices of the wilderness to be false. The man who could be removed by the sword, the man who could so wield the sword, were both unthinkable, and the hates, jealousies, lusts, and sense of self which moved their phantom hordes to plunder the treasures of the divine manifestation, in ignorance of the Principle whereby they are bestowed, must always be but so many evils personalized in a man which "was, and is not," and yet seems to be.

As one is forced by this higher vision to desert his sense of personality and false belief in a man who begins with self and exists for self, as against all others, a "bright and morning star," as out of the night, breaks upon thought. "Hear, O Israel: The Lord our God is one Lord;" "I and my Father are one;" "For in him we live, and move, and have our being,"—these are voices which begin to call him out of self and materiality and to point to the source and Principle of true being.

A new rule of life begins to give such a one a dominion that "eye hath not seen, nor ear heard," and at last, putting up his sword, he knows in great peace and joy that "whatever blesses one blesses all" (Science and Health, p. 206). This radical reversal of thought, effected through the acceptance of divine Science, enables one to consider first the welfare of all before the claims of self. It marks the birth of real individuality, whose identity, activities, and relationships are determined by Principle instead of personal sense. To perceive this identity, to accept these activities, and to live out these relationships in daily life, is truth individualized in human experience. It is divine Truth come to the understanding. Its meaning is demonstration, for, as Mrs. Eddy tells us (Science and Health, p. 34), "demonstration is Immanuel, or *God with us.*"

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After night clouds slip away,
Only radiant stars remain;
At the breaking of the day
Beams the ardent sun again.
In the doing of good deeds,
Gemming thus this golden morn,
Is the life-blood of all creeds,
And the joy that cries "New-born!"

Warren C. Klein.

[Written for the *Journal*]

JUDAS

BEN. HAWORTH-BOOTH

I deemed I saw him plead his piteous cause,
Him that a heartless world unheard would ban,—
Would hurl to darkest doom,—him that the laws
Of earth and heaven would hold since time began
Basest of mortals,—whom defend who can?
For he for filthy bribe betrayed and sold
His friend, the heaven-born friend of friendless man.
Methought he gazed upon the ground, and told
Through his thick-falling tears his misery multifold.

"I saw," said he, "in him a boundless store
Of wisdom, wonderful and God-bestowed,
Surpassing all that e'er had been before;
He held dominion in his hands, and owed
The treasures of all time: to him the road
That leadeth to high place and circumstance
Was open free, nay beckoning, wide and broad,
But all uncared of him: he would not glance
At earthly gain, unless with angered eyes askance.

"He blessed the multitude with bread from heaven.
Though some were sinners, some but scorned his ways;
And I, his servant, who my life had given
To serve him, had to live laborious days
Upon the ocean paths and harbor quays;
He had but to command and he could call
Coin from the fish's mouth, fish from the sky,
For earth and sea were his, and heaven withal;
But nay—'twas mine to slave like other hapless thrall!

"I saw him work his wonderful designs,
I saw the unbridled ocean bend its will
To his one word of 'Peace;' I marked the signs
That said omnipotence divine did fill
His every action; and my heart did still
Aspire to paths of splendor, still did dream
That soon with him, as from the Olympian hill,
I should o'errule the earth, his quickening beam
The torch to place and power, and all mankind's esteem.

"But when we spake thereof to urge him forth
To high preferment, worth's reward to gain,
With stern rebuke and eyes aflame with wrath

He hurled us from his sight in harsh disdain,—
'Get thee behind me, Satan!' Thus 'twas plain
Himself he would not raise; and my vain mind
'Gan form conceits, as from a madman's brain,
To force him to declare himself—to find
His own and our advantage: aye, 'twas base, 'twas blind!

"I could not think that he who ruled the ocean,
Who bade the storm be still, who went and came
Through wall and ward, as willed each kind emotion
For works of mercy,—he whose words of flame
Recalled the dead to life, at whose mere name
The demons cried, and fled like helpless things,—
That he would yield his life to hate and shame:
I deemed he would uprise on angels' wings,
And plant his conquering feet upon the necks of kings.

"I thought—alas! and wherefore did I think!
(For who and what am I?)—the hour is come
For that last act: I stand upon the brink
Of plumbless darkness; it shall be my home
Far from men's hate, my refuge, and my tomb."
He lifted not his eyes, he passed from sight
Into the shadows, where his own deep gloom
Folded around him like the folds of night,
And left me lost in tears, to see so piteous plight.

And when I think upon that void remorse,—
The bribe flung down upon the temple floor,
The potter's field, the hopeless, hapless corse,—
The doom of earth's ambition seems the more
Divinely plain than e'er it seemed before.
The base disciple saw the hand of might
But never knew his heart; for Love's sweet lore
Was hid from him; he stands in mercy's sight
A phantom of despair, that stalks the starless night.

And yet for him there is 'neath holier skies,
As for the nameless thief, a gift of grace;
The thief, who gained the goal of paradise,
At his last breath beheld the Saviour's face
And learned repentance. Even Judas' place
In God's true likeness is secure, and dwells
Forever in His care; his treachery base
He deep repented, and the gospel tells
The darkest stains of earth God's purity dispels.

BROTHERHOOD

FLORIA A. MOCATTA

WHEN Jesus of Nazareth propounded the problem of human relationship in the four words, "Who are my brethren?" his closest kindred confronted him. His drastic summary of the whole matter in the reply, "Whosoever shall do the will of God," has startled students by its very simplicity. The Christ-teaching, as recorded in the Scriptures is, in one continuous sequence, the doctrine of universal love. He who came to preach the allness of God, good, who came bringing a new commandment of love, could not confine within the limits of his own immediate family the immortal concept of brotherhood which it was his mission to make manifest on earth.

Mrs. Eddy says, "Jesus acknowledged no ties of the flesh" (Science and Health, p. 31); he taught that no barrier of race or nationality separated those whose goal was the Father's kingdom. The fundamental basis of the great Teacher's words and works was love in its largest signification; and when the question of human relationship arose, Jesus used the occasion to express a higher ideal of family than his followers had yet conceived. On page 469 of our textbook, "Science and Health with Key to the Scriptures," Mrs. Eddy thus describes the wider outlook of the Christ-idea: "With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science."

Our Master's query, "Who are my brethren?" has been criticized as cold and hard by those who have not penetrated his meaning, and who have imagined that he repudiated his own people; but Jesus did not seek to exclude his mother and brothers from the limitless circle of divine intelligence, for he included all in the embrace of Love. He sought, however, to lift the veil of ignorance and to give to the world a new horizon of thought. A false concept of kindred was exposed and destroyed by the light of Truth, enabling us to follow the higher vision of Christ Jesus into the realm of Mind, and to perceive something of the unity of God's children under the one standard, that of Spirit, where no imaginary divisions, the outcome of material calculations and deceptive data, mar the harmony of being.

To the Christian Scientist there is no longer a city of strangers, for Christian Science churches and societies now girdle the globe. Nowhere is the brotherhood of man, born of community of aims and aspirations, more practically realized than at the Christian Science meetings, where loving welcome is extended to all, and where thousands of thinking men and women are proving in their own experience the truth which makes free.

The careless linking together of human lives through the human law of propinquity or other considerations, does not necessarily entail sympathy and affection; yet to seek release from our obvious duty to our neighbor, and at the same time solace from Christ Jesus' words, would be to deceive ourselves. The vacillating weather-vane of personal sense marks fair or stormy as our moods allow; but the moral and spiritual obligations we owe to all whose paths intermingle with our own, should wither the poisonous weeds of apathy and hate wherever they seek to show themselves. We may spend years in closest companionship with our nearest kin according to human opinion, yet half an hour's conversation brings us nearer to another, if that other has the same end in view. True kinship can be based only on spiritual premises,—all other relationships are illusive. Spiritual teaching is perfect in its impeccable logic. The nearer we approach that understanding which unfolds the Christ-idea, the clearer is the glimpse we gain of the grand consistency of "the seamless robe," which is without one flaw in its perfection.

Christian Science has come to us through the clear, exalted comprehension of our Leader, Mrs. Eddy; and this religion of right thinking has the same inseparable quality of consistent logic which is the essential nature of divine Principle. Jesus' entire ministration is epitomized in the gospel of brotherly love, and every phase, every circumstance of human existence as it came up, gave him an opportunity to clear away false concepts in the thoughts of those who surrounded him. How many weary hearts in all the centuries have found comfort and new hope through the portals which Jesus' question and reply have opened out to them! The knowledge that by doing the will of God we are within the haven where all shall be as a united and harmonious family, renews courage and effort.

Sometimes in the course of our earthly pilgrimage we are separated from those who have been our nearest and dearest relatives in the true sense of the word. Then little by little we learn through the study of our textbook that, in spite of apparent isolation, divine Love is present with us, to supply our need of affection. Through the teachings of the Master, enlarged capacities for loving and being loved unfold themselves beyond the limitation of our previous vista. As thought is gradually lifted to the watch-tower of spiritual reflection, we learn to look out eagerly across the hemisphere of Mind, and there discern our true "brethren" as Jesus discerned his. The worlds are being linked together with wondrous rapidity, through the untiring struggle of mankind to span space and to annihilate time, to express as best they may dominion over the elements.

As West meets East, race animosities rise to the surface and fermentation ensues; but all manifestations of discord and division are destined to disappear from the world-consciousness, as we individually help forward the march of Truth by breaking down in our own thought the barriers of false belief. Love is fulfilling its unfailing law. The stone of ignorance and pride is being rolled away from the cave, and the time is hastening when all men shall have one common aim, and that to do the will of our Father-Mother God.

OUTSIDE THE JURISDICTION

FREDERICK HAYES ALLEN, B.A.

SEVERAL years ago there lived in the Zuni mountains of New Mexico a whole neighborhood of people who were submitting themselves to the jurisdiction of a court of law, held down in the valley, which was presided over by a justice of the peace inimical to the mountain folk, a man who lost no opportunity to show his enmity to people of the Anglo-Saxon race. The mountaineers could see no way of escape from this situation, which had existed for a long time, since they were far from civilization and it cost much money and loss of time to travel to Albuquerque, where the higher court was held.

The writer, battling with an appetite for intoxicating liquor, had wandered far away from his usual haunts into the wilds of the West, seeking relief from bondage. While he was in the Zuni mountains he heard of this claim made by the justice of the valley, and being a lawyer, it did not take long to uncover the facts of the situation, namely, that the inhabitants of the mountains were wholly outside the jurisdiction of this particular court, and that it had never had any legal authority over them whatever; that the justice of the peace had illegally usurped such jurisdiction; that the mountaineers had ignorantly submitted themselves to this usurpation, and that the court which did have jurisdiction over them was on the opposite slope of the hills and was presided over by an honest, peaceful man of their own race. A knowledge of the truth corrected what was wrong in the situation, and peace reigned in these mountains.

Again, the writer did not recognize that in his ignorance he was doing exactly the same thing which these mountaineers had done. They had submitted themselves to the jurisdiction of a court which had no legal authority over them whatever, and although they disliked it very much, they had not made a lawful resistance, but without adequate protest had paid the penalties imposed by the court and had never appealed to a court of higher jurisdiction. Very soon thereafter, Christian Science pointed out to the writer that he had been submitting himself to the jurisdiction of a court which had no legal authority over him whatever, the court of mortal mind; that he had allowed a judge who was nothing but a fraudulent and illegal usurper, to pronounce sentence upon him and hold him in bondage to false appetite. Jesus said, "Ye shall know the truth, and the truth shall make you free." The recognition of the truth respecting their civil rights freed the men of the Zuni mountains from a false belief, for that was all which really troubled them, and the truth of man's being freed the writer from a false belief of an enslaving appetite.

The most important thing to do when we are in trouble, is to take our case before a fair and impartial tribunal whose jurisdiction over us is unquestioned. When we are ignorant of our rights, there is some excuse for our not getting them; but when we know our rights, there is no excuse. Webster says that jurisdiction is "the legal power, right, or authority to hear and determine a cause or causes," and that usurpation is "an unauthorized arbitrary assumption and exercise of power." For long centuries mortal man has submitted himself to the fraudulent jurisdiction of what Paul named the "carnal mind" and what Mrs. Eddy calls "mortal mind." This mind projects a world of chaos, of friction, decay, dissolution, death; and mankind have submitted to this illegal usurpation without adequate protest.

Mrs. Eddy has, however, pointed out that this mortal mind never had any rightful jurisdiction over us, does not now have and never can have any legitimate jurisdiction over us, for there is but one court which has absolute authority over men, and that is the court of divine Mind, where justice is impartially administered by the supreme judge, Spirit, according to the law of harmony. In this court there are no long lines of conflicting opinion, for there is but one Mind, and spiritual law is supreme. This law is immutable, unerring, inexorable, irresistible, and final, for from its decisions there is no appeal. The judgment of this court is corrective but not punitive; it is benevolent and beneficent; it always establishes peace, assurance, comfort, and happiness.

In spite of a growing knowledge of this, too many are today submitting themselves to a jurisdiction which is fraudulently usurped. No one is compelled to submit to the domination of the carnal mind. No matter how ignorant people may have been of their rights, it is their privilege now to claim these rights and to throw off the yoke. As Mrs. Eddy says, "Now is the time for so-called material pains and material pleasures to pass away" (Science and Health, p. 39).

Let us take a leaf from the statute-books of human law. While it is true in legal procedure in the United States that we do not have to submit ourselves to a court which has no jurisdiction over us, if we do submit to the jurisdiction of such a court, we are bound to abide by the decision and to pay the judgment imposed by that court. We cannot partially submit to the jurisdiction of a court because it suits our purpose at the time, and then ask the court to excuse us from the unpleasant part which does not suit us. And so it is in metaphysics: we do not need to submit to the fraudulent usurpation of jurisdiction by mortal mind; we may always bring our cause before the court of divine Mind. We must remember, however, that if we choose to submit ourselves to the fancied pleasures of mortal mind, we cannot escape the penalty imposed by that mind, but must pay to "the uttermost farthing." Christ Jesus said: "Ye cannot serve God and mammon."

Let us constantly remind ourselves that we are the children of "the most High," outside the jurisdiction of the carnal or mortal mind. When we insist that divine Mind has sole and exclusive authority and control, mortal mind at once loses all presumption of jurisdiction and is powerless, for, as our text-book assures us (p. 379), "the real jurisdiction of the world is in Mind."

MAN'S UNITY WITH GOD

MARTHA R. WHITE

MORTAL man has been trained through centuries of false education to look to the body for news as to his chances of well-being, ignorant of the fact that the mortal body can image forth only the conditions of the mortal thought bent anxiously upon it. The Christian Scientist learns that the springs of life are in God, divine Mind, that God alone needs to be questioned as to the laws of being, and that the answer is always good. He also learns that since man's life is in Mind, not in body, recourse must be had to Mind, and not to matter, in the time of need. The Mind which creates is fully able to sustain its own creation. Experience in Christian Science healing proves this to be true.

The beginner, however, is apt to have difficulty in ridding himself of a sense that there is something personal in the claim of evil,—a mine and thine, as it were. Christian Science teaches that error is always impersonal, and never amalgamates with or touches in any way the child of God, who is the reflection of absolute good. This is at first more readily appreciated with regard to another than in connection with one's self. It is easy, in healing another of an ailment, to see the error as entirely dissociated from the individual. Though the error that claims to be a part of one's self may seem to talk more loudly, it is in reality just as separate from the person. One is called upon to face a certain condition of mortal mind, that is all. Just where it pretends to manifest itself, here or there, does not alter the facts of the case. One stands as a soldier of God to fight His battle in His name and through His power, and one is capable of meeting the issue just because the child of God remains unscathed, and so expresses the Principle which is the "law of annihilation" (Science and Health, p. 243) to all evil.

The soldier who knows he can trust his general is the better fighter. The Christian Scientist, knowing that God is eternally the same, can trust his general in the war with error. Love always remains Love. Omnipotent good can always be called upon with confidence. With a larger realization of this fact, the fear of a struggle dies away. "It takes two to make a quarrel," but if God is all, what is the opponent? Darkness does not fight the coming dawn. Jesus, identifying himself with the Christ, said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The dawn does not recreate the earth, but reveals it already created. The darkness was not an inherent quality of the earth *pro tempore*, but the result of one's having temporarily lost sight of the sun.

"Mind," Mrs. Eddy says, "supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind" (Science and Health, p. 209). Each child of God reflects this central Principle, and is heir to the manifold riches of Spirit. Like God, the reflection of God is perfect. The illusion of imperfection does not signify the presence of something opposed to God, but the "darkness" of not being awake to the allness of God with respect to some phase of existence. Then is the time to know that the real man is awake to every quality of spiritual perfection, that he is the heir of intelligence and therefore can appreciate the allness of good. He is not dead or stupefied in any faculty, but being like God, he can consciously possess that awareness of perfection which is the nature of the divine Mind itself.

Therefore, in blotting out error, the Christian Scientist is not trying to heal a mortal body in which life never existed, but to come into conscious at-one-ment with God, the source of being; thus entering the kingdom of heaven as it is defined in Science and Health (p. 590), "The realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

THE MOUNTAIN EXPERIENCE

CARRIE A. MAYNARD

THE student of Christian Science, while working out the problems that confront him, sometimes meets with experiences which are like severe storms, when thought is tempest-tossed; but by steadfastly applying the Principle and fixed rules of Science, the waters are calmed and the sunshine of Truth appears. With this appearing there is always found to be some measure of darkness destroyed, and some clearer glimpse of the eternal facts of being gained.

One such experience and its illuminating lesson left a deep impress and led to spiritual advancement. While doing some earnest work, a deep sense of hatred had been uncovered, and its disturbing influence was being met with steadfast declarations of the absoluteness of Love, its all-presence, all-power, and all-peace, until at last the cloud lifted and consciousness was flooded with the sweet sense of God's allness, and the words of the prophet were recalled, "They shall not hurt nor destroy in all my holy mountain, saith the Lord." Resting in this sweet sense of peace and harmony, thought wandered among the Bible stories of mountain experiences in the Old and New Testaments, and at length centered upon the story of Jesus' transfiguration. Turning to the Bible and reading the complete accounts given in the four gospels, also the words of Peter in his second epistle, many helpful thoughts were gained and the lesson became a precious pearl.

Six days after Peter had made his wonderful declaration, "Thou art the Christ, the Son of the living God," Jesus took his three closest, most advanced students, and led them up "into an high mountain apart," to a high mental state separated from the environment of material sense. We are not told what spiritual ascensions had been made during the intervening six days, but we read, "From that time forth began Jesus to show unto his disciples" what was to come. They had been taught to pray, had been given that prayer which our Leader tells us, in Science and Health, "covers all human needs." Mrs. Eddy says further, that Jesus' prayers "were deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love" (pp. 16, 12). The gospel narrative says, "And as he prayed, the fashion of his countenance was altered," "and his face did shine as the sun."

This kind of praying, this fasting from material sense, ever brings the shining face, the outward manifestation of the illuminated consciousness, and thus these mountain experiences ever bring the brightness of a reflected glory to all who enter into the heart of prayer. Sometimes we see it in the face of a friend, ofttimes in the face of the faithful practitioner whose conscientious protests of Truth have brought relief to many burdened ones. So vital were Jesus' protests of Truth, such fastings from material sense, such entrance into the holiest, that the disciples beheld his glory, and there appeared unto them two men "in glory." This reflected radiance of being, expressing man's unity with Truth and Love, became the living fact. It told of one life, and all living, moving, and having being in that forever life, which was clearly revealed to the disciples as the deathless reality of being.

The disciples recognized and named those who came to commune with their Master, for these two men talked with Jesus of what "he should accomplish at Jerusalem." Accomplish, not endure! Not suffer, but accomplish! Moses, who had discerned and declared God as the infinite Mind, leading Israel out of the bondage of sense, and Elias, who had proven God's omnipotence in many wonderful works,—both of these men had advanced the world's work of overcoming error with Truth, and they talked with Jesus of what was to be accomplished when he should complete the great work of revealing to human consciousness the omnipresence, omnipotence, and omniscience of divine Principle, the supremacy of the deathless Life, or Spirit.

At each human indispensable footstep which leads us higher, nearer to our Father-Mother God, we too find that we are not alone. In the advancing paths of human experience we seem to enter the shadow alone; but we are not alone, for we are companioning with all of God's ideas, and as we loosen our hold upon the material and personal, there comes a better understanding of the admonition to "lay aside every weight, and the sin which doth so easily beset us." To those disciples who were not perfectly aroused to the demands of Truth, came heaviness of sleep and fear. How often present human experience is like theirs! How often fear and heaviness seem to prevail when higher spiritual understanding is called for, and we are bewildered like the disciples, who "were sore afraid." But again came Jesus' oft-repeated counsel to them, "Be not afraid," an attainment so needful for spiritual clear-sightedness. The desire to build tabernacles is a universal human impulse; even in an exalting spiritual experience the human sense, not yet wholly overcome, craves to build a resting-place, to solidify the experience. But "here have we no continuing city," no permanent abiding-place, no satisfaction until we awake in His likeness.

What communion of thought must there have been on the mountain top through that night! What instruction to those students in those hours of uplifted consciousness! The purifying of consciousness from all unlikeness to the Christ-idea must proceed in the individual and the collective thought, before great demonstrations of spiritual power can be manifested. Then what wonder that the Master came down and instantaneously healed the epileptic boy, or that he should tell his disciples with strong emphasis, "This kind can come forth by nothing, but by prayer and fasting." Afterward, Peter wrote "to them that have obtained like precious faith . . . through the righteousness of God and our Saviour Jesus Christ," that they were "eyewitnesses of his majesty. For he received from God the Father honor and glory, . . . when we were with him in the holy mount."

We may also ponder John's words, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." Again, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." To this he adds that "if we walk in the light, . . . we have fellowship one with another."

[Written for the *Journal*]

"SONS OF GOD"

LAURA GERAHTY

Oh, healing words! that thwart the power of pain
And bring the erring thought to light again,—
That, opening wide the rust-grown door of years,
Proclaim man's heritage to list'ning ears.

Oh, healing thought! that silently forgives,
Knowing no breath of aught but goodness lives,—
That brings the sinner to his bended knee
And bids God's child arise in sanctity.

Oh, healing sight! that only soars to sing
Above each moss-grown grave or broken wing,
Denying e'er the power that seems to be;
Claiming God's likeness in fraternity.

To answering thought this unity divine,
Then would we know no sense of self but good,
The "sons of God" expressed in brotherhood.
Oh, healing kinship! Could we but define

PROGRESS OF CHRISTIAN SCIENCE

SECOND CHURCH OF CHRIST, SCIENTIST, LONDON, ENGLAND

SO marked was the growth of Christian Science in London that Second Church of Christ, Scientist, was formed Dec. 19, 1902, by sixty-five Christian Scientists, members of The Mother Church, and the following Sunday (Dec. 21) its first service was held in the Elysées Galleries, Bayswater, W., a building with a seating capacity of about two hundred. The following day the first meeting of church-members was held, at which meeting by-laws were framed and adopted. Readers, directors, and other officers were also appointed at this meeting. A few days later, reading-rooms were opened in Regent street, W.

Within twelve months the Elysées Galleries were no longer large enough, and on the first Sunday in 1904 the services were transferred to the Æolian Hall, New Bond street, W., which had just been completed. It was not long before the seating capacity of this hall was enlarged to accommodate upward of five hundred people. During all this time the necessity of having its own church home had been continually before the members, and a fund for this purpose had been established immediately after the formation of the church.

At a church meeting held July 11, 1907, however, it was unanimously resolved that the fund should be suspended until the dedication of First Church edifice. When this had taken place, Second Church took active steps to secure a building site, and finally secured the present freehold site in Palace Gardens terrace, Kensington, W., for the sum of twelve thousand two hundred pounds. On this site stands an edifice with a seating capacity of about nine hundred, which is well suited to the present needs of the church. The first service in this building was held on Sunday, April 23, 1911. There is every reason to hope that the balance unpaid on this site will very shortly be extinguished, and thus a way be opened for the erection of a new church edifice which will stand for a witness of the healing power of Truth and Love.

The reading-rooms have from time to time been moved, to provide increased accommodation as the growth of the work has rendered it necessary, and they are now situated in High street, Notting Hill Gate, quite close to the church. A need having been felt for some time for central reading-rooms in the city of London, in the year 1909 First and Second churches united in establishing rooms in Queen street, Cheapside, a spot which is in the very center of business life in the city. That these rooms have been much appreciated is shown by the fact that they have had to be twice considerably enlarged to accommodate the large number using them. The establishment of these rooms was communicated to Mrs. Eddy by the joint committee of management, and in reply her secretary wrote as follows:—

> Our Leader is much gratified at this latest evidence of growth and expansion of the

cause in your city, and desires me to transmit to your committee her loving appreciation.

The letter from the joint committee was published in the *Sentinel* of Jan. 29, 1910, with the following comment by Mrs. Eddy:—

Thank God and take courage.

Lectures have been regularly given and have always been well attended. Special mention may be made of one given in the year 1907 in the Royal Albert Hall, the largest hall in London. The success of this lecture was regarded as a demonstration of the hold that the Christian Science movement had obtained in England. Every available seat in the hall was occupied, there being upward of ten thousand persons present, and many were unable to obtain admission. Christian Scientists from all over the United Kingdom were present. This success for the cause of Christian Science could not have been achieved but for the hearty cooperation of members of the other two existing churches in London, who worked in loving unity with Second Church.

It is with hearts filled with gratitude that the members of this church, looking back, recognize that "Love inspires, illumines, designates, and leads the way" (Science and Health, p. 454), and that surely the hand of Love has led them in proportion as they have loved.

First Church of Christ, Scientist, Sacramento, Cal.

The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, was first brought to notice in Sacramento early in 1886. Two of the present members of this church were healed by reading it at that early date. Public work was begun in 1887; practitioners' rooms were opened, and weekly meetings were held at 1113 Twelfth street. The work grew, and in August, 1888, a class of seventeen students was taught by a normal course graduate of the Massachusetts Metaphysical College. A number of these students are still among the active members of this church.

In 1890 a second class was taught by the same student, and the work increased. Larger rooms were secured in the Grangers' Building, where Hotel Sacramento now stands. The early work was not organized, had no written rules, although the sign, "Church of Christ, Scientist," was placed at the door. In 1895 these rooms were given up, and from that time until 1898 services were held at irregular intervals at the homes of different students. The study of the text-book, together with other writings by the same author, was faithfully continued, with the result that good healing work was done during this period. A society was organized early in 1899 and met in Pommer's Hall, where the Young Men's Christian Association Building now stands.

The present church grew out of these early efforts, and was organized in October, 1899. A charter was obtained from the state in February, 1901. Later on, property was purchased at Fourteenth and K streets. This was afterward sold, and the site where the present church stands was purchased. Meanwhile services were being held in Odd Fellows Temple, with a constantly increasing attendance. When beginning to build, the following letter was addressed to Mrs. Eddy:—

> We, the members of First Church of Christ, Scientist, in Sacramento, Cal., unite in tender, loving greetings to you, and we desire to express as earnestly as words may our willing loyalty to you and your teachings, our fidelity to The Mother Church, its Directors, and the rules of the Church Manual.
>
> We are grateful to you for your book "Science and Health with Key to the Scriptures," which teaches us a demonstrable understanding of God and His universe; grateful for your consecrated, consistent, Christian life,—a life that is proof of the truth of your teachings. With loving hearts, we bow to you in proud obedience, as our revered Leader in the greatest movement for the uplifting and regenerating of mankind that the world has ever known. You will be glad to know of the increasing interest in Christian Science here, shown in the larger attendance at the services, also at the reading-rooms, and in the increased sales of literature to people who are just awakening to a desire to investigate. We know you will rejoice with us that we have purchased a lot in a fine location, and are now erecting thereon a beautiful church structure of wood and stone, a symbol of the true church, the church founded in the healing and saving from sickness and sin, healing that was the fruit of your words and works.
>
> The sense of unity, love, and peace in our membership was never greater than now, but we realize that only through more faithful and loving obedience to your teachings, more earnest striving to overcome evil in all its forms, can we reach the unity and love that Christian Science demands of us, and to this we consecrate ourselves anew, praying that our fruits may bear witness for us.

Mrs. Eddy's reply through her secretary was as follows:—

> Such affirmations of fidelity and gratitude, supported by fertile deeds, are refreshing to our Leader; and on her behalf, permit me to express her tender interest in all the faithful ones in Sacramento.

Ground was broken for the church building Nov. 4, 1909, and the structure was ready for occupancy one year later. Architecturally it is considered an ornament to the city. The exterior is white cement, enlivened by large stained-glass windows, the most beautiful of which was the gift of the Sunday school children. The interior finish is in harmony with the dignified simplicity of the structure. The cost of the property and improvements was thirty-three thousand dollars, and the seating capacity of the church is three hundred and seventy-five.

This church was dedicated Jan. 11, 1914. It had been necessary to hold evening services before this time, as the seating capacity was taxed, and on the day of dedication three services were held. Never has the cause of Christian Science been so well grounded in Sacramento as at the present time, nor has the outlook for future progress been more promising.

First Church of Christ, Scientist, Eau Claire, Wis.

Great truths have never been discovered by organizations, large or small. It is always some individual who catches glimpses of the infinite. This individual, inspired with the divine truths thus discerned, eventually has a following, which ere long merges into a religious sect or church. Cherishing her new-found faith more fondly than a mother her first-born babe, the Discoverer and Founder of Christian Science, Mary Baker Eddy, commenced to give this "true bread from heaven" to those who were hungry. As a sturdy oak slowly rises from the tiny acorn, spreading its well-adorned branches to the four winds, that little band of earnest students has grown into what is known throughout the civilized world as The Mother Church, with a membership of many thousands.

First Church of Christ, Scientist, of Eau Claire, Wis., is a branch of The Mother Church, in Boston, Mass., and, not unlike the parent vine, it has a history. It was about 1882 that one imbued with that wisdom which comes from the study of Science and Health, came to Eau Claire and found there a willing pupil. It was not, however, until 1886 that a real interest in this new-old religion began; and in February, 1888, the first class in Christian Science was taught by an authorized teacher. Other classes followed, and for three years the students held meetings at each other's homes for the study of the Bible, together with "Science and Health with Key to the Scriptures." On Feb. 20, 1891, rooms were leased in the McVicar Building, on South Barstow street, for use in the healing work. In the same year, May 11, at the close of a class taught by one of Mrs. Eddy's students, the Eau Claire Christian Science Society was organized, for the purpose of holding Sunday services and carrying on the work. In July, 1894, another of Mrs. Eddy's students was called to this field, and the following year—Jan. 5, 1895—Church of Christ, Scientist, of Eau Claire, Wis., was legally organized and incorporated under the laws of Wisconsin. The church was later called First Church of Christ, Scientist. A Sunday school was organized in 1895 and has since been maintained.

An important date in the history of this church was when its present home of worship was purchased. The small band of Scientists manifested wonderful courage in this undertaking. When one of the older members told an outside party that the Christian Scientists had purchased the Unitarian church, the response was, "You never will pay for it in the world!" But the one who thus exclaimed was evidently not a true prophet, for from the date of purchase, April 12, 1898, it was only seven years until the final payment was made and a clear title obtained. A reading-room was established soon after our Leader instituted this important branch of our work.

These labors in behalf of the cause so well loved, were recognized and commended by Mrs. Eddy in a letter, dated July 15, 1899, received by one of her students, which read as follows:—

> Your brief, brave, tender lines of loyalty are reassuring to the woman in the wilderness. Like song of birds at evening, they reach my ear and heart. God bless you, dear ones, and accept my thanks and prayer for your prosperity to be continued.

The early as well as later years of the church history have shown fruit in the way of physical healing, but the greater work of Truth has been seen in its regenerative power, turning men from a love for sin to love for God and His truth as given in the Scriptures and in the Christian Science literature. Many of those who have been healed, and a large number of students who have received class instruction, have gone to other fields, thus becoming living witnesses in other parts of the world.

In regard to the church edifice, which can, in a certain sense, be termed the religious home, it may be said that many improvements have been made within and without. The needs have seemed great, but there have always been those who were willing to give as the Lord had prospered them. It is the earnest desire of each member that this branch of The Mother Church may "grow in grace" and in an understanding of Truth; and that untold numbers may be healed, regenerated, comforted through the ministrations of its workers; that its brightness, beauty, and fruitage may remain forever undimmed and undiminished.

First Church of Christ, Scientist, Wichita, Kan.

On the evening of May 7, 1890, a little band of believers in Christian Science, fifteen in number, met at the home of one of the Scientists for the purpose of taking steps toward the organization of a Christian Science church in Wichita. For several years previous to this, services had been held at private residences, in the W. C. T. U. rooms, and even in a business office. As interest in the work grew, it was found necessary to rent a hall; for several years they moved from hall to hall as the need demanded.

In 1901, with a membership of sixty-three, steps were taken toward owning a church home. The St. John's Episcopal Church, which was on the market, was purchased by the Scientists and moved on their lots. This year of moving and redecorating was a busy one for the Scientists, but they were rewarded by the possession of a modest church home. To quote from the church record, "How sweet and restful the word home sounds," directing thought to the house not made with hands (not material), eternal in heaven (harmony), a present possibility.

During the early work of this church, and all through its progress and history, there have been beautiful and marked demonstrations in the healing of the sick through Christian Science. In January, 1911, the union of First and Second churches was consummated, this step—after the existence of two churches for about two years—was productive of an abundance of love, joy, and peace. The growth for the past few years has been so marked that the little church has been outgrown and is now used by the Sunday school, services being held in Philharmony Hall. The church now owns lots in one of the best residence districts of the city, paying eleven thousand dollars for them in one year. Feeling the need of a permanent home, plans are ready for building as soon as the necessary funds are raised. The corner-stone was laid May 6, 1914. Almost from the earliest history of this church the members have maintained a reading-room, and at the present time have very desirable rooms centrally located; also a wide-awake distribution committee, that is doing much to sow the seed of Truth.

TESTIMONIES FROM THE FIELD

WHEN I first heard of Christian Science, I was undergoing an operation in a hospital here. I paid very little attention to what was being said on the subject, as I had no idea what Christian Science was, and classed it with the many different creeds that spring up from time to time. Gradually, as time went on, however, I heard remarks regarding it which made me desirous to hear more, and to prove its efficacy.

Our first demonstration came about four years ago, when to material sense my husband had a severe attack of sciatic rheumatism. He had suffered from it for about three weeks, being under medical care during this time and experiencing no relief. I asked him to try Christian Science, but he seemed reluctant to heed my advice, as our physician was also a close family friend; but finally, realizing there was no help for him in medicine, he consented. Two days after his first treatment, he left town on a short business trip. He had one more treatment on his return, and has never had a return of this ailment.

We have had many healings in Christian Science since then; measles, severe earache, colds, and whooping-cough have all been overcome. I myself have been greatly benefited. When I was eight years old, I fell and sustained an injury to my arm, which seemed to grow more painful as the years passed. I consulted a physician in regard to it, but he said he could give me relief only, as there was no cure for neuritis, which he pronounced the trouble to be. The arm had grown quite painful, and there were times when I could not use it at all, so I decided to have treatment in Science for it. Within a few days the pain and stiffness had entirely disappeared, never to return.

I have also been healed of bowel disorder, with which I had been troubled for over ten years. I was treated for this ailment at different times, but did not appear to derive any benefit; somehow it seemed difficult to override the fears of many years' standing. I felt that if I applied myself more diligently to the study of the Bible and Science and Health, I should find the way out of my fears, and I am happy to say the trouble has been overcome.

The greatest proof of the efficacy of Christian Science came last spring, when our little boy, six years old, became very ill. He was quite delirious for several days, and to comply with the state law we called in a physician to diagnose the case, and it was pronounced typhoid fever. When asked how long the child had been ill and if anything had been done for him, we replied that he was receiving treatment in Christian Science. The physician was very kind, making no objections when told that he had been called merely to diagnose the case. We continued Science treatment, and in a day or two the delirium had lessened, and the child was quite bright, although he had grown very weak. In one week from the day he became ill, he was sitting up out of doors. Several days later he seemed to be unable to walk, but this was also very quickly overcome. He has enjoyed splendid health ever since.

We are indeed grateful for all the help we have received in Christian Science, and more than grateful for the Bible and for Science and Health, which gives a new and practical meaning to the Scriptures.—*Martha M. Mueller, Milwaukee, Wis.*

I WISH to endorse the above testimony given by my wife, and am glad to add it to the many others, so that they who seek, may know the same blessings which we have received in Christian Science. The literature on this subject has taken the place of much reading matter which formerly absorbed our attention, and I find Science and Health, the *Sentinel*, *Monitor*, etc., most helpful. I am certainly thankful for all the benefit we have received through the teachings of this truth which makes men free.—*J. C. Mueller, Milwaukee, Wis.*

IN March, 1910, I called a Christian Science practitioner to my home to give me treatment for varicose veins. These enlarged veins began to show first about forty-five years ago, and seemed gradually to become worse as I grew older. When I called in the practitioner, I was suffering a great deal of pain, and it was hard for me to walk, even with a stick. After the first two treatments I seemed to get worse, and the large vein all the way up the leg became hard and knotty. I received, I think, seven treatments in all, and the healing was realized. In about two or three weeks I could get around again without inconvenience, and in a few months all signs of the trouble which had been there so many years had practically disappeared; there was no bursting of the veins and no discharge of any kind.

In November, 1911, I again called on the practitioner to treat me for enlarged veins around my ankle. I suffered from these as I had from my leg. I had five or six treatments and was then told that the work was done and I was healed. This was proved true, for in a few weeks I was free from the suffering, and that ugly-looking vein had also disappeared. The healing has been permanent, for there has been no return of the trouble. I am very thankful to God, also grateful to Mrs. Eddy, who by her discovery of this great healing truth has brought health and happiness to unnumbered thousands.—*T. W. Snell, Chicago, Ill.*

SINCE taking up the study of Christian Science about three years ago, I have had many very beautiful experiences, and these were to me proofs that unswerving obedience to the divine instructions of our great Wayshower, Christ Jesus, does bring forth the fruits of obedience. I wish to give the following unusual experience, in the hope that it may be of help to others. On the morning of Nov. 13, 1912, between two and four o'clock, I was awakened by the presence of some one in my room. I arose on my elbow and turned on the light, which revealed the figure of a man; but before I had time to do more than see that it was no one I knew, he seized the fixture and took out the light bulb. He then commanded me to keep quiet or he would shoot me, at the same time holding his hand up to my face and telling me to look at the revolver, which I could not see as the room was dark.

My first thoughts were a reaching out for divine protection. I knew that God's child could not be harmed. I asked the man, "Who are you, and what do you want?" He told me that he was after any money that was in the house. He asked if I had any, and if there was any in the house, how old I was, and how many there were in the family. I answered him that I had no money there, told him my age, and to his last question I said, "We are just a family." I then turned my face downward on the pillow to realize the truth for a moment. When I lifted my head I turned to him and asked, "Do you know whose presence you are in?" His reply was, "No." I said, "Would you like to know?" "Yes," he said. "Well, you are in the presence of God, and your true selfhood is God's child," I went on. He seemed much surprised at this, but was ready to listen to what I proceeded to tell him of the truth. He left the room saying, "You are a Christian." I worked to know the truth as well as I could and without fear of losing my earthly possessions, realizing that it was a great opportunity to help a brother.

Presently the man came back and gave me my purse, which contained some change, saying, "I think this is yours; I cannot take it." He then said, "What are you?" and I replied, "I am a Christian Scientist," to which he answered, "Well!" He took out a bottle of something and said, "This has been the cause of it all,—whisky." I told him that man could not fall, since he is God's child; that this material sense of life is only error, or mortal man, and not the real man. He came and sat down by the side of the bed, and as he listened he said, "Such wisdom for a young girl!" My answer was: "I have studied Christian Science. It is God's wisdom." I then repeated the words from one of our hymns (Hymnal, p. 168):—

> His wisdom ever waketh,
> His sight is never dim;
> He knows the way He taketh,
> And I will walk with Him.

He rose to go for the second time, and when he reached the door he said, "You are an angel; I am a devil." "No!" I answered, "you are not a devil; man is God's child, pure and unfallen." He came back again and wanted me to talk to him until morning. I asked him to give me his hand and to promise to rise above the curse of whisky, and to stop this other error in which he was seemingly engaged. He promised me that he would try. I asked him again why he had done this, and his answer was, "I was hungry and could not get work that I could do, for I cannot shovel." I told him about my brother's experience; how he came to town, having no position, went to work willingly with a shovel, which he only had to do for one week, when he found a position, and had since been promoted.

The man seemed very grateful for what I had said to him, and he also asked if he had frightened me and if I would go and tell the police as soon as he was gone. He said he knew he had broken the law by entering the house and doing this, and it would mean fifteen years for him. I said, "No, I will not tell the police; if you go out and do what is right, you will not be caught." He gently passed his hand over my brow, saying, "I know I must have frightened you." He then told me how bad he had been; but I asked him to look away from the dead past, or think of it as a stepping-stone to better things. He wanted to turn on the light so he could see me, but said, "That is no use, as I do not want you to see my face." He had said before that to face me would be harder than anything he had ever done in his life, and I recognized this as the error shrinking away from what of truth I had uttered and thought. My little sister and I could hear him sobbing as he went through the hall.

When we went down-stairs, we found everything in its place, although there were signs of searching. There was over twelve dollars in my hand-bag on the table, a gold watch and chain lying near the electric lamp, and other things which might have been taken. My mother's purse on the kitchen table was left open, and its contents were untouched. Father was aroused and saw the man making his exit through the pantry window.

In our family circle the morning was spent in a happy consciousness of the wonderful manifestation of the dominion of spiritual understanding over mortal error. I cannot express my gratitude for this proof of ever-present divine Love, taught so beautifully in Christian Science.—*Anna O. Gibson, Seattle, Wash.*

Referring to the foregoing experience of my daughter, I desire to state that I was at home, but was not awakened until the man was about to take his departure from the house. I pulled on the electric light and saw him face to face, when he disappeared quickly. My youngest daughter, aged eleven, sleeping in the same room with the older one, was awakened first, and heard the whole conversation without any fear. We were all very thankful for our experience, and for what we have learned through the teachings of Christian Science.—*John S. Gibson, Seattle, Wash.*

About fourteen years ago the stomach trouble with attendant nervous breakdown, from which I suffered, was pronounced incurable by prominent physicians. After being sent to my home in Indiana, Christian Science treatment was taken up. Acute lung trouble had set in, and it produced a hopelessly weak physical condition, as I had had very little sleep for many months; but after a few weeks' treatment all these ailments disappeared one morning, following a short sleep. I arose completely healed, and a week later took up professional duties. I have had no return of these ills and have not taken any medicine in these fourteen years; my sleep has been normal, and I have eaten any food I desired.

In other cases slower healing has been experienced, but Christian Science has been my only physician, dispelling all fear, and constantly bringing peace of mind as well as gradual physical improvement. These experiences have proved very instructive, teaching me the value of patience and the need to strive without ceasing for higher spiritual understanding, which will in due season be manifested in true healing, mental wholeness, the full realization of the allness of God, good, and man as His image and likeness.

A few years ago, upon a festive occasion, I was moved to snatch a large ignited fire-cracker from a lady's hand to save her from the unrealized danger. It exploded in my hand, causing an intense shock for the moment, besides badly maiming the hand; but after a half-hour of prayer and meditation in Christian Science, I was enabled to retire and sleep soundly until morning, when all pain had disappeared. A day later the hand was used in performing upon a musical instrument, and in a short time it was entirely restored.

My deep debt of thankfulness to God, and of gratitude to our noble Leader, Mrs. Eddy, as well as to loving Christian Scientist friends, can best be expressed by constant, humble striving to serve God and my fellow man by living the life of a true Christian.—*Romeo Frick, Boston, Mass.*

I AM deeply thankful to God for all His goodness to me. I am also very grateful for the knowledge of Christian Science and for all the blessings that have come to me through it. Not only for the physical healing am I grateful, but much more for the spiritual quickening, and for the understanding which enables us more and more, every day, to rise above material conditions, such as fear, disease, worry, and sorrow.

I knew nothing of Christian Science until it was brought to me by two dear friends, who loaned me the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I did not know it contained the "pearl of great price," the truth which is leavening the thought of the whole world. I cannot be too grateful to Mrs. Eddy for the text-book, it throws such a glorious light upon the Scriptures. It has made me love to read the Bible and has given me a clearer understanding of its teachings.

When I first read the chapter on Prayer in Science and Health I was healed instantaneously of an acute stomach disorder from which I had suffered over thirty-five years. I had been so rigidly dieted that I scarcely dared to eat anything, but since my healing I have been perfectly well and can eat any kind of food. I realized I had found the truth, and felt it was what I had been needing all through those long years of suffering. This healing took place in November, 1908.

The following February I awoke one morning feeling very ill from lung trouble, with hemorrhage. I immediately asked for the text-book and realized that the evil must be cast out. Knowing that divine Love's promise and fulfilment go hand in hand, and that God's image and likeness could not reflect any error, I applied the truth Jesus taught, that divine Mind is the only power, and that we can do nothing of ourselves, only through the Father. Clearly realizing this truth, the healing was complete, for I have never had any return of the trouble. On previous occasions it took a month to stay the hemorrhage under *materia medica;* this time, under Science treatment, the condition was overcome in a few hours, and I was able to join the family down-stairs and go about quite free from fear of conditions I had been educated to avoid before knowing the Principle and rule of Christian Science.

At the same time I was suffering from a form of dropsy, supposedly organic heart trouble with its usual accompaniments, goiter, sleeplessness, extreme weakness, also rheumatic gout, chronic bowel disorder of over thirty years' standing, rupture, acute bilious attacks. All of these ailments I have been freed from, and I have never taken any medicines or applied any material means since I was healed. I had been unable to walk for more than a year, or to do anything for these ills, so I asked for help, which was lovingly given by a practitioner. The following September I felt extremely ill one day. I read the Bible and the text-book, together with other Christian Science literature, until afternoon, my need being to realize that God is Love and ever present to heal and save. As our Leader says, "Truth casts out error now as surely as it did nineteen centuries ago" (Science and Health, p. 495).

About four o'clock I had all the ailments previously mentioned. When a friend called, I went into an adjoining room to speak with him, and while talking I suddenly felt healed. I put my hand to my throat and found that the goiter enlargement, which had been in evidence for eleven years, had disappeared, also the dropsy and all the other ills. The words of our dear Leader came to me, "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous" (Science and Health, p. 411). It brought me such a sense of peace and gratitude! I have been enabled to overcome severe sickness in traveling, also a skin disease, as well as weariness and fatigue. I am now able to do any kind of physical work I am called upon to do. I have had no recurrence whatever of the former conditions, and I am perfectly healthy, and lead a very strenuous and busy life, although sixty years of age.

Words fail to express my deep, heartfelt gratitude for all the blessings I have received and am still receiving through the understanding I have of the truth as taught in Science and Health. I am very thankful that I can testify to the healing and regenerating power of this teaching, and that through my healing others have been led to seek the truth. I am indeed grateful for the Christian Science literature, and for all the loving help I have received from Scientists. It is with deepest love and thankfulness to God for bringing me up "out of the bottomless pit," and with gratitude to Mrs. Eddy, that I send this testimony in the hope that it may encourage some weary pilgrim.—*Sarah Landells, Newcastle-on-Tyne, England.*

I SEND this testimony as a small expression of my gratitude for the help I have received from the testimonies and articles in the *Journal* and *Sentinel,* also for the daily benefit derived from studying the Lesson-Sermons and from reading the works of our Leader, Mrs. Eddy.

My first reading of Science and Health healed me of a long-standing case of neuralgia, and by the understanding into which I have gradually grown I have been able to destroy many forms of error as they have been manifested by different members of my family, such as toothache, ingrowing nail, accidents, burns, poison, etc. A burn on my little girl's leg was healed through the reading of a few pages from Science and Health. The child screamed so that I could not think clearly, but after I had read a short time, she said, "Mama, let me see the words that heal me." My eyes fell on the words, "God is Love," and she immediately sprang up and sat down on the floor to play with the other children, with the burned leg doubled up under her. The place was not even dressed, but it did not blister, and in a week's time there was no sign of the accident. A nail which pierced the foot of another child was withdrawn, with no loss of blood. When she screamed, I ran to her, declaring the all-power and presence of God. There was no inflammation or soreness and the accident was never noticed by any one; it was as though it had never been.

I have had help in other cases from practitioners, and have many things yet to overcome, but I know that Truth is always victorious if we are only faithful. I have had many dark days and some defeats as well as victories. I am happy to say, however, that each healing mentioned is permanent. It is now ten years since my healing of neuralgia, and I have never had any return of it. My husband used to have bilious attacks, but it is now eight years since he has had even a symptom of the old disorder.

I am deeply grateful to our dear Leader, Mrs. Eddy, and daily grow in appreciation of her greatness.—*Mrs. E. V. Bailey, Vanzant, Ky.*

I AM glad that I have an opportunity to express my gratitude for the many healings that have been wrought in my family since I took up the study of Christian Science. During the winter of 1911-12 my husband became very ill, and according to the symptoms, *materia medica* would have called it a severe illness. Although he was not a Scientist, he had seen the work done in our family, and so decided to call a practitioner.

While under treatment he apparently kept getting worse, and half of his body seemed to be paralyzed. In fact, one hand was clenched so that he could not open it, and he could not move one foot and leg at all. Along with this, fainting spells and more severe headaches came on, while catarrh troubled him all the time. I am thankful that we had a faithful practitioner, for it was discovered after two weeks that my husband was continually in doubt; at one time he would ask me to call a doctor and at another time he wanted Christian Science. He really did not know what he wanted; but the practitioner and I held on to the truth until he felt that he need not be in doubt any more. In two weeks he was perfectly healed.

A few months later, while working in his store, he injured his ankle badly, and the expressman had to bring him home. As soon as he arrived, chills overcame him, and his foot became badly swollen and very painful. He was no longer in doubt, however, for it had been proven to him what Christian Science could do, so he called the practitioner. The work was wonderful this time. In a few hours after treatment was begun he was able to be around, and in the morning he went to work perfectly healed.

In December, 1912, he injured his ankle again and was in a bad condition. He came home in great pain and could not walk without support. We at once called the Christian Science practitioner. I tried to do my part, and began to read to him from Science and Health. I told him to lift his thought from his misery and listen to the truth, to lean on God, for His word is what makes us free. This time he was more responsive than ever, and so was helped more quickly. That same evening the pain left him, and he limped about the house rejoicing. In the morning the limp was gone and he was well.

My heart is overflowing with love and thankfulness to God, and gratitude to Mrs. Eddy for this great blessing. It can truly be said that Christian Science teaches us to be obedient to God and to the truth, and if we are, we will always succeed, for God never fails.—*Hattie Secord, Portland, Ore.*

Because the testimonies of others in the *Journal* and *Sentinel* have so often helped me, I feel that perhaps it is my duty publicly to express my gratitude to the great Giver of all good, for the gift of Christian Science to the world through Mrs. Eddy.

I was so afflicted with Bright's disease that my few household duties were a great burden, and if left alone for any length of time, I became extremely depressed. Everything was dark and I saw no ray of hope. I had really known no life but in the church, as I was a minister's daughter and had become a member at ten years of age. I had given almost my entire time outside my home duties to its work; yet now I found no comfort in any of its activities. Even the Bible, which from childhood I had read daily, was becoming strangely tiresome. I was horrified at the state of mind in which I found myself, and was careful that no one should know of it. Finally, a partial escape was offered me by our removal from town into the country, and I was thankful that at least we would not be expected to attend the prayer meeting regularly. My spiritual unrest and physical condition found no surcease in prayer. To my poor stricken sense this was most terrible of all, for I had been the means of helping others to peace; yet now I who had preached to others, was to be "a castaway."

Another annoying feature of my physical condition was a fear of falling, so that I was continually stumbling. Added to this was a serious hemorrhoidal difficulty which had afflicted me for nearly thirty years, together with paralysis of the bowels. In the midst of such confusion of thought there finally came light. Through the influence of my sister I was led to interview a practitioner of Christian Science. I am sorry to say that while I had not found the religion of my childhood sufficient for the storms of life when they broke upon me, yet I immediately took the defensive when I came into the presence of the dear woman who was to be one of the means by which I found Christ. I asked her why Christian Scientists did not pray, and told her that if Christian Science took away my Christ, I would have none of it. I did not ask for treatment, but I left her with the first feeling of peace I had known for many months, and with a great desire to read Science and Health.

Without my asking for the book, and while I was wondering what I should do about getting it (for I was so afraid of heresy in Christian Science that I would not mention the subject to my husband, who I knew shared my fear), my desire was gratified by the book coming to me through the mail, sent by the practitioner, who was able to see how hungry I really was. From that day heaven began for me and for my household. I was like a famished person who suddenly finds a feast spread before him. Here at last was the bread of life, and from the very first I felt the comforting presence of Spirit and the peace "which passeth all understanding."

My healing of physical ailments was an assured fact, for the kidney disease faded into its native nothingness, and the bowel trouble, which had been my relentless foe since early girlhood, began at once to disappear. Severe headaches, which always appeared with each change of weather, simply vanished; I do not really know when. The poor shambling walk and the fear of falling have all gone, so long ago that it scarcely seems possible that the dark dream ever appeared.

Nevertheless I had to have my testing time. Fear almost crushed me at times, for I had to fight the old theological beliefs at every step of the way. For two years after class instruction, I was fairly hounded at times by the old theology, but I knew I had found the truth and I was finally set completely free by a good Christian Science friend, who said that I could do as John the Baptist did when he seemed to doubt the mission of Jesus,—he just believed for the works' sake. From that day on the old theology was dispensed with, and now when I find what I do not understand, I wait for the unfoldment of divine Mind and the way clears beautifully.

Just here I wish to say that the subscription to the entire list of periodicals, *Journal*, *Sentinel*, and *Monitor*, has been one of the largest means of spiritual growth to me, and I find by this experience that it is wise for every Christian Scientist to be obedient to our Leader's instruction in the Manual. I have fed upon the literature, so that along with Science and Health and my Bible, which grows dearer and more clear to me every day, I have little time for any other reading. These four years have been given over to study, to seeking the "kingdom of God, and his righteousness." I have been at the church services only occasionally, but I have taken my seeming isolation as a precious opportunity to learn of God, and I am patiently waiting Love's time for larger opportunities, while I am learning as a little child how to "enter in."—*Mary Thompson East, Clinton, Ill.*

Several years ago, when away from home, I was attacked by a severe pain, which was promptly diagnosed as appendicitis. My condition was considered so serious that I was urged to go to a hospital, but fear of surgical treatment induced me to adopt the advice of a good friend to try Christian Science. I therefore asked help of a practitioner, with the result that within a few minutes I was healed, all pain ceased, and I was able to walk to the hotel.

At that time I knew nothing of Christian Science, but the next day I purchased my first copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I still have that copy, and it is one of my greatest treasures. Since my first healing I have received numerous evidences that, as our Leader says, "divine Love always has met and always will meet every human need" (p. 494), and I am sincerely grateful for these blessings.—*H. G. B. Alexander, Chicago, Ill.*

It has long been my desire to express gratitude through our periodicals for all that Christian Science has done for me and mine. There is one demonstration which I would especially like to mention, and for which I am very grateful.

On June 14, 1907, after I had studied Science about one year, my little boy, nine years of age, was playing ball, when one of his playmates threw the ball on the roof of the three-story apartment building in which we were living. My son went up for the ball, and in returning he ran off the roof, falling to the asphalt pavement in the court below. When I went to him, immediately upon hearing of the accident, the words of the psalmist came to me: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" When I saw my boy I thought he was dead, but I called him by name, and he answered. This gave me renewed courage, and I treated him to the best of my understanding.

On account of relatives who were not Christian Scientists, it was thought wise to call in a physician, and upon examination he found a fractured hipbone, an injured kneecap, and, as he thought, internal injuries. He left opiates to use in case the pain was too severe, also directions to use an ice-bag on the boy's head for fever, which he expected would come up during the night. After he had gone, I asked my husband if I might telegraph to a Christian Science practitioner who was out of the city for a few days, and he consented.

Within an hour after the accident, the practitioner was at work on the case, and sent me these words from our text-book, "Science and Health with Key to the Scriptures": "Accidents are unknown to God, or immortal Mind;" also, "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection" (p. 424). Instead, therefore, of using the opiates and the ice-bag, we began at once to lean "on the sustaining infinite," as our Leader tells us in the opening words of the Preface to Science and Health, and were rewarded by the all-protecting power of divine Love in receiving the blessing of a comfortable night.

The next day, when the physician again called, he said that on the third day he would put the leg in a plaster cast. When he called to do so, however, he found such great improvement that he decided to wait until the tenth day, but said that in a day or two he would put a weight on the leg to stretch it, as it was liable to be shorter than the other. This he did, but after he had gone the child screamed with such pain that I decided to remove the weight, assuring him that God would protect him. When the doctor heard of this, he became angry, and I assumed all responsibility. He then measured the leg and found it to be the same length as the other, but said he would put it in the cast the following week and allow the child to walk on crutches. The next day the practitioner returned, and I told her about it, and said I was afraid that if the doctor wanted to put the leg in a cast my husband would insist on having it done. She told me that I must clear my own thought of all fear and realize that there was only one Mind governing the case, that the doctor was subject to that Mind; that *materia medica* could not make any law for God's child, and that all I had to do was to know the truth and let God take care of the results.

When the doctor again called, instead of advising the cast, he asked the child to come over to him, and let him see how he could walk. Every so-called law of *materia medica* was made null and void by the law of God. During all this time (two weeks) no material remedies were used, and in less than a month from the time of the accident my son walked perfectly, and the healing has been permanent.

This is but one of many demonstrations that we have had in our family in the past six years, and with thankfulness to God my heart goes out in loving gratitude to our revered Leader, who has made it possible for us to realize the understanding of the all-protecting and healing power of God in every human need.—*Alice L. Hamburg, Minneapolis, Minn.*

It is with deepest gratitude that I send this testimony to the *Journal*, with the hope that it may be of help to some one. About five years ago I was operated on for an internal malignant growth, and the doctor told me that it would not return. It relieved me to have him tell me this, but I suffered on for nine months more, and the wound did not heal, as the growth was giving me more trouble. The doctor told my children that there was no hope for me, that I was a hopeless invalid.

A kind Christian Scientist then called to see me and said, "Why not try Christian Science?" She told me she had been healed of a malignant growth when she was left alone in the world with five little children to care for, and her doctor had told her there was no hope for her. She was advised to try Christian Science, and she did, with the result that she was permanently healed, and her children are now grown to manhood and womanhood. This set me thinking; still, I did not try Christian Science, but put it off with doubts, as I had always heard it scoffed at. I was raised in a Christian church and all my people were much opposed to Christian Science; but the more I thought about it the more I wanted to try it.

At last a Jewish woman, who had been healed of a malignant growth such as I had, came and wanted me to go to the practitioner who had treated her, so I went. To my joy I was healed in one treatment. Is not this beautiful? I had paid out nearly all I had of this world's goods for doctors, hospitals, nurses, and drug bills, but after my healing I was given work and have been able to do it ever since. It has been very hard work, too, such as cooking in hotels, etc., yet I have never had a return of the disease. I have never enjoyed life as I do now.

My heart is brimming over with joy that I have learned of this great truth, and I thank God for His wonderful love in giving to the world Mrs. Eddy to show us the way out of sickness into health, out of poverty into wealth. I am thankful that I have been the means of helping others who were under the bondage of illness as I was. I am so glad to know that God is not the author of sickness, but of health, and that He frees us from fear of all kinds, for in fear there is torment.

The Bible is a new book to me since coming into Christian Science. I always tried hard to be a good Christian, but now I have given up trying and am resting in Love and Truth. I am very much alone out here, in this wonderful teaching, but "if God be for us, who can be against us?" He is an ever-present help in time of trouble.—*Mrs. James McKeown, Cadogan, Alberta, Canada.*

I wish to add my testimony to that of Mrs. McKeown. I was healed five years ago of the same trouble, internal malignant growth, after three days' treatment in Christian Science. I had undergone two operations at the local hospital with no beneficial result, and was told that my constitution would not stand a third operation. It was at this time that I heard of Christian Science, and I was healed as stated above.

I am the Jewish woman of whom Mrs. McKeown speaks in her testimony. — *Leah Pullmer, Winnipeg, Manitoba, Canada.*

In the hope that what I am about to relate may be the means of bringing a measure of encouragement to some wanderer in the wilderness of doubt and despair, I am encouraged to give publicity to the benefits I have experienced through the power of Christian Science to harmonize the lives of sinning and suffering humanity.

It is more than seven years since I first began to investigate Christian Science, and although my study has been far from profound or systematic, it has nevertheless been sufficient to enable me, with the occasional assistance of a practitioner, to refrain from the use of material remedies during the whole of that time, to control an appetite for intoxicants, and also to meet with a measure of equanimity serious business reverses as well as the petty annoyances and impositions which are the daily experience of the average business man.

Recently I had an attack of acute lung trouble. A Christian Science practitioner was called up on the telephone, and after three treatments the fever was allayed, and in six days the disease was entirely overcome.

Two weeks later symptoms of jaundice appeared. A practitioner was again called up, and within half an hour the trouble was overcome, and in two days I was entirely healed. Four weeks after the first attack of illness, I was again at my desk, with no trace of the experience other than the weakness incidental to the malady, and I have gained steadily in strength and vigor.

These experiences lead me to believe that in Christian Science I have found that fruit from the tree of life which maketh for the healing and the preservation of the nations. I am truly thankful to our heavenly Father for this teaching. My healing has been the means of interesting several of my friends in this truth, and my testimony in the Wednesday evening meeting was of great benefit to at least one of them.

Words fail me adequately to express my gratitude for all the blessings Christian Science has brought to me. I daily pray for such a measure of spirituality as shall enable me not only to overcome my own sins and diseases, but also to be of service to my fellow man. — *Thomas Gray, Portland, Ore.*

I HAVE been thinking for a long time of writing my testimony. Several years ago I was suffering with a chronic stomach trouble of thirty years' standing. One day I had a very severe attack, and something seemed to say that I should try Christian Science. I got right up and went to see a friend who was a beginner in this great work. She advised me to get a copy of Science and Health, and I did so, with the result that I was healed, although two doctors had given my case up as incurable unless an operation was undergone.

Since then I have been healed of many ills. At one time something was moving about over my right eye like a spider's web, but after studying that wonderful book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, it disappeared. With the help of a practitioner, I was also healed of catarrhal trouble of the throat and head. The ailments have never reappeared. It will soon be six years since I first knew of Christian Science, and I have never had any need for medicine since. Although I am now sixty-nine years of age, I can do almost any kind of work.

I am surely very thankful to God, and I am likewise grateful to Mrs. Eddy for the blessings I have received.—*Ester Hulsey Fluharte, Walnut Ridge, Ark.*

[Translated from the German]

I AM glad to be able to tell the seekers after truth of the benefits which I have derived from Christian Science. For three years I have been an adherent of these teachings which were discovered and brought to the world by Mrs. Eddy. I had suffered for about six years with extreme nervousness, to which was added suffering from gall-stones that incapacitated me for work for a period of five months. I then heard of Christian Science, but could not at first make up my mind to turn to it, until my confidence increased through the results obtained in the case of acquaintances. This induced me to take the decisive step.

After having read *Der Herold der Christian Science* for some time, I asked for treatment in Christian Science, which was readily given. During a severe attack of gall-stone colic, I was treated by a practitioner who happened to be present. In ten minutes the trouble yielded to the power of Truth, leaving no sense of pain. After telling me that I need have no fear, the kind practitioner induced me to eat my supper as usual, and the next morning I was able to go to work well, and in a happy frame of mind. Formerly such attacks kept me in bed three or four days, while my nourishment consisted wholly of liquid food.

These proofs which were given me of the workings of divine Love, awakened the earnest desire in me to seek the truth, and I cannot be too grateful to God that I was led to discern it, for I have already found far more of good than I ever expected, and I know now that infinite, divine Love delivereth us from all error.

Last fall our ten-year-old son was taken ill with a serious throat affection, and we asked a practitioner in Hannover to take up absent treatment. It seemed such a severe case that we had to use all our efforts to cast the fear from our consciousness, but with God's help the victory was won. At first the little fellow could neither see nor speak properly, but with ten days' more treatment this condition also yielded to the power of Truth to cast out error of every kind. Our darling recovered in a surprisingly short time, and his healing has been complete.

Words fail to express our gratitude to God for leading us to find through Mrs. Eddy's work the way to the pure Christ-teaching, and for making it possible for us to discern more and more of Truth. — *Louis Behrens, Wolfenbüttel, Germany.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal
FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

"LET your light," said the great Teacher, "so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is evident from this counsel that Jesus expected his disciples, the chosen ones who had left all to follow him, to be bright and shining lights to those still sitting in the darkness of sin and sorrow. Of course we do not always stop to think of this particular phase of the matter, that is, of the influence our words and acts may have on our brother; nevertheless, this is a factor to be reckoned with. All unconsciously, it may be, we are helping to mold the lives of those about us—our family, friends, and associates—either for good or evil. If we were to recognize and think a little more about our personal responsibility, it would help to sway the balance in the right direction, for no true man or woman is willingly a stumbling-block to another.

If it has been our privilege to receive richly of the blessings which Christian Science confers, there is the greater need for us to be watchful and prayerful that we offend not Christ's little ones, the younger members of the flock who are looking to us as an example of what a Christian Scientist should be. Our revered Leader deemed this of such importance that she makes it a moral obligation on the readers of The Mother Church and its branch churches that they "keep themselves unspotted from the world,—uncontaminated with evil,—that the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed" (Manual, Art. III, Sect. 1). Surely none of us would admit that the standard of conduct here set forth is any higher than we desire for ourselves; that to be Christian Scientists in word and deed we must do nothing that will in any way dishonor ourselves or the cause we are pledged to promote.

The Christian Science church is different from most religious bodies in that it has no so-called social side to its work. It is difficult, ofttimes, for those who have been brought up in other religious faiths, to get away from the sense that the socials, picnics, and other forms of entertainment are an essential feature of the church program if the young people are to be held. Our children and youth have a right to innocent amusement, but it should be provided by parents and friends rather than by the church. Mrs. Eddy also lifts us to a distinctly higher plane of thought when she points out that "material gifts and pastimes tend to obliterate the spiritual idea in consciousness, leaving one alone and without His glory" (The First Church of Christ, Scientist, and Miscellany, p. 262).

This in itself answers the question if it is lawful for a Christian Scientist to dance, to play cards, or to drink wine. As to the first two, the counsel of the apostle Paul is also much to the point: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. . . . But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. . . . Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." As to the third, there should be no more doubt than there is about the use of tobacco, for Science and Health, on page 454, speaks with authority on this subject. There we find the statement that "the use of tobacco or intoxicating drinks is not in harmony with Christian Science."

There are many, many things that "the children of this world" do, which are not "expedient" for the professed followers of Jesus to do. This does not mean that we are to be ascetics, but simply to take care that we do not those things which may prove a stumbling-block to "them that are weak," —the children of our own and our neighbor's household, those in our employ who are accepting our standard, those young in the faith, to whom it is not always easy to discern the dividing line between right and wrong. We have, beyond this, a personal responsibility to the cause in which we have enlisted. The world is judging Christian Science by its exponents. Will it be likely to awaken in the minds of its critics a respect for its teachings, if they find Christian Scientists doing those things which savor of worldliness rather than of heavenly-mindedness? Are those who through the power of Truth have been rescued from sin, disease, and death, to stultify Christian Science by giving these critics ground for claiming that its followers indulge in practices which other religious bodies consider unbecoming in a church-member?

There may be those who will argue that there is no harm in a moderate indulgence, in the sanctity of one's own home, in any of these things which are deemed objectionable when carried on in public places. It may be possible for us to do many things with no harm to ourselves, but dare we take the responsibility of our weaker brother's downfall because we have exercised our so-called privilege of indulgence? Is it not worth while to deny one's self even what seems an innocent pastime, if thereby another is saved from falling into temptation? Is not the example of self-denial which was set us by our Leader one we should delight to follow?

Just where the line between harmless and harmful amusements shall be drawn, is a question which each must settle for himself. We shall be helped in discriminating, however, if we consider thoughtfully the rule laid down by Mrs. Eddy in another case (Manual, Art. VIII, Sect. 15). If an indulgence impedes our "progress in Christian Science," then it surely is harmful. If our hearts are set on "heavenly things," it will not take us long to reach a decision. There is no pleasure like unto that which comes from doing good, and the earnest follower of the Master will not lack for opportunity to make good his profession. The most important and most helpful guide for the conduct of Christian Scientists, is of course the first commandment, "Thou shalt have no other gods before me." With this commandment always in our thought, we shall find many opportunities to use it in deciding what we may or may not lawfully do as Christians.

Archibald McLellan.

IT is quite a common thing to hear very intelligent men speak in terms of gentle irony respecting "the impracticability of the transcendental," idealism being identified by them as the dream of the visionary. They are willing to hear the dreamers talk, ready to pronounce their concepts beautiful, but as for their part and place in the actual doing of things,—well, it is simply denied that they have any.

This patronizing kindliness and condemnation is not at all surprising to the philosophically thoughtful, for they remember the self-satisfied absorption of the age in the exploitation of material sense, the mania for money-getting which impels both great and small activities, and the thought of cash values that is so generally awakened by the query, Does it pay? The estimate of national safety and national strength is still computed even by Christian writers in terms of dreadnoughts and submarines, army corps and artillery; while the world's acclaim attends big business achievements and the princes of practical affairs, and with all such, pragmatism is merely a question of the rate of interest a given proposition or enterprise will insure!

Into all this field of thought, and it is a very large one in this twentieth century, the idealist is admitted only as an interesting innocent, a harmless curiosity. Nevertheless, how definite and convincing the witness of history to the truth of the Scripture saying, "The things that are not seen are eternal;" that philosophical idealism is not a doctrine remote from life, but is in close touch with the most practical issues; and that all the greatest monuments for human betterment have both had their beginnings in a spiritual ideal and been carried forward by those who were devoted thereto. The men who have moved the mountains of human ignorance, injustice, and limitation have all been styled "dreamers." In every instance they have broken with the seemings of material sense and initiated their world betterment in their fealty to what the world pronounced "an impractical idea."

In the midst of an age when the great body of men were enamored of materialistic philosophy, and practically all men were accepting the testimony of physical sense respecting reality, there was one who, with an insistency which in the years became indeed majestic, dared to take the unequivocal ground of "the Man of Galilee," and cry aloud in the highways and byways of human thought that all this material belief of the nature of substance is wholly wrong, that "now is the time for so-called material pains and pleasures to pass away, for both are unreal;" and that, "to break this earthly spell, mortals must get the true idea and divine Principle of all that really exists" (Science and Health, p. 39). This radical erasure of the most elaborately developed and generally accepted theories of world belief is both the most distinctive teaching of Mrs. Eddy and the most wonderful event, as its sequents are proving, of modern times.

Whatever its critics may say of Christian Science, none will deny that its idealism is sweepingly inclusive and logically insistent. Christian Scientists not only take their stand for the allness of Spirit,—that there is no substance or reality apart from "infinite Mind and its infinite manifestation" (Science and Health, p. 468),—but all who are worthy of this name are recognizing the obligation to live that ideal life which is in keeping with their ideal philosophy. They accept the call to conquer sin, sickness, and death. This it is theirs to do, and any one of them will prove recreant to his trust and dishonor his name, who in any word or deed gives evidence that he has forgotten this "high calling of God."

The greatness of the Sermon on the Mount inheres in its simplicity, in its uncompromising idealism, and in the exacting definiteness of its address to human conditions. Herein, also, is its impelling and overcoming strength. He who seeks to conform to its standard, must not only be separate from the world, he must needs be at war with evil, and on the fighting line every hour of the day. The idealism of Christ Jesus is the idealism of Christian Science. It prompts to alert watchfulness and ceaseless endeavor. The earnest preacher and writer who in criticizing Christian Science recently said, "I dread the enervating influence on the human race of a philosophy which denies the reality of evil," evidenced not only his ignorance of the influence and effects of Christian

Science upon individual character and conduct, but his forgetfulness of the fact that there is no compassion more world-wide and impelling than that awakened by the degradations of an ignorance which, as all concede, is but falsity, nothingness. He who did more than all others to break sin's fetters and set its captives free, the greatest, most practical philanthropist of history, proved the "lie," the false ground and therefore the unreality of evil. Every day he named it an enemy and not the aid of divine government, and ignored its asserted presence by annulling its asserted law, by proving the nothingness of its asserted power, in healing sickness and in raising the dead,—all of which works, as he declared, were not in violation but in fulfilment of divine law.

Christian idealism, the obedient recognition of the allness, the omnipresence, of Spirit and its manifestations, is and ever has been the great impulsion to redemptive heroism. It is the heart of Christian Science; it is the only intelligent ground of human hope.

JOHN B. WILLIS.

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TO the students of Christian Science, nothing is more interesting than to trace the relation between the statements of Scripture which announce the establishment of God's kingdom among men, and the teachings of their text-book which make plain the part that every professed follower of Christ should take toward this end. To Christ Jesus, the kingdom of God with its life-giving laws was an eternal fact, but this was far from being the case with humanity at large; and though the religious teachers of his day doubtless admitted its existence, they practically denied the operation of its laws, which are always spiritual. His work, therefore, consisted in constantly declaring the divine law, in order that its ceaseless operation might be recognized by those who were suffering from the world-wide belief in material law with its pains and penalties, a belief which they had come to accept without protest because of their ignorance of the truth which sets free. The word, or declaration of Truth's all-power, was therefore the weapon used in the warfare between Truth and error, and our revered Leader tells us that "this warfare between the Spirit and flesh will settle all questions through faith in and the understanding of divine Love" (Science and Health, p. 288).

It may be said that the most wonderful thing about Mrs. Eddy's discovery of Christian Science is that which relates to the use of the weapon designated by Paul as "the sword of the Spirit, which is the word of God." In the forty-fifth psalm, where the Christ-idea is presented, we read, "Grace is poured into thy lips;" then follows the command, "Gird thy sword upon thy thigh, O most mighty." Here it should be noted that this mighty sword can never wound one of God's ideas, nor can it ever fail, when rightly wielded, to destroy the enemies of Truth and Love,—even sin, disease, and death, which are no less man's enemies.

There are so many passages in the Old Testament which deal with this subject, that we might suppose Jesus' effective use of the spiritual weapon would have been welcomed by all of his own nation at least. But no, their faith, except in a few rare cases, had been transferred to material means and measures; so that they were filled with scorn, then with anger, when he proceeded to prove to them the power of God's word. They did not stop to think that though the material sword could destroy the sense of life, it could never restore life to any one; yet Christ Jesus did this with the only weapon he ever used, namely, the word of God. Strange as it may seem, there were few indeed ready to welcome Mrs. Eddy's discovery of the fact that the sword of Spirit had lost none of its power since the days when it was so effectively wielded by the Master and his apostles. It may well be asked even now, how many there are outside of the ranks of Christian Science who would trust for their lives to this spiritual weapon rather than to the surgeon's knife, which can never go deep enough to reach causation. Yet the fact remains that unnumbered thousands have trusted the spiritual weapon, the word of God, and have been delivered from both sin and disease. To the Christian Scientist the sword of Spirit is not merely a figure of speech, it stands for omnipotence; but it calls for faith and understanding to use it against entrenched evil of every sort.

In the nineteenth chapter of Revelation we find a marvelous picture of the final struggle in human consciousness, when the everlasting victories of Truth become apparent to all men and nations, to bond and free, to small and great. In John's vision, heaven is said to be opened, and the ideal warrior rides forth "conquering and to conquer" all that is unlike God. His sharp sword is no longer girt upon his thigh, but proceeds "out of his mouth," and with it he smites the nations, the age-long beliefs in existence separate from God and dependent upon matter rather than upon Mind for support. The armies which followed this invincible warrior had no coats of mail—their armor was of "fine linen, white and clean," typifying the "righteousness of saints."

It is said of the one who leads these armies, that "in righteousness he doth judge and make war," and none could be followers in this great enterprise of whom the same could not be said. All petty personal quarrels must be forgotten in this great warfare, and none could wield "the sword of the Spirit" who were not inspired by Love; for it is only he who "masters his mortal beliefs, animality and hate," that is a victor in this strife, and he "rejoices in the proof of healing,—in a sweet and certain sense that God is Love" (Science and Health, p. 569).

This warfare was prefigured in David's victory over Goliath. The shepherd lad had neither armor nor sword, yet the triumph of right over the mortal sense of might was assured from the start, and it can never be otherwise where motive and aim are true to Truth. Our charge is: "Fight the good fight of faith, lay hold on eternal life." We shall never be bidden to lay down the sword of Spirit until the last lie is silenced and the supremacy of Truth and Love is acknowledged by all. "The Word of God" is ever the conqueror, and these lines are well worth remembering:—

Fight as if on thee alone
Hang the issues of the day.

Annie M. Knott.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

CHURCHES OF CHRIST, SCIENTIST

When a society having an advertisement in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian

THE
CHRISTIAN SCIENCE
JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

Volume XXXII October, 1914 Number 7

ANCESTRY

W. D. MC CRACKAN, M.A.

THE deification and worship of human ancestors formed a part of the religion of the ancients. This practice is still found today in full force among many savage tribes, and in a greatly refined system among certain races of the Orient. Admitting the belief that man is material, what is more natural than to wish to deify and do honor to the material ancestry from which he is supposed to have sprung? Humanly speaking, some of the noblest sentiments have clustered around this filial devotion, nor would it be desirable to attempt to destroy this sentiment and the self-sacrifice to which it has given rise, without substituting for it an understanding of man's true origin.

Christian Science does not attempt to wipe out reverence for ancestry, source, or origin, but to transform that worship by revealing God as the Father-Mother Mind, and man as the ideal product of that Mind. With this new understanding, filial devotion becomes divine worship; what might seem like the cultivation of ancestral pride becomes virtually the glorification of man's true origin; self-esteem or special privilege is wiped out by the recognition of the one ancestor, the "eternal Father."

What are the imperishable facts about this glorious ancestry? They are set forth in the first chapter of Genesis, wherein it is declared that "God created man in his own image, in the image of God created he him." Here then is complete impartiality, a total want of respect for personality and an all-embracing love for the son, or His image. David understood the glory of this parentage, and often sang of it in the Psalms. "The Lord hath said unto me, Thou art my Son; this day have I begotten thee," he exclaims in the second Psalm. David's perception of man's true ancestry paved the way for the eventual realization by Mary that man is the son of God, and for the advent of the immaculate Christ Jesus, who should show forth this metaphysical fact by incontrovertible words and deeds.

Mrs. Eddy writes: "In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence" (Science and Health, p. 63). This explanation of man's real origin is undermining the fear of an evil inheritance, breaking down the belief in hereditary law, and setting man free to acquaint himself with his own pure and untainted source. A multitude of people, once held fast by the belief of inherited sin and sickness, owe their deliverance to Mrs. Eddy's teaching concerning man's real origin.

Like oil upon the troubled waters, her teaching allays the fret and foam of mortal fear and gives the shipwrecked hope of reaching shore. It would be unprofitable to examine too closely what havoc in human lives has been committed by the belief in the hereditary transmission of sin and sickness. The victims of such beliefs are apt to stand helpless before the fear of encroaching evil, and often become embittered by the prospect of suffering for the sins of others. But a gleam of divine intelligence pierces the night of mortal mystification. A star appears in the firmament. Lo, an angel bids him, "Fear not," and a multitude of the heavenly host declare, "Glory to God in the highest, and on earth peace, good will toward men." Men become reconciled to the true concept of parentage through the perception that God is wholly good and therefore could never transmit to His child evil in any form, whether it be called sin or sickness. This scientific recognition brings with it hope, faith, and the demonstration of health and happiness.

So the sick are healed and the victims of evil habits are redeemed by an understanding of the Scriptural teaching that man is God's image and likeness, that his origin is spiritual and not material, that there is no transmission of evil from God to man, but only the communication of good. It is therefore permissible for a man to worship his ancestor when he knows who that ancestor really is, what is His nature and what His attributes. Filial piety is not merely a laudable human virtue, but becomes a Christian duty when the spiritual relationship of parent and child is established in consciousness. In times past the carnal mind resented Jesus' explicit declarations of the unity of God and man. His statements, "I and my Father are one," "Before Abraham was, I am," aroused the ire of the Pharisees as almost none of his other utterances, because they failed to understand that he was speaking of the real man, the Christ, "the only begotten Son, which is in the bosom of the Father."

Nor can the teachings of Jesus and of Christian Science be identified as at one, unless the student is willing to make the distinction between man made in the image of God and the carnal belief of man as part of the brute creation. This distinction between the Christ and the Adam-man having once been made, the student is then invited to take a further step and recognize the belief of the brute man as a wholly false image, as no man at all. Had Christendom never lapsed from Jesus' obvious teaching on this point, there would never have arisen any claim that material observances can save man or material medicines can truly heal him. No reliance would ever have been sought in anything but the divine Mind to provide the mental, moral, and physical salvation of which mortal man feels the need.

The ancestor worship of the past and present, though directed to a human object, has always denoted an instinctive reaching out for a final divine ancestor. It has pointed to an inherent tendency to seek a First Cause. Judaism, Christianity, and now Christian Science, have sought to reveal the true nature of this First Cause to mankind. Physical science presupposes a First Cause, but declares it to be unknowable, because God is Spirit and not matter. The man who in the hour of need turns to matter for help, mistakes his ancestry, is a traitor to his spiritual lineage, and steps outside of his proper environment. For man to believe in a science of matter means that he is recreant to the only Science which has any real existence, the Science taught and practised by Jesus, who declared, "Call no man your father upon the earth: for one is your Father, which is in heaven." The man who believes and acts upon the supposition that matter has inherent power for evil, and produces contagion or infection, likewise belies his parentage and denies his origin. The advancing age will see these superstitions rejected from public habits of thought.

In "A Christmas Sermon" by Mrs. Eddy (Miscellaneous Writings, p. 161) is given an inspired description of God's man. His beauty, completeness, substance, and eternal being are there set forth, as well as his parentage in God and his glorious heritage, namely, his dominion over the whole earth. This dominion is expressed in works, so that the right understanding of man's ancestry, of his divine lineage, becomes a practical Science, available in every hour of need. It may surprise the person steeped in the love of material beliefs to be told that a correct understanding of metaphysics is more important to humanity's well-being than the most minute knowledge based upon the supposition that man is material. Surely it is not too much to ask of those who call themselves scientific students, that they should no longer beg the question of man's true origin or try to shelve the natural inquiry as to his essential nature. The current theory of evolution is a poor makeshift with which to stifle the human cry demanding to know the primal source of all things. Matter cannot constitute that source, for matter in and of itself is inanimate, inert, without power to act or produce.

Under the divine stimulus of Christian Science the modern world is witnessing the return of the prodigal son to his father's house. Alienated through a misunderstanding, separated by sin,—by the belief of life in matter,—mankind has languished far from the protection of the loving parent. Yet now, in all quarters of the globe, a reconciliation is taking place, "the former things" which hindered a correct understanding of God are passing away. Long debarred from turning unreservedly to God, for fear that He might be the author of human woe, mankind is now seeing the falsity of this view, is shedding its prejudices and unnatural suspicions, and hastening to seek refuge in "the secret place of the most High."

It is a veritable home-coming on a great scale. In this host are the halt, the maimed, and the blind, who once ignorantly supposed the source of all being to be responsible for their ills, but now acknowledge their mistake and rejoice in their healing. Among the home-comers are also many who once suffered from intellectual pride, who followed the will-o'-the-wisp of material science and ignored the Scriptures. They, too, are returning, chastened and childlike, to find their Father-Mother God, divine Love, and to rest from the conflict of theories, doctrines, and hypotheses. On the way back to God much useless baggage is dropped, never to be taken up again, selfishness of various sorts, weights, and shapes,—greed, discouragement, self-pity, and self-condemnation. A great assortment of fears strew the way,—inherited fears, cultivated fears, fears for the future and fears of the past; all now seen to be groundless, as the prodigal son draws nearer home. Many a theological argument or opinion of the so-called criticism falls by the wayside, many a carefully nurtured medical belief is seen to have no foundation, or a superstition once deeply embedded in the public habit of thought is stripped of its mystery.

The nearer we get to our ancestry the clearer our perception of good as the only reality, hence the more the fading forms of evil are obliterated, until at last we rest in our Father's arms, safe from the desperate struggle of other times. In general, it can be seen that reverence and respect for human parentage spring from a deep-seated desire to adore the Supreme Being. "Honor thy father and thy mother," states the Mosaic law. To begin by honoring our parentage according to our present sense, will lead step by step to our honoring God in accordance with spiritual perception. To be grateful to our human parents for their many cares and kindnesses is a step in the direction of thankfully loving our heavenly Father for His protection and bounty.

Worshiping God as our ancestor also establishes the brotherhood of man. It cannot be too often repeated that obedience to the first and great commandment, which calls upon us to love God whole-heartedly, leads inevitably to that second commandment which is like unto the first, namely, "Thou shalt love thy neighbor as thyself." A mistake in regard to the nature of our ancestry likewise makes itself felt in our views concerning our fellow men. If the origin of man is in matter, then our neighbor also is material, perishable, subject to decay and death; and as such he does not command our unquestioning respect and love. But if man's ancestry is found in God, in eternal Life and inexhaustible Love, then it is possible to see our brother man as the superb reflection and manifestation of the Godhead which David saw when he sang of the Lord's anointed and of the Son of God.

So also he who is described as "the

son of David," after his resurrection spoke those awe-inspiring yet consoling words to Mary, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Jesus' scientific perception of the fatherhood of God and the sonship of man drew from him this message to the brethren, wherein he announced to them the glorious news of their common parentage with him in God, the one Father, who is Life eternal and Love beyond compare.

FROM THE MOUNT OF VISION

ROBERT NALL

SIGHT and hearing are faculties of Mind. To understand this clearly is a step toward human redemption. It reveals the way by which a diviner sense of life may be apprehended. While the material senses are dominant, there is seemingly an impenetrable barrier obstructing those higher and purer intuitions which emanate from Truth. This may produce permanent discouragement if it is accepted as a reality, but there are two facts in Science which can never be forgotten,—that man as God made him is never separated from his creator; and that "thought passes from God to man. . . . The intercommunication is always from God to His idea, man" (Science and Health, p. 284). It is impossible to overrate the importance of these two basic truths as they relate to the salvation of mankind.

Modern thought is lamenting that to a certain extent men are banishing God out of their calculations, seeking for good, as every man does in some form or other, in ways that are not His. But there is a divine ordering of every man's life which he cannot ignore or reject if he would. God's plan for each is perfect and complete. Some, as the inertia of mortal mind is overcome, reach the spiritual understanding of this more quickly than others; but at some time or other the spiritual faculties will be awakened, and all will see and hear and live, with a conscious sense of man's true individuality.

The human response to the divine impulses and invitations is prompt or feeble in the ratio of the government of the corporeal senses. But divine Love is never impatient, harsh, or threatening; its corrections are gentle and just. A thousand years in its sight are but a moment; it leads by the still waters, and reveals the spiritual idea which reflects the radiance of divine Truth. Mortal mind's finite conception is impotent to pass beyond its own narrow orbit, and therefore Life's real meaning is hidden from it. With the entrance of Truth we can catch a glimpse of Life's divine purpose for man's redemption in the pathetic lament of Jesus over Jerusalem, when he saw what was to befall the people because of their persistent material mental condition. They were blind and rejected him. "He came unto his own, and his own received him not."

Spiritual education is the mental cognition of spiritual realities, that discernment of truth which is an attribute of man. All great religious teachers, especially since the advent of Christ Jesus, have worked on this line. Even in secular matters, in all scholastic studies, the basis is akin to that on which the higher education rests. Students of Henry Drummond gratefully acknowledge that he developed his pupils' faculties of seeing and hearing just as Ruskin had helped him. He took the simple, every-day objects with which we are so familiar that they almost escape notice, and taught his pupils how to see them more nearly as they really are. He drew stimulating lessons from them, and thereby unfolded the beauty and harmony of nature's wonderful works.

What Ruskin and Drummond did has been of immense value in correcting false views and purifying mental impressions, but it lacked that demonstrable spiritual basis which is the glory of Mrs. Eddy's rediscovery of the Science of Christianity. From her first awakening, she sat at the feet of Christ, Truth. God Himself was her only teacher. As a girl, she listened for and heard and answered the divine voice; and years afterward, when friends sought to persuade her to give up her theories of healing, her reply was simply that she must do the work to which God had called her. Even then she had caught a partial vision of the might and majesty of that Science which is the perfect demonstrable knowledge of all truth. That vision expanded as she was faithful to her trust, until she was able to write, with all the force of unfaltering spiritual conviction, "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal" (Science and Health, p. 306). What an inspiration it is to learn from her, as she followed the Master, of her love of prayer; the frequent communion with God, our Life, when, as the senses are stilled, we are lifted into a purer realm—a foretaste of our habitation indeed—and gain strength and courage and peace, while every spiritual faculty is awake!

One gathers much from the experiences of members of the "household of faith," and of their testimony to clear, divine prompting and leading. The call to Abraham to fulfil God's purposes by going into a far country and founding a nation; Jacob's vision at Peniel; Moses hearing the divine voice at the burning bush; Samuel as a child, and his response, "Here am I;" Paul on his way to Damascus; Peter and the removal of his mortal mind objection, so that his work in Joppa was made clear,—these and many others attest that God never forgets His children, but is always bidding them be reconciled to Him. Mrs. Booth related that before the age of fifteen years God had in a special manner taught her what she considered "the first fundamental and all-comprehensive principle of Christ's salvation, or real Christianity,—that every act of our lives, every relationship into which we enter, every object at which we aim, every purpose that inspires our souls, should be centered and bounded by God and His glory." Tolstoy records that it was not until the age of fifty that he understood the teaching of Jesus. The voice of Christ, Truth, then came to him with a clearness that was unmistakable. "Suddenly," he relates, "I heard the words of Jesus. Instead of despair I felt the joy and happiness of a life never to be destroyed by death."

Again, Livingstone as a young man did not, we are told, "merely apprehend the truth,—the truth laid hold of him," and ever after he was "moved by a calm but mighty inward power to the very end of his life." "What sort of man is he?" was the question put by one native African woman to another who was telling about him and his message. "He is like the man [Jesus] he talks about." Griffith John was "called" at the age of eight, and his testimony then was so pure that he was admitted a member of the church. Is it any wonder that when, in subsequent years, an effort was made to dissuade him from becoming a missionary, his reply was simply, "I must obey the divine voice." Mrs. Browning's beautiful life was a reflection of Love, whose vision to her was always an impetus. Her spiritual hearing and sight purified every thought and word. One who had visited her relates that he came away, after seeing her, a better man, with higher views and aims, simply by the perception and appreciation of what she was, "of the purity and the spiritual atmosphere in which she habitually lived."

And so we might speak of Savonarola; of Luther and George Fox; of Wesley and John Knox; of Elizabeth Fry, and a host of others who, to the extent of their spiritual understanding, have been valiant in the faith. There are countless numbers of God's children who all down the centuries have taken their part in fighting evil and advancing the cause of righteousness. For all these, and for the good works that live after them, we may well be deeply thankful.

But gratitude rises to a great pæan of praise as we remember what our beloved Leader's response to her call has meant to humanity. Let us try to imagine what the world would have been like today if Christian Science had not been rediscovered. Half a century ago, human thought was in the trammels of a blatant materialism; men were beginning to fear that the day of spiritual vision was passing. The researches of natural scientists seemed to be undermining the fundamentals of Christianity. There were many who trembled for the ark of the Lord, and preached the time when the worship of humanity would be the popular cult. How blind mortal mind is! How faithless is human thought as it rests merely on belief and not on understanding! Yet God remained the same unchangeable divine Principle; the gospel records of the life and works of Christ Jesus were as vitalizing as ever! Not a particle of spiritual power and grace had been withdrawn from mankind. But sin, disease, and death continued their awful ravages, and in tremulous tones men asked, If the spirit and potency of Christianity were to fail, what hope was there for a stricken people? No wonder that for a time men's hearts quaked with fear.

However, with the dire need came divine help. When creeds and dogmas were receiving blow after blow, and the Bible itself was being stormed at with material shot and shell, a vision came to one whose purity fitted her to receive the truth. From that moment the dawn of a higher and more Christly Christianity appeared. God's time is always the right time. He has never ceased to reveal Himself to the pure in heart. There must then have been many crying to Him to deliver them from their distresses, depending upon the promise in the prophet's writings, "He [God] will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." It was the advent of Christian Science that saved mankind from the deadly influence of a materialism which would have reduced men's faith to dependence upon mere intellectual knowledge and a perplexing belief in both good and evil, under which spiritual life would have been attenuated until it became a mere flicker and mankind would have been at the mercy of a concept of matter as real.

Let it be remembered, however, that Christian Science has established no new standard,—it is impossible to rise higher than "Be ye therefore perfect, even as your Father which is in heaven is perfect." What it does is to remind human thought that there is a method by which the scientific knowledge of Truth can be attained. It has revived the pure, unadulterated Christianity of the Christ. It has shattered once and forever the teaching that to believe and thou shalt be saved is all that is necessary to make a man a Christian. It declares in imperishable, convincing tones, that "faith without works is dead." It emphasizes the imperative demand for clean, pure thought as the genesis of pure deeds. It solves the problem of evil by proving that the only reality is God, good, and all His creation, in which evil has no part or lot. It takes nothing that is essential from the old scholastic theology, but it translates many doctrines in new terms, such as showing that atonement—at-one-ment—is "the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love" (Science and Health, p. 18). It reverses the testimony of the corporeal senses, and thereby one is enabled to grow in that consciousness of the spiritual which makes every faculty subservient to the divine will.

And so today we know Christian Science as the greatest of all healing agents, because it is the demonstration of divine power. There it is where none of the great "household of faith" previously referred to had fully understood Christ's Christianity. Up to the measure of their knowledge they were faithful, but how much greater would have been their power to help mankind had they apprehended the truth of a demonstrable faith, which included the healing of sickness as well as of sin! It is remarkable that these holy men and women should have been blind to one half of the Master's command, and that for so long it should have been thought that the word of God had ceased to have the same power to heal that it had in the early days of Christianity. Still more remarkable is it that even now, with all the evidence accumulating daily throughout the world, Christians should continue to refuse to take

Jesus at his word, and do the works that he did. Is not this because the effort to see truth is still largely material rather than spiritual?

It was from a spiritual height that St. John the revelator beheld the truth of being which is to establish in human consciousness health, holiness, and immortality. It was also from the mountain peak of purified thought, with vision daily clarified by watching and prayer, that our Leader poured forth her rich treasures of love and wisdom, gathered through years of patient labor in the cause of humanity. Shall we be less consecrated to the highest service? Shall it not be said of all Christian Scientists, to whom much is forgiven, that the same love much, and that our love is shown in our brighter reflection of Love? Every human activity becomes hallowed when the transient nature of mortal vision is being subordinated to the mental outlook which can see only spiritual good in our fellow men and in all God's universe.

To attain to this mental attitude, the inexhaustible resources of God are ours. He withholds nothing, "no good thing," from those who trust Him. With an expanded vision, a deeper apprehension of the greatness of the truth revealed in Christian Science, combined with fidelity and wholehearted devotion to our divine Principle, what victories over the errors of mortal consciousness await every one of us!

ANGEL OF BETHESDA

KATHARINE J. SMITH

TO the earnest Christian Scientist, who pauses appalled before the seemingly modern drift of ingratitude, which temporarily ignores some splendid instance of sudden and obvious healing, there should come speedy comfort and renewed patience, —patience because of the willingness of the Master to trust his finished work to his Father's approbation alone, and comfort because the witness is not a pioneer in his discouragement, nor is ingratitude a modern tendency. The Christian Scientist should be swift in remembering enough of his own past experience with the outworn and the unreal, and be slow, therefore, in his judgment of those whose conduct bears a likeness to his own discarded past. In remembering, he will be living his thanks to God in lovingly and tolerantly forbearing with his neighbor, rather than in condemning the unspiritual tendencies of the age, for an "age" may be defined as an instant of peril, as an hour of activity, or as a cycle of stagnation.

Had the compensation which Jesus found in his unparalleled ministry been bounded by human recognition and gratitude, much less by human understanding, it is reasonable to believe that he would have retired with his mother and friends from historic Cana, where our first miraculous record of him is cited, into unrecorded obscurity. In Cana, and in many other localities, by metaphysical means alone, he produced physical effects which neither pagan, profane, infidel, agnostic, nor ritualistic test can ever strike out of the world's recorded history. Yet Jesus never stated that these effects, projected as he proved them to be from a background of divine cause, were associated with or dependent upon society's acceptance, understanding, or tolerance. The effects were produced, not because neither the blind man nor his parents had sinned, "but that the works of God should be made manifest."

Defining obedience, Mrs. Eddy says that it is to be "never absent from your post, never off guard, never ill-humored, never unready to work for God" (Miscellaneous Writings, p. 116), thereby impersonally describing those modern followers of Jesus who, like him, wait rather for their Father's approbation than for personal and timely recognition of duty well performed. Never absent from his post or out of season, Jesus, mingling with the Oriental throng on market day, once drew near the ancient infirmary of Bethesda with its five porches, in which "lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." With what unlabored sureness does the chart of Christian Science discover to the student the location of his individual pool of Bethesda! No longer beyond the Mediterranean, in the lap of the storied East, but in his own separate consciousness, appears Bethesda with its five porches or personal senses, in which indeed lie a great multitude of impotent beliefs, "of blind, halt, withered," waiting for a significant and salutary shock,—"waiting for the moving of the water."

There was a popular and important expectation prevalent in the minds of the impotent and crippled ones who lay in the porches of Bethesda; it was that "an angel went down at a certain season into the pool, and troubled the water." Following the phenomenon of the troubling of the water, came the healing of whatsoever disease claimed him who first stepped in. The incident, as recorded in the fifth chapter of John's gospel, indicates that though Jesus showed little interest in the character of the disease, yet he did not ignore the victim's belief that "thirty and eight years" of wrong thinking had held the patient "in that case" described as "impotent." When Jesus put the question, "Wilt thou be made whole?" he was met by a complaint not unlike that which tempts the metaphysician of today, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Suffering and impotent belief has waited full many a "thirty and eight years" to learn of Christ, Truth, that the angel of Bethesda awaits any right desire to know God. Let this inspirational desire stir the pool of stagnant material sense, and the Christian Science practitioner whose consecration is pure enough to summon the angel, to awaken righteous desire, will hear less frequently the plaintive paraphrase of the impotent man, "I have had several or many treatments and am not healed, while my friend who drew me to the hope of what Christian Science professes, was instantaneously healed." The alleged patient really needs no one to push him into the pool, to entertain for him a right desire, or to acquaint him with a more "certain season" than the present, as Jesus demonstrated when he ordered the impotent man to take up his bed and walk, not into the pool but away from it! The record shows that the man immediately turned away from the pool of material sense, unlike his infirm predecessors who believed that their healing depended upon their stepping into the troubled and mysterious waters.

If we follow the man who found joy and strength through Jesus' discernment of his patient's lack, we will note the man's temporary ignorance of or indifference to that spiritual agitation of his stagnant sense, which agitation necessarily preceded his healing. For a short time at least, he went about among the townfolk of Bethesda, walking it is true, but still mentally bound by the spell of mystification, wonderment, and unbelief of his friends, which pressed hard upon him because of his own spiritual ignorance. Does the modern mind consider ignorance as an ancient mental quality? Is the so-called patient of the Christian Scientist immediately better able to answer the question put by the impotent man's neighbors as to who or what had commanded him to take up his bed and walk? Can any who read pathos into the thirteenth verse of the fifth chapter of John's gospel hold himself above his prototype of Bethesda? "He that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place." Should it seem exasperating to him who has experienced "the calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation" (Science and Health, p. 99), the genuine and unspectacular moving of the waters, that one healed should "wist not" the Principle of his new-found wholeness, so long as a multitude of thronging thoughts crowd his mentality to the exclusion of Christ?

As "afterward Jesus findeth him in the temple," so Christ, the searching Truth, at length comes upon the regenerate one "in the quiet sanctuary of earnest longings" (Science and Health, p. 15), "the secret place of the most High," from which the multitude of thronging, confusing thoughts is ever shut out. Only within that temple and far from the pool of vexatious material sense can man recognize how divinely he compares with his creator, and know the completeness of his stature, no longer dwarfed by ignorance or distorted by superstition and mystery; and only within the temple can he learn that the measure of his eternal health is to "sin no more."

In our own time, in the Victorian age of discovery rather than in a modern age of unbelief, to a woman praying for release from the pain of mind and body, as softly as a slenderly shifting shadow marks the endialed hours of a mortal day, there passed under the lintel of her consciousness the single ray of pure inspiration, that life, forever inseparable from God, is wholly spiritual. It was the angel of Bethesda which came to Mrs. Eddy's consciousness, it was the spiritual truth troubling "the quiet surface of error"(Science and Health, p. 254) and stirring a diviner sense of life into a stagnant and unthinking world.

Our Leader's career as a metaphysician and teacher of Christian Science, gives her students the right to continue in prayer and expectation that to every man will "afterward" appear the reason for the frequent praise and spoken gratitude which ascends in tribute to the angelic message of Christian Science, the whole statement of which is in the textbook, "Science and Health with Key to the Scriptures." Within the covers of this book are one hundred pages of authenticated testimonies from persons healed through their own attentiveness to the written message of the book, persons who required no one to push them into the pool, yet who found that when their mental and spiritual agitation was greatest, there came to them the greater peace.

To one already convinced, the tale of the hundreds of thousands of unrecorded Christian Science healings would be redundant, even as for a like reason there have been retained in the canonical New Testament only about twenty-seven individual instances of Jesus' healing of the afflicted. Yet, as we read in the final word of John's gospel, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

[Written for the *Journal*]

"SONS OF GOD"*

LAURA GERAHTY

Oh, healing words! that thwart the power of pain
And bring the erring thought to light again,—
That, opening wide the rust-grown door of years,
Proclaim man's heritage to list'ning ears.

Oh, healing thought! that silently forgives,
Knowing no breath of aught but goodness lives,—
That brings the sinner to his bended knee
And bids God's child arise in sanctity.

Oh, healing sight! that only soars to sing
Above each moss-grown grave or broken wing,
Denying e'er the power that seems to be;
Claiming God's likeness in fraternity.

Oh, healing kinship! Could we but define
To answering thought this unity divine,
Then would we know no sense of self but good,
The "sons of God" expressed in brotherhood.

*Reprinted because of transposition of lines in September *Journal.*

CHRISTIAN SCIENCE SCIENTIFIC AND CHRISTIAN

ALFRED FARLOW

THE Hon. Charles C. Bonney, president of the World's Parliament of Religions, which was held in Chicago on the occasion of the World's Fair in 1893, declared that mankind had reached the state in which science was called infidel, although true science could never look otherwise than "through nature up to nature's God." Christian Scientists were therefore called to declare and emphasize the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures. He added, "When Science becomes Christian, then the world indeed advances toward the millennial dawn,"—"that happy day," as Mrs. Eddy terms it, "when man shall recognize the Science of Christ and love his neighbor as himself,—when he shall realize God's omnipotence and the healing power of the divine Love in what it has done and is doing for mankind" (Science and Health, p. 55).

The Century dictionary defines "science" as "knowledge; comprehension or understanding of facts or principles," the knowledge of things, whether ideal or substances. This definition amply justifies the application of the term to a knowledge of spiritual things, and we know of no authority for restricting its use to material things. Nevertheless, we are confronted with the fact that the knowledge of God which is gained from the study of the Scriptures, conflicts with the evidence of the personal senses, and for this reason material science and religion that is based upon spiritual understanding, have been at war for ages. St. Paul, with his clarified vision of the truth, observed this and said: "The flesh [materiality] lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other."

The discovery of Christian Science has brought the world more consciously into touch with this proposition, and students of moral science are called upon to choose which they will serve, spiritual understanding or the testimony of the material senses. There is a tendency on the part of some to disregard the spiritual and to confine the term science only to the material, while others, unwilling to abandon the spiritual, are in a dilemma because of the apparent antagonism between the spiritual and the material. Christian Science has come to the rescue. It has given us a true understanding of cause and effect, thus affording us a scientific line of demarcation between the true and the false, and has thereby harmonized science and Christianity. It has decided the question as to what is scientific according to the Master's teaching.

It is a fact readily perceived that spiritual understanding denies that the universe is material, quite as pointedly as material sense denies that it is spiritual or that it has a spiritual cause. Christian Science plants itself unreservedly upon the teaching of Christ Jesus that God is Spirit. Personal sense denies this proposition, declaring that there is no Spirit, because it does not see Spirit; but the Christian, disregarding the protest or denial of material sense, accepts the Master's declaration. Christian Science helps him to maintain this position. It helps him to be consistent therewith and to accept the fact that the creation of Spirit is spiritual, and therefore not material. Thus science becomes Christian and Christianity becomes scientific, and hence the propriety of the term Christian Science.

Since the only cause or origin is God, the infinite, immutable intelligence, the only true science must be that which expresses the order of the divine manifestation. Since there is nothing in existence besides God and that which He has created, there is nothing to know but Deity and His creation. Jesus declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent," clearly affirming that substantial and permanent being, wherein is perfect harmony, is secured through a knowledge of the true God and of His likeness or expression. True science must begin with a correct comprehension, a correct and complete knowledge of God, even of His nature and essence, and it must end with a full understanding of His creation, all that which is of Him. Therefore the basic lesson of true science and of Christian Science, as we have stated, is the Scriptural definition of God as "Spirit," and every statement contained in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a clear and consistent deduction from this premise.

Christian Science, therefore, is scientific from a Scriptural standpoint. It is but just to state, however, that many modern physicists declare all causation to be mental. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The implied teaching is that all that is of Spirit is spiritual, and matter is not a part of God's creation. If it is not a part of God's creation and it is true that God is the only creator, we must admit that matter never was created, never began to have an existence, and is therefore not in existence. The abstract statement that "there is no matter," needs, however, the fuller explanations given in the Christian Science text-book. It does not imply that creation is unreal, that man is unreal, but that creation is not what it seems to that immature sense which has not been instructed out of the material and into the spiritual concept of things. We think all will admit that only a perfect man is capable of seeing the true spiritual creation, and who shall now say what it shall be to the perfect man?

When asked if as a Christian Scientist I mean to say that this beautiful world is unreal, I answer, If we could see it as it is, it would appear as much more beautiful than it now seems as infinitude is greater than our present degree of comprehension. St. Paul declared, "If that which is done away was glorious, how much more that which remaineth is glorious." All divinely created things, from the smallest to the greatest, are real, but they exist as the manifestation of Spirit or Mind, and are therefore not material. Matter but expresses the belief that creation is material. This belief is untrue, hence the declaration that "there is no matter." Thus it is noted that Science does not deny creation itself, but the false belief about it. Critics who wrestle over this problem do not perceive what Christian Science gives in return for that which it takes away.

Christian Science teaches that in our present immature condition we have an imperfect and material sense of all things; that as we progress spiritually, we will acquire a better and more spiritual understanding, and that this improvement will continue even to the point of perfection. When we awake in the likeness of God, we shall see all things as God sees them, as they really are, in all their spirituality, perfection, and beauty, and the false sense of creation will have disappeared even as the fleeting clouds which temporarily obscure the sun.

Paul wrote to Timothy to avoid "oppositions of science, falsely so called." Paul was a Christian; he had accepted the teaching of Jesus, including his declarations: "God is a Spirit," "It is the spirit that quickeneth; the flesh [matter] profiteth nothing." He recognized the fact that spirit and flesh are opposites. He appears to have weighed the matter carefully, and he was a Christian in the full sense of the term. He must therefore have been an advocate of that science which is Christian, and his advice to avoid the "oppositions of science" might well be construed, Beware of oppositions to Christian Science.

It was Paul who said that the teaching of Christianity was foolishness to the learned Greeks. It should be noted that Paul did not say we should avoid science, but its oppositions, evidently having in mind the various philosophies which pretended to give correct knowledge, but which in reality were in opposition to the spiritual understanding that our Lord had established. Christian Science makes no compromise with material sense. It plants itself unreservedly upon spiritual understanding, and fearlessly, boldly denies the evidence of the material senses. As Mrs. Eddy declares in her book, it calls "the world to battle over this issue" (Science and Health, p. 483).

A critic has declared that if Christian Science should "possibly become the universal faith," it "will take from the world all humanity has learned in ages past, and write falsehood across the brow of philosophy, science, and religion." Spiritual truth is indeed uncompromising. It has no mercy whatever upon any theory which is not in strict accord therewith. Christian Science is, however, founded upon the teaching that God is Love and man is the offspring of divine Love. It therefore follows that every individual must observe the Scriptural commands, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself." No harm can come from the practice of such teaching; on the contrary, infinite good must result from it.

"WHAT MEANEST THOU, O SLEEPER?"

M. G. KAINS, M.S.

IN the Bible we read: "The word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, . . . and cry against it . . . But Jonah rose up to flee . . . from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it. . . . But the Lord sent out a great wind into the sea, . . . so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god . . . But Jonah . . . was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

This question propounded to Jonah by the shipmaster comes with special, searching significance to every one who has been touched by the message of Christian Science; for every student of this pristine Christianity is figuratively in the same position as was Jonah before he "rose up to flee unto Tarshish from the presence of the Lord," when he mistakenly sought to escape from the dictates of his own conscience, which told him what it was his duty to do. To the student of Christian Science, as to Jonah, "the word of the Lord" has come with its order to act, and there is only the choice of taking the consequence for leaving undone the task set before him, or of doing it. The matter of choice is left open; but whether it be soon or late, the allotted work must be performed.

This task is the same for every one. It is not a call to mere preaching or exhortation, as in times past the words of the Scripture have been interpreted to mean. It is one of rectification of thought, an individual duty imposed by that "still small voice" called conscience, which says, "This is the way, walk ye in it." By listening to and obeying this voice, the willing hearer must of necessity become the doer. Thus will he prove more eloquently than by words, first to himself and then to those who behold his good works, that "the best sermon ever preached is Truth practised and demonstrated by the destruction of sin, sickness, and death" (Science and Health, p. 201).

But the one who tries to silence or to deride this voice of conscience, what of him? He may perhaps congratulate himself upon his ability to continue in his old methods of thinking; metaphorically speaking, he may "flee unto Tarshish from the presence of the Lord." He may ignore the warning and continue to be secretly if not openly in sympathy with error, thinking that thus he may be able to escape the storm and turmoil of mortal belief. The day of reckoning must come, however, and when his bark is "like to be broken" in the hour of storm and danger, he who like Jonah has been fast asleep, will be confronted by the shipmaster with the question and the command: "What meanest thou, O sleeper? arise, call upon thy God."

So far as each individual is concerned, the time for awakening is now. No matter how deeply sunk in sleep he may be, every moment is a "now." No matter how far from the true path the wanderer may be, "behold, now is the accepted time; behold, now is the day of salvation." No matter! Why? "The purpose and motive to live aright can be gained now," Mrs. Eddy writes on page 326 of Science and Health, and she enforces this fact by these words of encouragement and assurance: "This point won, you have started as you should. You have begun at the numeration table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. 'Who did hinder you, that ye should not obey the truth?' "

It will be time enough to preach to others after this basis of correct thinking has been sought and found, for until the right foundation is established, no safe superstructure can be erected. A false foundation is fatal to success. This is not only true in one's own case, but still more so in the case of those whose problems one tries to solve and whose course of life one seeks to direct, for the great Teacher makes it clear that "if the blind lead the blind, both shall fall into the ditch." The duty of each in this work of rectification, then, is to cast the beam out of his own eye before attempting even to look for motes in the eyes of his brothers. To accomplish this work it is clearly his duty to yield unflinching obedience to the divine Principle of Christian Science and follow the Master by steadfast loyalty to Truth and Love. By such means we overcome the defects due to former wrong thinking, and little by little, each in his own niche and in his own degree, we

Make undying music in the world,
Breathing a beauteous order that controls
With growing sway the growing life of man.
So we inherit that sweet purity
For which we struggled, failed . . .

and will triumph according as we correctly apply the Principle to our daily thinking and our daily living. Thus can we reveal to our individual selves that true self which is the image and likeness of God. By such thinking and such revelation will that true self become manifest to others, who in their turn will be led into the way of truth; for from its very God-derived nature

That better self shall live till human time
Shall fold its eyelids, and the human sky
Be gathered like a scroll within the tomb,
Unread forever.

Behold an earnest of immortality: here and now we can know and prove that all good is eternal. With such a potentiality within our grasp and with such guides as the Bible and Science and Health within reach, why should any one ever "flee unto Tarshish from the presence of the Lord"? Solely because for the time being he worships the false god fear. It was fear to speak the truth that drove Jonah to embark. But he could not escape; he was forced to do the work that was his to do, and after he had conquered his fear, he did it well. When he became spiritually awake, he spoke with such convincing power that "the people of Nineveh believed God, and proclaimed a fast"—repented and reformed. Contrary to his former dread of injury to his person, he and his message were received with welcome. He came as a deliverer, but he could not have been such had he not first set his thought right.

Today every one who has received the message of Christian Science has received simultaneously the command, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Just in proportion as this command is obeyed will the prophecy be fulfilled that "the Gentiles shall come to thy light, and kings to the brightness of thy rising." What a promise! What an opportunity! What a harvest as yet in the unsown seed! Today we are the beneficiaries in countless ways of all those who have taught and lived the fatherhood of God and the brotherhood of man,—of all those men and women who in their own time endured revilement, obloquy, and even martyrdom that we might be blessed. May our eyes be opened to see the truth voiced by Whittier,—

> That all of good the past hath had
> Remains to make our own time glad,
> Our common, daily life divine,
> And ev'ry land a Palestine.

Perceiving this truth, may we scorn to "flee unto Tarshish from the presence of the Lord." May we be so alert to our duty to "preach the gospel to every creature," that we shall never have to be roused from the paralysis of fear, the lethargy of irresponsibility, the sleep of unconcern by the question, "What meanest thou, O sleeper?" May we so live the highest, truest, best we know, that our light shall shine before men, that they may see our good works and glorify our Father through their better thinking and living. May we thus, teaching by our example as well as by our precept, become guides for our fellow men, those near and those remote, those present with us and those to come, so that still more of the good may be both made manifest and practised.

Thus will we gain a foretaste of the life to come, when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord," because there will be no necessity to do so, for God will then be known to all, and heaven will have become established in the consciousness of every one.

[Written for the *Journal*]

"GOD SO LOVED THE WORLD"

AMY RUTH WENZEL

Though boughs were interlaced and old,
The seeking sunbeams yet found room
To kiss with light each waiting frond
Of brave ferns growing in the gloom.

And there be patient hearts that grow
In places where the shade is dense;
Though barriers be thick and old,
Love reaches these with recompense.

"WISDOM IS THE PRINCIPAL THING"

STOKES ANTHONY BENNETT

THE writer of the book of Proverbs says, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." The Oxford dictionary defines wisdom as the possession of "experience and knowledge together with the power of applying them critically or practically," and it affirms understanding to be the "power of apprehension;" that is, the ability to conceive or grasp ideas. Thus it becomes plain that while understanding, as humanly interpreted, is highly important, wisdom is still more important, for wisdom is the means whereby understanding is made demonstrable or useful. In carefully studying this subject in Science and Health, we find that wisdom is always closely related to God, divine Mind, and that man reflects this divine attribute. On page 6 we read, "God is not separate from the wisdom He bestows."

One may be equipped with a liberal knowledge of a certain subject, may have grasped many correct ideas concerning it, but if he is unable to use his understanding in a practical way, it is at best of little real benefit; and this simply because demonstration, outward expression or manifestation, is lacking, and to all intents and purposes his knowledge is intangible, uncertain. It is quite possible, therefore, for one to be in possession of a certain degree of understanding and at the same time to lack wisdom, but it is altogether impossible for one to possess wisdom and be without understanding. It might be said, then, that right understanding forms the prelude to wisdom, and that to fail to make this understanding externalize, or prove itself, is to keep wisdom from appearing and playing its assigned part.

It would seem that in several passages in the Bible the words wisdom and understanding are used interchangeably, but a careful examination of these passages will show that wisdom carries with it a higher, broader meaning than does understanding; yea, that "wisdom is the principal thing." As we study the Old Testament, it is interesting and helpful to note the divine understanding that came from time to time to Abraham, Jacob, Moses, and the prophets, but it is vastly more helpful to see and rightly appreciate the wisdom they gained by applying this understanding.

It was their wisdom—their understanding made practical—which brought these ancient worthies into favor with both God and man and enabled them to say and do remarkable things. But while these old Hebrew characters, through their exceptional wisdom, performed a very necessary part in the religious history of the world, still they were only the forerunners of him who was yet to come and show forth perfect understanding, and who was to be called, in the impressive language of Isaiah, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Turning to the New Testament, we come in direct contact with this "Prince of Peace," Christ Jesus, and see fulfilled all the wonderful prophecies concerning him. We see how he was at length endowed beyond measure with the correct or scientific understanding of God, man, and the universe, and how he demonstrated this understanding, thereby manifesting unlimited divine wisdom and grace. In the second chapter of his gospel, St. Luke tells us that when Jesus was twelve years of age he sought the company of the doctors of the law in the temple at Jerusalem, and listened to their discussions, at the same time asking them questions. "And all that heard him were astonished at his understanding and answers." This shows that Jesus was early about his Father's business, and that the understanding he had already gained, and the experiences he had already had, were sufficient to interest, if not confound, the so-called high religionists of his day. It shows too that he was deeply desirous of gaining more and more understanding, in order that he might apply it, and thus plainly reveal his mission on earth as the Exemplar, or Wayshower, of the race.

And what was the understanding which the Master was ever seeking? Was it an understanding of the mere letter of the elder Scriptures, coupled with material rites, ceremonies, habits, customs, and with asserted material laws and forces? No, the rather was it that apprehension of the immortal truth of being which he sought and which he was sure was the only understanding worth having. Jesus was convinced, as we hear him declaring in the fourth chapter of John, that "God is a Spirit: and they that worship him must worship him in spirit and in truth." He was also convinced that God is omnipotent, omnipresent, omniscient, and omniactive, the source and support of all that exists; in other words, that Spirit and spiritual things are the only real, substantial, and therefore eternal entities.

The Master knew that because God, Spirit, is the sole creator and controller in the universe, there could not possibly be anything unlike or opposed to God,—no matter or material laws, no evil, sin, sickness, discord, disaster, or death. He knew that, because God and His reflections or manifestations are all that really exist, there is no other power, presence, or creation, and that what seemed to be another power is but an illusion, "a liar," even as he said. This was Christ Jesus' perfect understanding.

But this understanding, beautiful and grand though it was, had to be utilized and proved in daily affairs in order to be of genuine worth. Realizing this, Jesus went from place to place preaching the gospel, and at the same time practising what he preached. When he told the people who thronged him that God is omnipotent goodness and Love, he proved it right before them by healing both the sick and the sinful. When he told them that God is all-knowing, all-powerful Spirit, he demonstrated this fact by overcoming and setting aside the claims of so-called material knowledge, law, and force,—changing water into wine, walking on the wave, going through solid walls, stilling the tempest, and feeding the five thousand. When he declared to them that God is unchangeable and eternal Life, he proved it by raising Jairus' daughter, the son of the widow of Nain, Lazarus, and even himself, from the dead. Finally, as the supreme and most glorious proof of his entire teaching, namely, man's perfect unity or at-one-ment with God, Spirit, he ascended out of the flesh and the material world altogether, thus establishing the fact that man is "forever in the divine likeness, inseparable from his creator" (Science and Health, p. 491).

Christian Science, as taught and demonstrated by Mrs. Eddy, its Discoverer and Founder, is proving itself to be the logical and demonstrable truth about God and His Christ, and about man as the image or reflection of God. This Science is open to all who are ready to seek an understanding of it, and to put this understanding into practice, thereby gaining true and lasting wisdom. In a word, Christian Science is open to all who diligently study its letter, and as diligently apply its inspired teachings in working out all the problems of human experience.

WOMAN IN CHRISTIAN SCIENCE

MYRTLE B. S. JACKSON

CHRISTIAN SCIENCE differs from other religious systems in that it works from a purely spiritual basis, but it is not for that reason less active or less practically operative in present human affairs. At times, however, from the law-abiding and somewhat reticent attitude which its adherents maintain, the notion gets abroad that its practice consists in a passing-by-on-the-other-side state of mind whenever political agitation presents itself.

If those social reformers and philanthropists who are inclined to look upon students of Christian Science as somewhat lukewarm respecting the burning questions of the day, would investigate the Principle and rules of this Science, they would feel satisfied that its students are indeed taking their part in the betterment of humanity, in helping onward the destruction of vice and the enthronement of virtue. If they do not join the ranks of the many societies and fraternities of the present day, it is only because they feel they are learning to bring about good results more surely by more direct means.

One of the most serious social questions of modern times is the world woman-movement, woman awakening in every quarter of the globe to claim her moral and civil rights, with the result that while the mortal nature of the genus man remains much as it was in the past, there are now as many types of woman abroad as there are plants in a market-garden,—the social, the domestic, the frivolous, the ecclesiastic, the academic, the athletic, the philanthropic, the political, the artistic, the business, the professional, and many others. Woman has ceased to be the slave of feudal ages or the saint of medieval chivalry, and is judged very largely by her own talents and her worth as an individual. These changes have come about chiefly through education, and such Christianity as the world has been able to understand and apply. Christianity alone will continue to advance the status of woman, and only by this means can she hope to make any enduring progress.

Because of woman's desperate need, she has been compelled to seek for help in prayer, and prove that her extremity is God's opportunity, and thereby she has been led to discover something of the power of moral over physical force, of mental good in overcoming animal evil, of Spirit in subduing the flesh. Her cry has gone up to her creator, and has not remained unanswered. The light of true being has been unfolded to her, at first dimly, but gaining in effulgence with advancing centuries. The weapons of righteousness have been placed in her hand. She has raised a moral standard on the world's battle-field, and has adhered to it through some measure of faith in God, some understanding that patience, purity, long-suffering, and love ultimately will triumph.

Now in these days, when spiritual truth, the great alchemist, is stirring the depths of human consciousness, woman, with greater victories to win, will not go back to a material sense of God and man, and to the methods of Jael or Joan of Arc; but with such examples before her as Miriam, Hannah, Ruth, Saint Monica, Queen Philippa, Elizabeth Fry, and the Discoverer of Christian Science, she will substitute the sword of the Spirit for the sword of materialism. Her faith will be firmer, her endurance grander, her knowledge of God more scientific and sublime. Above human bloodshed, above the warfare of the carnal mind with its intolerable persecutions and its cries for revenge, stand the words of our Master, "If my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence."

So long as rights are vested in the belief of a material creation with its material laws of heredity, so long will discord ensue, and even the would-be reformers of mankind be at variance among themselves. Thus we see Cromwell, the promoter of religious toleration and constitutionalism (and consequently the destroyer of hereditary kingship), storming the castle of Anne, duchess of Westmoreland, who had previously upheld the freedom of woman by maintaining her hereditary right as high sheriff of England, against James I,—mortal inheritance proving a defense to progress in one instance, but an obstruction in the other.

Speaking of the political problems of today, our Leader says on page 63 of Science and Health: "Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us hope it will be granted. A feasible as well as rational means of improvement at present is the elevation of society in general and the achievement of a nobler race for legislation." It is toward the manifestation of this "nobler race" that the energies of Christian Science are and should be specially directed.

On the threshold of this grand

task, Christian Science calls a halt, to make clear the differentiation between the personality which is mortal and the individuality which is immortal. It uncovers the claims of the carnal mind, exposing them as the root of all evil, and points out that it is this carnal belief, alias devil,—evil with its false creation and its train of tyrannies, egotistic selfhood, and lusts,—which must be destroyed by the power of Truth and Love before any scheme of social perfection can be consummated. Mortal depravity appears, alas! in both men and women. Resistance to the domination of men has by no means made women refrain from dominating one another when opportunity has occurred, as Agrippina, Lucretia Borgia, Catherine de Medici, and their fellows of history have testified. The fact has to be recognized that no mortal woman, any more than a mortal man, can constitute a perfect state of government. Only God and His perfect manifestation can accomplish this.

In reply to the question, "What say you of woman?" Mrs. Eddy says: "Man is the generic term for all humanity. Woman is the highest species of man, and this word is the generic term for all women; but not one of all these individualities is an Eve or an Adam. They have none of them lost their harmonious state, in the economy of God's wisdom and government" (Unity of Good, p. 51). Christian Science repudiates the myth of the Adam-creation, declaring it to be the history of error, the lie of a claim to power apart from the one God, and holds entirely to the record of creation in the first chapter of Genesis, in which it is incontrovertibly stated that "God created man in his own image, . . . male and female created he them. . . . And God saw every thing that he had made, and, behold, it was very good."

From scenes of human unmercifulness, the one aspiring for freedom turns with grateful longing to the conception of man and woman in the image and likeness of God, of Truth and Love. The knowledge that the true woman reflects the divine thought, our Mother-God, that in her spiritual individuality she stands erect and free, existing as an idea in divine Principle without any intervening sense of creation or necessary dependence on anything masculine,—it is this realization which enables her to bruise the serpent's head. If woman has suffered in this world, she is glorified in the recognition of her spiritual birthright, in possession of her spiritual riches, compared with which all other treasures fade into insignificance. As at eventide, across western seas, the sun sheds a straight and glowing pathway of glory over billow and surge, so the light of infinite ever-present Love illumines woman's way, and reveals her true individuality in this world.

The special call to struggling woman in this age, is to arise from her woes, her passions, and her fears, to arise and reflect God in the royalty and reality of being, and to walk in this loving pathway, assured that she is thereby entering into eternal life and veritably bringing the millennium upon earth. For while there is no more infinite word in heaven than divine Love, there is no more potent force upon earth than womanhood's pure affection. When divine Love is reflected by men and women, there will be no more mention of "rights," for love instinctively bestows its all upon the object of its affection and works no ill to its neighbor. If God, as St. John has defined Him, is Love, woman need not fear that by steadfastly reflecting Love she will fail to accomplish the needed reformation, or that she will again be trampled upon for her patience and forbearance. St. Paul declares that "love never faileth" (Rev. Ver.), and we know that this declaration is true, for woman in Christian Science has discovered and proved through manifold healings and preservations that Love is omnipotent. As prophecy has its poetry, our poets are prophets, and these lines of Whittier, written in the past, belong to the future:—

How reverent in our midst she stood,
  Or knelt in grateful praise!
What grace of Christian womanhood
  Was in her household ways!

For still her holy living meant
  No duty left undone;
The heavenly and the human blent
  Their kindred loves in one.

CHRISTIAN SCIENCE AND THE ARTIST

MAXWELL ARMFIELD

FROM time to time the Christian Science periodicals have published articles dealing with the subject of art, especially with the appeal of Christian Science to members of the dramatic profession. These articles helped the writer considerably, in that they dealt with problems of the artist's own experience; for these problems seem different from those of the social or business world, although they are in reality the same problems in a different guise.

The artist, when he comes to Christian Science, is often living in a thought-world of his own, and he is apt to resent any hint of its unimportance or unreality. It is quite as real to him, often more intensely so, than the visible universe is to the rest of mankind. His aims and ideals are scarcely ever understood by those unappreciative of art, but he will do well to apply himself to a careful study of Christian Science before dismissing the subject on the strength of a few talks. The deeper his study, the more unerring will he find the statements made in Science and Health, and in Mrs. Eddy's other writings, on the subject of art. He will find, moreover, that he is not required to abandon anything that is true or beautiful or good, but on the contrary, he will be given a stable reason for the hope and intuition that are in him.

The artist is usually not accustomed to concentrated intellectual effort, and is apt to dismiss a subject if he cannot intuitively grasp its essentials at once. Christian Science is therefore especially valuable to him, in that it demands earnest study and thought before its value can be fully appreciated. This mental discipline, which others receive in their professional routine, is of the greatest use to the artist, quite independent of the mine of wealth opened up to him in the exact and practical exposition of the truth about things. Artists are often impractical people, but the first demands of art are all the same,—for practicality and economy.

The inquirer often comes to Christian Science with an instinctive sense that it will clear up the many perplexing problems of his calling, and this healing is often much more important to him than physical well-being, even if at first he is in sore need of the ministrations of Science in this respect. Now, Christian Science can and does reassure him at once on this point. If correctly applied, it will certainly enlighten him in regard to every possible perplexity, and enlarge his capacity in every way. The laws of eternal Truth made plain in the text-book, "Science and Health with Key to the Scriptures," are applicable to every phase of experience, and can be applied with certainty to the extent that they are understood. In addition to this, both here and throughout her writings, Mrs. Eddy has frequently dealt specifically with art, absolutely and relatively, as with few other subjects, and in a way for which artists will be and are supremely grateful. These statements, often apparently simple and even trite on the surface, will unfold, with a careful study of the exact meaning of the words, in a way which reveals unexpected depths of meaning as the student's understanding is enlarged.

Take the statement on page 518 of Science and Health, that "the divine Principle, or Spirit, comprehends and expresses all . . . Nothing is new to Spirit." This is basic in Christian Science, and must be understood and accepted before the student can begin to apply the truth successfully to his work. It should not be a "hard saying" to the artist. Neither the word "Principle" nor "Spirit" conjures up impossible visions of an anthropomorphic God; on the contrary, these words are connected with thoughts, the one of unerring government, and the other of perfect bliss, and both naturally appeal to the artist as right in that connection. He will remember that Haydn, Mozart, Turner, and many others of the most revered names in the practice of the arts, have humbly given all the glory of creation to the divine Mind; and there was probably no criticism so exasperating to them, or to any great artist, as the popular adulation of themselves as independent authors, an adulation which they knew to be utterly false, and which evinced in the popular mind a blindness for which they wept or against which they hurled a futile gibe.

This intuitive sense of creation as divine, remained but an isolated and vague belief, however strong (except in a few cases, such as those of Bach and Dürer), until Mrs. Eddy made the practical and definitely scientific statement that the "divine Principle [infinite Mind] of all expresses Science and art throughout His creation" (Science and Health, p. 507). This statement definitely explains art in the absolute sense as an expression of the divine Mind, and linked in this way with Science, it is seen to be the complementary element in the perfect expression, as "love is the fulfilling of the law," or the truth-activity of Mind. It lifts the subject out of the atmosphere of speculation and human belief into the pure atmosphere of exact knowledge or science.

Manifestly, then, our present sense

of art is very far from this, for only a few of the greatest artists have had even a glimmering of the truth about it. Yet even this human sense is a promise of the perfect manifestation toward which we look, and all through the Bible this instinctive art-activity, or praise, especially in the form of song and dance, and occasionally, as with Moses, in the symbolical use of color, is insisted on as the normal expression of the knowledge of Truth. In passage after passage we are exhorted to praise God, to rejoice in the Lord, to magnify His name; and in the incident where David danced before the ark and Michal mocked him for so doing, we have the record of a fearful rebuke administered to the state of mind that is blind to the joyous reflection of the divinely creative activity.

The thought of the impersonal and ideal nature of art is further amplified on page 310 of Science and Health, where we read: "The artist is not in his painting. The picture is the artist's thought objectified. The human belief fancies that it delineates thought on matter, but what is matter? . . . Thought will finally be understood and seen in all form, substance, and color, but without material accompaniments. The potter is not in the clay; else the clay would have power over the potter. God is His own infinite Mind, and expresses all."

We see from this that both form and color are mental and independent of what we call "matter." But this does not make them any the less definite or beautiful. Christian Science does not force us to abandon anything which is not essentially evil, and until we see form and color as mental, nothing would be gained by trying to make an immature demonstration. Form and color are exactly as material as is our thought of them, no more and no less; as our thought becomes spiritualized, we shall more and more clearly see the true form and color of ideas as expressive of the spiritual creation. Science does not suddenly take away a visible universe with all its beauty, to leave in its place nothing but abstract statements, or an unlovely void permeated by a rather doubtfully visible "spiritual" light. This is a state of things (or of ideas) to be found only in some disordered mentality, and has no support whatever in the Bible or in any of Mrs. Eddy's writings. We are told that we shall go on "from glory to glory," seeing always more positive, because less material, beauty of form and color all around us. "Eye hath not seen, nor ear heard," anything more than the feeblest glimmer of the beauty that is even now before our blinded senses. Indeed, the belief in any loss or cessation of beauty or of its expression, art, in the study of Christian Science, receives repeated denial throughout Mrs. Eddy's writings.

For instance, our Leader says: "Beauty, as well as truth, is eternal; . . . Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color" (Science and Health, p. 247). Then in "Miscellaneous Writings" she says: "The *art* of Christian Science, with true hue and character of the living God, is akin to its *Science;*" and again: "Above the fogs of sense and storms of passion, Christian Science and its art will rise triumphant; ignorance, envy, and hatred—earth's harmless thunder—pluck not their heaven-born wings. Angels, with overtures, hold charge over both, and announce their Principle and idea" (pp. 372, 374); while on page 86 we have a wonderful exposition of the way in which our sense is purified to see the perfect spiritual beauty that but awaits our awakening thought to burst on us in all its splendor. The artist thus finds unspeakable encouragement and promise in the teachings of Christian Science; in consequence, he should be both more humble and more tolerant. Nothing is more stultifying than the notion that the days of art are over because everything possible to it has been achieved.

A glance round the public exhibitions of pictures will be enough to show that the painter who is a student of Christian Science is badly needed. At the present time there seems to be a condition of mental anarchy flaunting itself in the face of the public, who do not understand it, and are therefore helpless to resist these suggestions, which are no less dangerous because unconsciously accepted. The Christian Scientist should be able to read this condition and to correct it, and this healing is of more importance than we as yet perhaps fully realize. This will become more and more the case as the popular eye is trained to appreciate the cruder meanings of art, though not able fully to understand its hidden thought.

Just here, a word of warning may not be out of place concerning the application of Christian Science to artistic work. In the first place, it will not help matters to label our efforts "Science pictures" or "Science novels." The most scientific pictures or books at present are the best ones in their line, and a book, or especially a play, giving a truthful picture of life as it seems to the audience, is probably of much more value than an impossible picture of life as the author thinks it should be if every one were in Science. The fact of introducing the subject of Christian Science into a picture or book is likely to enhance its scientific value about as much as would the writing of the numeration table over it.

The artist knows that in a well-ordered work every line or phrase has its right place in relation to every other with mathematical exactness; indeed, it is probably the intelligent perception of this exact and right relation for a definite purpose which demonstrates the artistic value of any work. It is therefore obvious that mathematics lies at the base of the work; yet although it may express mathematical truth, this is not the immediate object of the work, and it would be absurd to call it a "mathematical picture" for that reason.

The statement of Christian Science for this age is already made by Mrs. Eddy in Science and Health and her other writings, and this statement is entirely adequate. It is for her followers simply to apply their understanding of Truth to the solution of every life-problem. Ample provision has been made for this work. Truth and beauty are correlated, but individualized truth is beautiful and beauty is truthful only as they are made one in Christ, the redemptive expression of the divine idea.

"ALL OF ONE MIND"

JOHN STEEN

OUR text-book teaches that "all is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). From this it follows that all desire and ability to think and say and do anything that is right and good and true, comes from and is one with the divine Mind, much as every ray of sunshine is one with the sun. Jesus said, "I can of mine own self do nothing;" also, "The Father that dwelleth in me, he doeth the works."

There is a right way of doing everything that is normal and legitimate in the affairs of men; and, as we have seen, that which is right and good emanates from God, "with whom is no variableness, neither shadow of turning." It is evident, therefore, that if thought and action proceed from the perception that there is but one real cause and its effect, there can be but one correct solution to a human problem. To infinite, unchanging Principle, the source of all right thought, there can be but one method, and true unanimity among Christian Scientists in the settlement of matters of mutual interest consists in the endeavor to understand and realize this one divine way.

This is why the worthy members of a Christian Science church strive ever to bring out unity of thought and action in all matters pertaining to the welfare of the church. Although there may at first be different views expressed as to what the proper method may be in any specific instance, all will agree that in reality there is but one right way for any particular question to be settled. The fruit of this united realization is made manifest in the results which follow, one of these being an increased sense of brotherly love which is felt by all.

Because Truth alone is, and error perforce is not, nothing can or does prevent this true conception of unanimity, based on the infinite perfection of being, from manifesting itself, or complete harmony from being realized. Difficulties may present themselves, but, although to human sense it may not always seem an easy matter to bring out the government of the one Mind and to demonstrate the teachings of Christian Science in regard to the allness of God and the nothingness of evil, or the fact that man is spiritual and not material, we would not dream of modifying in any way these statements of truth. We recognize that our salvation lies in striving to realize the perfect ideal.

At the same time, while we must necessarily reflect oneness, to bring out the government of the one Mind in settling any particular problem, this does not signify that every time unanimity is expressed we are actually reflecting the divine Mind, since it is possible that all may be mistaken. When, however, we remember that all which has been and is today being achieved in this mighty movement by way of healing and reformation, together with the establishment and building of churches, etc., is the outcome of an intelligent understanding that God is the source of all right activity, and also that it is under the direction of divine wisdom. In the psalms we find this promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." We may be sure that so long as we are faithful to this ideal, God will continue to guide and support us now and in the future as He has done in the past.

If, however, antagonistic views and opinions are expressed, what is the remedy? This: we must strive to become more loving and unselfish, more godlike, and never allow ourselves to be influenced by will-power, pride, or anger. We must be sure that our motives are disinterested and free from bias. Then, knowing that evil has no foundation, we shall uncover and vanquish the error.

There is of course nothing that is novel in the foregoing, but, alas, the correct conception of unanimity and its practical application is, not always apprehended. It is, for instance, sometimes said that because God is Spirit, He knows nothing of the so-called worldly affairs of a church, and that therefore we cannot look to Him for guidance in such matters. Such an opinion is really the outcome of a belief in a universe and existence other than that which is spiritual. All "business" is transacted mentally, and Spirit, God, is the only Mind there is. Let us remember that there is no thinking apart from this Mind. Nothing could be plainer than Mrs. Eddy's statement on this subject as given on page 166 of "Miscellaneous Writings": "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified." It seems scarcely possible to misapprehend the meaning of this passage, and its practical application on our part.

People desiring to do the right thing will not knowingly do wrong, and in order therefore to avoid being confused and misled, we must guard ourselves against the arguments of mortal mind which sometimes simulate the truth. It may be argued, for example, that unanimity is not scientific because it indicates monotony and sameness, and that for all of us to agree with each other impedes individuality and freedom of thought. The whole aim and effort of error is toward disruption. Because error is a "house divided against itself," it feels that it is much easier to disagree than to bring out the rule of perfect Principle, which necessitates intelligent mental effort and clear thinking. Looking at everything from the standpoint of personality, it regards what is a really scientific unity of action as merely voting the same as So-and-so and So-and-so, and that it is simply following personality. Error is too crafty to unmask its ultimate object, which is the utter demoralization of the individual, so it begins with such seemingly plausible arguments as above. Human beings sometimes do not perceive its method and intent, but mortal mind never departs from its character of being "a murderer from the beginning."

It is manifestly impossible for the

thoughts or ideas of Him who is unchanging good from everlasting to everlasting, to be at variance with one another. It is axiomatic that things which are equal to (or one with) the same thing are equal to (or one with) each other; so, divine ideas being at-one with Principle, they must be mentally at-one with each other.

To obey the Biblical injunction to be all "of one mind," must signify to be all of the same mind, which can mean nothing less than complete unity of purpose in obeying Truth. All will agree that the only way for us to reflect God, who is Love and forever good, is to be always loving and good. It is just as impossible for us to be at variance with one another, if we all really reflect Him who is without variableness, as it is impossible for us all to be other than loving and good if we reflect God. If we all express the one Mind, we must necessarily manifest oneness of Mind at our business meetings and in other church activities. This understanding once attained, we shall quickly see through the specious arguments of mortal mind which tend toward disintegration, and they will utterly fail of their evil intent.

[Written for the *Journal*]

COULDST THOU BUT KNOW!

CHARLES C. SANDELIN

Couldst thou but know the hallowed peace,
The heavenly gladness in the heart,
When Truth's ennobling power doth start,
And beetling storms of error cease:

Wouldst thou arise to holier plane,
Depart from pathways of the past,
And break false fetters binding fast
Each erring thought that seems a chain?

Ah, wouldst thou not awinged ascend
To meet the wondrous light revealed,
And all thy empty selfhood yield,
Then to Love's will in meekness bend?

Thus mayst thou see, with vision pure,
The Life divine so near to thee,—
Couldst thou again an earth-child be,
Couldst thou a worldly thought endure?

Oh, let thy inward eyes unclose,
And waken from the mortal dream:
How vain all that to sense may seem,
Eternal all that Science shows!

MOTIVE

ANNE FRIENDLICH

THE goal of the Christian is life eternal; his direct route, right motive. The avowed motive of Jesus was that men "might have life, and that they might have it more abundantly." This life the Master defined as knowledge (Science) of God, and any endeavor is wasted which deflects from the right line of this polar star. Right living involves Science, and one has to be true to it in order to obtain results, just as one has to be true to the science of mathematics or of physics in order to obtain right results. We cannot be false in Science any more than we can trifle with electricity or an earthquake.

Nothing is desirable, nothing is profitable, nothing is good, nothing is worth while but the true understanding of life. We must beware of the lure of will-o'-the-wisps, of temporal motives and material aims. Many a Titanic in the way of mortal purpose meets shipwreck in its mad rush along the track of erring motive. The value of our moments, hours, years, is exactly the sum of eternity they bring. It is not past thinking that there are those among the world's great who have won the plaudits of the world, yet without the acquisition of truths of eternal value. They are like the chariot-racer in a play, for their race is an empty dream of seeming motion without progress; and the whole span of their mortal existence leaves them where they began.

Victories of ambition and self-will are vain; personal prowess, or fame in the domain of commerce, politics, science, or religion, are chimeras which afford the life-seeker only food for reflection. We squander precious moments pursuing chimeras, yet we read that "to be carnally minded [motived] is death." Do place, power, popularity allure? Is not my place my state of consciousness? Is not omnipotence the only power? Is one less worthy than I receiving a recognition withheld from me? Then I need to remember that the only recognition which counts is being perpetually extended by the All-knowing.

Desire within or incentive without supplies motive. Our desire is shaped by our conception of what is good; our incentive is our conception of what is necessary. Our motive has exactly the strength of our conviction, and demonstration rises no higher than the conviction behind it. The deed points to the motive unerringly, even as the compass to the pole, and our daily life is a resultant of the component motive forces in human consciousness.

Motive is the life-blood of our consciousness. Mrs. Eddy declares that "there is more life and immortality in one good motive and act than in all the blood, which ever flowed through mortal veins" (Science and Health, p. 376). Let us search the motive of Jesus, then note the circulation of motive in our own consciousness for just one day, from morning until evening; and who will not flinch at his own ungodliness?

What are the poisons which must be drained off lest they sully this life-stream of existence? Lurking sin taints human purpose. Favorite lusts are mesmeric, and they would monopolize consciousness, would consume mankind. Tainted motives would obstruct the activities of Life and Truth, leaving death as the wages of sin. Healing is obstructed by sin in the motive, and the sinning race of mortals are slain by their selfish motives. The tastes and indulgences of our natures masquerade before thought as a divine call; inherited traits, traditional ideals, educated beliefs, simulate divine tones, parade in the disguise of divinity, bending the course of our bark away from the pole-star of life.

"Watch," said Jesus, who knew the automatic self-destruction of sin. Of what avail is it to bar the mental doors against the malicious intruder and then turn the key over to his accomplice within, wrong motive? Who would build him a house full of danger-traps, mined with concealed explosives, with subterranean passageways for piracy, and then live in this dwelling? Yet this is what those do who are housed in evil motives.

Reckless spendthrifts of opportunity are they who dissipate valuable hours in ludicrous misconjecture of a brother's motive or condemnation thereof. As the poet Burns wrote:—

> Oh wad some power the giftie gie us
> To see oursels as others see us!
> It wad frae mony a blunder free us,
> And foolish notion.

But who has vision clear enough to see himself or to look into the wistful heart of his struggling neighbor? Who is able to gage his brother's spiritual grade or to understand the multiplicity of complex forces urging him? The fogs of egotism, selfishness, and personal motive hide not a few from themselves and from their neighbors, and many an astonished Dives will awaken to a new perspective of his neighbor Lazarus. Truth alone shows us man and his position in the divine economy. "The purpose and motive to live aright can be gained now" (Science and Health, p. 326).

Travel, culture, means, society, amusement,—are these necessities? Just so far as each may serve as "our schoolmaster to bring us unto Christ,"—not a jot more. Mortals are but rustics at the sale-counter of blessings, not able to detect the pearl of price amid the glittering paste. Only by opening its gates to the divine afflatus does human thinking relax its clutch upon worldly lusts and the pride of life, and, reaching forth for the spiritual gifts of humility, honesty, holiness, and the joy of Soul, mortals press forward, seeking these as the coveted prize and necessity of being.

Healing of the body is the inevitable concomitant of healing of motive. The birth of holy purpose cheats age and death and is our strong champion against aggressive mental evil. In this illumining process, motive ascends through spiritually evolving conceptions, desires, affections, and aims, until the fulfilment of the infinite design becomes the only purpose, and man stands in his place as image only, infinite Love being the sole source of his activity. Approaching that day, we shall be as Moses and Elijah, our converse in heaven, our prayers potent to make the mountains smoke, our deeds redolent with the grace of immortal harmony.

How may we become clean, that a passage may be opened to the tides of Life and Love? "Drink with me," our heroic Leader writes, "the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207). And Peter counsels: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

NEITHER LESS NOR MORE

FLORENCE E. B. DONALDSON

WHEN Balaam the prophet replied to the messengers of Balak, king of Moab, "I cannot go beyond the word of the Lord my God, to do less or more," he expressed a vital conviction, and one we do well to ponder. In the three chapters of the book of Numbers which describe the dramatic coming together and parting of Balaam and Balak, we learn how clearly the former, who spoke of himself as "the man whose eyes are open," saw how impossible it was for him to take from or add to the word of the Almighty. In the teaching of Christian Science we see no less clearly that the image and likeness of God cannot change aught which comes from changeless Love. Christ Jesus repeatedly said that the words he spoke and the works he performed did not come from himself, and he encouraged his followers by assuring them that it should be given them what they should speak, and that they should do even greater works than he did.

The explanation of these so long uncomprehended statements of the Master, are made clear in Mrs. Eddy's use of the word reflection, concerning which she writes: "Compare man before the mirror to his divine Principle, God. Call the mirror divine Science, and call man the reflection. Then note how true, according to Christian Science, is the reflection to its original" (Science and Health, p. 515). In the measure in which we turn away from the false beliefs and desires of the carnal mind and seek to manifest the Mind of Christ, we shall demonstrate the harmony and perfection of man made in the image and likeness of God. As we reach out toward the apprehension of this truth, we grasp the reason why it is impossible for us to do less or more. Turning to God, the only cause and creator, we shall seek to show forth that reflected light which shines to the glory of God alone.

When climbing some lofty mountain, we are apt to find that the way to the top winds round and about many a minor summit. There are many obstacles to be surmounted; but if we are persevering in our task, we shall in due time gain the desired eminence. Self-denial, humility, unswerving obedience to the law of God, so far as we apprehend it,—these are summits in our path. Hope, faith, and absolute reliance on divine Principle must attend our steps. Pure aims and high resolves will enable us to remain steadfast in purpose; and as we rise above the false material sense of things, we gain a better understanding of what the word of God signifies to man. Spiritual sense teaches us how to listen, how to understand, and how to obey. As thought becomes more spiritual, we are better able to lay aside the burden of fear and rise into newness of life. It is the material sense of things which induces mental apathy, together with that withholding of entire loyalty and obedience to the call of Truth which leads one to do less than is demanded of him. On the other hand, a false sense of personality, if not persistently set aside, tends to bring us defeat and should be knowingly cast out.

In our study of the many deep lessons to be learned from the graphic picture of the Israelites' journey through the wilderness to the promised land, we may note that not only was exactness a prominent feature of every command given through Moses, but the same characteristic was demanded of the Israelites in their obedience to these commands. It was evident that in those early days of serving God as Mind, the "I AM THAT I AM," it was necessary to observe and obey the letter as a stepping-stone to the grasp of a higher understanding. The same necessity obtains today. Our Leader exhorts us to "study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495). Christian Science must be lived in word and deed if we would attain to greater heights of spiritual understanding and power. There is no divergence in the truth; we cannot stray "either to the right hand or to the left,"—we may not do less or more.

Turning to the gospel narratives for the Master's teaching as to how this exact obedience to Truth is to be gained, we find that the key-note is self-abnegation. To do less than Truth demands could not lift one into that state of spiritual consciousness of which the sole object would be to attend to his Father's business. On more than one occasion during his brief ministry, Jesus was solicited to do more in his exercise of God-given dominion over the false claims of material sense. The threefold temptation in the wilderness, the disciples' desire that he would allow them to avenge the affront he had received, and the argument that in an hour of extreme need the hosts of heaven would obey his summons for help,—one and all were thrust aside in the clear recognition that the mortal self had no claims, and no part in that spiritual affinity with his heavenly Father which it was his sacred purpose to demonstrate to all mankind. Thus we learn that the more diligently we follow the footsteps of the Wayshower, the more exact will be our obedience and the greater our progress.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Marinette, Wis.

IT was in the winter of 1888-89, that two or three persons in Marinette began to meet to study the Bible and Science and Health,—to learn something of what was then styled "a new religion." The number gradually increased, and the first of April a class in Christian Science Mind-healing was taught by a loyal student of the Rev. Mary Baker Eddy. This began the work, and other classes followed, which added to the growth of the cause.

On April 21 of that same year, a church was organized with twenty-one charter members. Almost immediately what was then termed a dispensary and reading-room was opened, giving an opportunity to the public to read the literature and to have Christian Science treatment if desired. At that time two rooms in the old Y. M. C. A. Building were occupied, but later on the services were held in private homes until with the good healing work done the attendance increased and the church was built. New strength and courage came with the following letter from the beloved Leader, written at Concord, June 12, 1890:—

My dear Grandchildren:—Your kind letter is full of the spirit of Christian Science. Accept my thanks.

The convention of Christian Scientists has been blessed, and the question is, Why wait three years for another? The answer is, Wait on the Lord. When Moses and the children of Israel were pursued by Pharaoh, the command was, "Stand still, and see the salvation of the Lord."

Oh, may the rich grace of divine Love so enrich each one of your hearts, that three years hence the room be not sufficient to receive it. Then go and gather in the reward of having been faithful.

Most tenderly and truly yours,
MARY B. G. EDDY.

N. B.—My dear student who is with me is a great comfort. She has no doubt done her duty to you in teaching "the way, the truth, and the life." I had learned to love you through her.

On Dec. 30, 1897, the church was legally incorporated. On the morning of July 5, 1899, the corner-stone of the new edifice was laid with simple but impressive ceremonies, and on March 4, 1900, it was complete, with the exception of some exterior finishing. It had a seating capacity of nearly four hundred and cost fourteen thousand dollars, free and unencumbered by any debt,—a fitting offering to the one God, to whom it was lovingly dedicated. The edifice was built wholly from free-will offerings, with no solicitation for any funds outside of the immediate church-membership and congregation. To the dear children of the Sunday school, its teachers and officers, the church is indebted for its pulpit furniture, which was their loving gift.

There are no words to express the deep loving gratitude held toward our beloved Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science, whose self-sacrifice and tireless labor of love made this joy possible. Who can measure the love of a life so unselfishly laid on the altar for humanity! What tongue or pen can do justice to one tithe of what this beloved "mother in Israel" must have endured in voicing Christian Science to a doubting world!

Just across the river from Marinette, in Menominee, Mich., there was a Christian Science society, but the members being few, it seemed wiser about seven years ago to make their home with the Marinette church, to which they were gladly welcomed. Although growth has seemed slow, yet it has been steady and sure. During the past year a new reading-room, eighteen by thirty feet, has been added to the rear of the church. It was finished and opened to the public on Thanksgiving day, 1913, the former reading room now being used for an office and salesroom.

Second Church of Christ, Scientist, Indianapolis, Ind.

This church was organized Aug. 1, 1903, with ten charter members. Sunday morning and Wednesday evening services were held at Shortridge High School, and a reading-room was opened at 321 Lemcke Building. The regular attendance at the services rapidly increased, and in August of the following year it became necessary to secure larger quarters. A suitable temporary home was not available, so the members of the church—though small in number—secured what was then thought a suitable lot for a permanent home, and built a structure adapted to meet the need at that time. In the short period of ten weeks the edifice was practically completed, and the following telegram was sent to Mrs. Eddy on New Year's day, 1905:—

> The members of Second Church of Christ, Scientist, of Indianapolis, Ind., send loving greeting to you, the Discoverer and Founder of Christian Science, upon New Year's day, 1905, the opening day of their new temple of worship, which has been built to meet an urgent need in this field. There was such an increased attendance in our congregation over and above the membership, we felt a home would be provided. The divine energy which has been manifested through your life aroused us to action, and it is through your righteous guidance of the Christian Science movement that we have been enabled to take this step.

The attendance in the new church continuing to increase, Sunday evening services were instituted the following September. Three years after entering their first home, and just when the indebtedness had been entirely provided for, larger quarters were again demanded. Caleb Mills Hall, and later Masonic Temple, were used temporarily. The membership had now increased tenfold, and it was found impossible to build upon the site then owned a structure large enough to accommodate the congregation; so in February, 1912, a larger and more suitable lot was purchased, and the work of building a permanent home was begun. In the following January, the old church property was profitably disposed of. This sale, together with the amount in the building fund, provided the means to pay for the new site, and on the first Sunday in January, 1914, the doors of the new church, at Delaware and Twelfth streets, were opened to the public.

The new edifice is located in a beautiful residence district, and in close proximity to the center of the city. The seating capacity of the church is fourteen hundred, and its total cost is one hundred and fifty thousand dollars. The Grecian style of architecture has been followed throughout the entire structure; the interior is light and airy, delicate and harmonious in color; the result is a church edifice of great simplicity, yet of such noble grandeur that it is a fitting expression of the idea of God as Principle.

The field was ripe for the harvest when this church entered upon its activity of service to God as a branch of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. From the beginning its members have gratefully recognized the divine wisdom Mrs. Eddy reflected in her guidance of the Christian Science movement, and have striven to be obedient to each loving word of counsel. Every opportunity has been taken to extend the saving Principle. In the first year of the church's history, three lectures were given, and at least two lectures each year have been given since. The influence of these lectures was often doubly increased by the free distribution of newspapers containing the lectures printed in full. Services have been held at different times at the county jail, and are now held once each month at the Marion County Home. The Sunday school is filled to overflowing, the reading-room is daily furnishing rest and spiritual food to a large and ever-increasing number of hungry seekers of the truth—indeed, each branch of the work has prospered. The church has reached a mature growth, and is ready to enter upon a broader field of activity for the cause of Christian Science. The further divine protection and guidance now extended to the universal field in the publication of "The First Church of Christ, Scientist, and Miscellany," is gratefully acknowledged.

First Church of Christ, Scientist, Los Gatos, Cal.

In the year 1904 two class students and practitioners located in Los Gatos. They soon began to read the Lesson-Sermons regularly on Sunday in their apartment, sending out the truth quietly but with power. After some time others found their way to these readings. Through the healing of cases which had been pronounced incurable by the physicians, more attention was attracted to Christian Science. Thus the interest grew and the number increased.

A Christian Science society was organized in June, 1905. The reading-room was opened in February, 1906. On Nov. 9, 1906, First Church of Christ, Scientist, Los Gatos, Cal., was incorporated. The Sunday school also was early in evidence, and during this period a piano was purchased. All services were held in the same place, only enlarging the space when necessary, by throwing open the doors of an adjoining room, until 1908. To accommodate better the public, Odd Fellows Hall was then secured. During the summer, however, it was decided to build, a fund for this purpose having previously been started and two lots, centrally located on Broadway street, having been presented to the church.

A chapel, bungalow style, was erected on the rear of these lots, leaving the front available for a church building when progress required it. The first services were held in the chapel in February, 1909. The interior arrangement is such that the auditorium and reading-room are separated by accordion doors. At first only the auditorium was used, but at the present time the reading-room also is required, making a seating capacity of about one hundred and twenty-five. The furnishings were gradually procured as needed, having only lately been completed.

All the various activities of the church have prospered. The Sunday school began with one class, and now has seven, with a corps of officers and teachers. It has been productive of much good and is ever alert to promote the cause of Christian Science through generous giving. Last year the services of a permanent librarian was secured for the reading-room. With the enlarging of the stock of literature, the demand for the same increased. A circulating library is maintained in connection with the reading-room, from which Science and Health and other writings by Mrs. Eddy may be obtained. The society gave the first lecture and the church has given one each year since. These are attended by constantly increasing audiences of the townspeople.

The distribution of Christian Science literature has been carried on since the earliest days as a church. A very satisfactory system of handling it has been slowly and carefully worked out. This work has done and is doing its part "in the healing of the nations." Services are conducted once a month at the I. O. O. F. Home under the auspices of the church. The progress in this field, beyond a doubt, is due to the healing of all manner of sickness and all manner of disease among the people. The opportunity to help in the field at large is welcomed, for the members are learning that "whatever blesses one blesses all" (Science and Health, p. 206).

First Church of Christ, Scientist, Rockford, Ill.

The first stone laid in the founding of First Church of Christ, Scientist, of Rockford, Illinois, namely, the healing of one of its present members of consumption and carious bone of the hip, occurred in the year 1897. Following this healing, came the desire to know more of this saving power, which necessitated the study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Then the desire came to spread the glad tidings to others, and the home of the one first healed, located in South Rockford, was opened for the friends of the newly found "pearl of great price," to come together and read the Lesson-Sermons from the Bible and Science and Health.

This continued for some time, until an authorized practitioner of Christian Science came into the field. It was then thought advisable to have a more central location, and the meeting-place was changed from South Rockford to a West State street home. Through the earnest and effective work done in the healing of the sick and the overcoming of sin, a sufficient number had become interested, and in February, 1899, a Christian Science society was formed. This called for a public place where services could be held, and a hall was secured in the Price Block, on South Wyman street. In March, 1899, the Sunday school was organized. In January, 1900, it was found that a further step was necessary, and this move was to Knights of Pythias Hall, on West State street.

In connection with this advance it may be of interest to know that the Knights of Pythias Lodge, after holding its regular sessions on Wednesday evenings for a quarter of a century, amended its by-laws to hold the meeting on other than Wednesday, thus enabling the little band of Christian Scientists to use the hall for the Wednesday evening meetings. The first public lecture on Christian Science was given in July, 1900, and proved to be a leavening influence in the thought of the community. In keeping with the progress of the movement a free public reading-room was also opened in July, 1900. In the spring of 1902 the society was incorporated as a church. In September, 1903, progress demanded a more desirable place for holding the services, at which time a move was made to Mendelssohn Hall. A movement to provide a church building fund was first started by the Sunday school. Later on the church as a whole took up this work, but when the call was made to the field for funds to build the extension to The Mother Church, the little band gladly contributed all that had accumulated in its building fund, the pupils of the Sunday school lovingly participating in this unselfish giving. At two other times the church embraced the privilege, and sent all of its building fund to The Mother Church, and surely this action was not without its blessings, as when the time came to select a suitable location for our proposed new church home, the necessary amount to secure it was ready. The lot chosen, which was secured in January, 1908, is centrally located on a fine residence street, and borders on a small park, giving ideal surroundings. In July, 1909, the contract was let, and in February, 1910, the corner-stone was laid. The work went steadily on, and on April 3, 1910, the first services were held.

In connection with the opening of the new structure, a message was sent to the revered Leader, Mary Baker Eddy, who responded through her secretary as follows:—

> Such affirmation of fidelity and gratitude, attested by works of the Spirit, are refreshing to our Leader, who desires me to express to you her tender love for all the faithful ones in Rockford.

The Sunday school has kept pace with the church in growth and understanding. The reading-room, performing its quiet ministration to humanity, has moved steadily on until now it is located in the largest office building of the city. The church has ever tried to be alert to all the opportunities offered through the wonderful organization for the work of the cause, as outlined by Mrs. Eddy, knowing that the wisdom was surely given of God. For several years two lectures on Christian Science have been given.

In conclusion it may be said that one lesson learned by this church through varied experiences is, that only as the members have been obedient, and followed our faithful Leader's wise counsel, has it progressed.

TESTIMONIES FROM THE FIELD

AFTER seeing a case healed through Christian Science, these thoughts came to me: What have these people that we have not? Is it of God or not? The desire to answer these questions led my husband and myself to study the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and after reading it for a few weeks we determined that the next time any sickness came to us we would apply for Christian Science treatment. Later I was taken ill with a throat affection, from which I had suffered quite frequently before, and asked for absent treatment, thinking I could realize the healing as coming from God if I did not see the practitioner. When I awoke the next morning I was free, and from that day, which was about five years ago, no material remedies have been used in our home.

The spiritual help received through Christian Science, to my thought, far outweighs the physical. Through the study of this teaching I am striving to learn to love every one with whom I come in contact, to see each as in truth God's perfect child, and to know the nothingness of all that is unlike God. I am especially thankful for lessons received during the five weeks that my husband lay ill in bed a few years ago. My relatives live ten thousand miles away, and consequently I was alone with him day and night, with the exception of the practitioner, one faithful friend who came and brought in the coal and wood, and a young English woman (a trained nurse),—these were my only visitors. We were alone with God, and it seemed from day to day that we drew closer to Him, until we seemed to be encircled with the "peace of God, which passeth all understanding." Although on occasions it seemed as though my husband would pass on, still there was nothing but peace. The sense of loneliness that has overwhelmed me at other times when he has had serious illness, was quite absent, and I was only conscious of peace and quiet.

For each and every experience of that time I am thankful to God, since they were all opportunities of proving the power of God, and I learned more of love for mankind than I ever knew before. The conditions under Christian Science treatment were so different from those under medical treatment that the nurse, when herself threatened with fever a few weeks after my husband's recovery, asked to come to our home for Christian Science treatment, and was soon healed.

I am inexpressibly thankful to God, and grateful to His faithful servant, Mrs. Eddy, for all the blessings that have come to the world through the teachings of Christian Science.—*Alice M. Kibble, Charlotte, N. C.*

Some five years ago Christian Science was brought to my attention in a very practical way. I was sick, but had not called upon the services of a doctor. A friend (a trained nurse) who was visiting us, insisted that I ought to take active measures to overcome the conditions and proffered her help in Christian Science, as I manifested some disinclination to take medical treatment. I accepted her offer that evening, but not very graciously I am afraid. The next morning the ailment had vanished. This opened the way to my inquiries as to what was the Principle of Christian Science.

I had never given much direct study to theology as such, but was a stanch member of my church as I understood its teachings. Using the ancient creeds and the Bible as standards of measurement, therefore, I proceeded to the best of my ability to see how Christian Science, as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, would measure up. I expected, I must admit, to come across a glaring inconsistency somewhere, because I had only heard it condemned or given but faint praise when referred to by others who should have known something of it, as I then thought. However, I found that so far as I was able to compare one statement with another, there was no essential discrepancy. The terminology was changed, and the perspective, so to speak, was different, because another view-point had been selected; but it stood the test of accounting for phenomena within my experience even better than the generally accepted explanation; besides which, it is logically consistent throughout.

I now find that in reality I have not had to give up any single good and right belief, but have gained a much wider and simpler view-point. Just as Galileo's mental masterpiece, in transferring the center of reference in the solar system from the earth to the sun, changed the concept from that of apparently unrelated and contradictory phenomena to the gradual unfoldment of perfect unity and harmony or law, so the gradual unfoldment of the import of Christian Science teaching, that the spiritual is the only real and that the material is only a false concept, is day by day leading to a better understanding in place of mere belief.

I have depended on Christian Science alone since my first experience of its healing power, and have always received benefit from it, sometimes almost instantaneously. An injured ankle, a dislocated thumb, acute bilious attacks, and typhoid fever (and with the latter almost complete loss of hearing in one ear) have been met and overcome for me by Christian Science treatment.

I am indeed thankful that, through the clear understanding and devotion of our Leader, Mrs. Eddy, we have had the old chart of the way so explained that we may walk therein understandingly. I am also grateful for the patience of all who have helped me along the path, and all those who contribute to and make our publications possible.—*William Oakes Kibble, Charlotte, N. C.*

[Translated from the German]

MANY years ago I had an illness from which I recovered, although I suffered from weak action of the heart and nervous debility, as was expected by the physicians. I had several attacks of weakness a day, and on account of this condition did not dare to go out or stay at home alone. I became despondent, discouraged, and dependent on others. I had treatment from a number of the most noted physicians, and also tried magnetic and electric baths. During a period of many months, massage was resorted to at intervals, but without lasting benefit. My greatest desire was to regain my former health and strength, but all the efforts of the physicians and the use of remedies proved unavailing, so that my family and myself gradually submitted to the thought of bearing what seemed to be inevitable.

In the mean time an affection of the skin set in, causing me most distressing pain. I now decided to seek refuge in Christian Science, which I had often heard spoken of, and went to see a practitioner. The pain disappeared with the first treatment, and the inflammation with the second. Soon after treatment was begun, I felt like another being. The world appeared to me in a new light, and God was revealed to me as infinite Love. A discharge from the middle ear, with which I had been afflicted for about nine months, disappeared very soon through treatment in Christian Science. While on the path leading to this blessed truth, it became clear to me that we must not expect to be benefited by material means, but must put our whole trust in God. Thus I gained the certainty that through divine Love I would be healed also of the heart affection and nervous trouble from which I had been a sufferer for ten years. This condition has yielded to such an extent as to enable me to manage my household affairs.

My whole family look upon this experience as a marvelous instance of healing. We are daily grateful for the knowledge of the omnipresence of God which we have gained, and for the understanding that the goodness of God not only manifests itself occasionally, but operates as an immutable law which is above time, place, and space. This has once more become very evident to us during our last summer trip, when our youngest daughter was laid up with a high fever, from which she recovered speedily through absent treatment. Two years ago, this child was also completely healed, after six or seven Christian Science treatments, of what is known as brain fever, and this was to us but another proof of the ceaseless activity of divine Mind. Finally, I would like to mention the fact that the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and *Der Herold der Christian Science*, has contributed much toward increasing our understanding of things spiritual.—*Frau Alma Siber, Berlin-Wilmersdorf, Germany.*

It is eleven years since I have taken any medicine, while previous to that time I took much. During these years I have been an honest, persistent student of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I have found God's law as revealed therein enough to enable me to give up glasses after wearing them for twenty-five years. I have not had them on for over nine years, while before I began to study Science and Health I could not distinguish a letter without them. In the daytime I can now read without glasses as well as I ever could; although at night I require a drop-light to see to read.

It is very seldom that I take cold, and if I do it is soon overcome. Formerly I was much troubled in winter with a throat affection, but for several winters I have been free from this difficulty. Indeed, I have lost the sense of fear in most directions. There seem to be some problems that still trouble me, though I know that as I hold to the truth of being and see only God and His creation, all error must flee for lack of reality. After I knew that rheumatism was no part of man's being, this consciousness caused me to rise above material law, and I have been free for two years. God's spiritual law is the only law to govern man, and will surely heal if we see nothing else.

I study the Lessons from the *Quarterly* every day, and have gained what understanding I have from the Bible and Science and Health; I have not had class instruction. Money could not buy the knowledge of God's law that I have gained. I love Mrs. Eddy for being brave enough to stand by her convictions and give the Christ-idea or law to humanity. Our troubles flee when we comprehend and cling to the Principle of being.—*Maria A. Norris, Kansas City, Mo.*

It is with a heart filled with gratitude for health and happiness gained through Christian Science that I send this testimony. I had been interested in Christian Science for a number of years, but had worked with it only in a feeble way. At last I had a great deal of trouble and sorrow, and while in this condition of thought I was taken sick in November, 1911, with a very severe case of throat affection. I called for Christian Science treatment, but did not seem willing to let go of the things that had caused me so much suffering, so I made little headway. One ailment would disappear only to be followed by another.

This state of affairs lingered until the non-Science members of the family, and some of the neighbors, were aroused and insisted on a doctor being called. The first doctor said I was a nervous wreck and there were symptoms of tuberculosis. A second one said he could do nothing for me; that the trouble appeared to be tuberculosis, but even if it were not, there was nothing to build on. A third one was called, and he said it was tuberculosis; that I probably could not live longer than a week. As the doctors gave no hope and said they could do nothing, we again turned to Christian Science for help.

This was about the last of December. By this time my throat had been eaten out by ulcers so that I could not control the swallowing, and I choked on trying to take even a little water. Then my voice left me. My eyes were in such a condition that I could not see to read; I also had great difficulty in breathing and was so weak I could not move, while my arms and limbs were so numb I had no control over them. When I again began treatment in Christian Science, there was a steady gain in every way. Soon after the practitioner was called, I fell asleep and slept for two hours. In a short time I was able to move myself in bed and take a little liquid food. By the first of March I could walk across the floor with help. I had to learn to walk, just as a child would.

The condition of my throat was the

last to yield, and I feared it would never be natural again. One morning, however, while eating my breakfast, I felt a change take place, and I found the swallowing to be perfect, and it never troubled me again. In a few weeks all numbness left my limbs, and today I am without a trace of the illness. I am in a happy, grateful state of mind, and enjoy better health than ever before.

For this healing I am very grateful, and the spiritual uplift is indeed much to be thankful for. Words cannot express my thankfulness to God and my gratitude to our Leader, Mrs. Eddy, who in Christian Science has shown us the better way.—*Tillie Skow, Central City, Neb.*

I FIRST heard of Christian Science in 1903, when a building resembling a dwelling-house was pointed out to me as a Christian Science church. After that I occasionally heard remarks of ridicule about this religion, until in the spring of 1906 a sister-in-law, knowing I was in ill health and unable to work much more than half the time, brought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy to my home. As I was anxious to know more about the Bible and was continually searching for relief from mental and physical ills, I took up the book and read the first chapter; then I turned to the "Key to the Scriptures." I had not read long before I threw the book down with impatience, but as I was not prejudiced, I picked it up and began to read again; still, it did not appeal to me.

I was then almost a nervous wreck, for every little disturbance would throw me into a fit of anger. I was at that time living on a farm in Oklahoma, but thinking a change might do me good, I returned to my former home in Ohio, and had remained there about a month when I learned that my family ties were broken. I returned to my home, but all efforts to produce harmony failed. I saw that I would have to give up my home, wife, and two little girls, whom I loved dearly. Not knowing what to do or where to go, I wandered into the shop of a business friend to ask about learning his trade. While talking, he referred me to a Christian Science practitioner, saying that I might get help there. I had never heard of a practitioner and knew nothing of this treatment, but I had received no benefit from *materia medica.* The family physician in Ohio had told me that I need never expect to be a well man, so I had no hope of being healed.

With the hope that I might regain my family, I went to the practitioner, and in a short talk with her I felt uplifted, so began treatment at once. I also borrowed Science and Health and began to read it, and soon purchased a copy of my own. After about six months' treatment and the study of Christian Science literature, I was healed of many ills, including a skin disease and a bowel disorder, from which I had suffered since infancy. A fever was overcome in four days through my own understanding of the truth, the practitioner telling me how to work, and there were none of the usual after effects. I have not always found the way easy, yet God, even as is promised, has guided me through the deep waters.

I wish to say that when the practitioner took my case I was carrying a revolver, intending to use it on a supposed enemy. I afterward left the revolver where he could get it. Although later I met him several times alone, I never needed any protection other than that of Truth. I did not understand my reverse action at first, as I had not told the practitioner of the revolver or my intentions. My healing has proved permanent, and my health has continued good ever since my first experience of relief through Christian Science. Though sickness and disease have presented themselves, they have been quickly overcome, and I have not needed to call for help more than three times.

I am most grateful for the help received from the study of the Lesson-Sermons and the *Sentinel* and *Journal,* also from the testimonies, and I send mine in the hope that it may be a help to some one else. The moral, mental, and spiritual uplift from the study of Christian Science far exceeds that from any other study.—*John C. Kleinknecht, Galion, Ohio.*

When Christian Science found me I was dwelling in the darkness of unbelief. For many years I felt forced to take the agnostic position through honest conviction, the problem of evil seeming impossible of solution when associated with the belief in a beneficent creator. In this frame of mind I became interested in the teachings of Christian Science through a desire to help a friend who was turning to it for release.

Soon after I had begun to read Science and Health, my eyes were opened to see that I was in a condition of egotism and pride of intellect which debarred me from any realization of spiritual truth. I had worshiped the reasoning of the human (or carnal) mind as the highest God I knew, and this mind, St. Paul says, is "enmity against God." Very unwillingly I gradually came to see that what I most needed (and least desired) was humility, and that until I could lay down a sense of superior mental judgment, I could hope for no understanding of the things of Spirit. The purification which followed this uncovering, helped me greatly; gradually the light came, and I turned to the long neglected Bible and read with overflowing heart, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Many have been the blessings I have realized since then; the whole course of my life has been changed. Consciousness of ever-present good is taking the place of that of evil; fear is being overcome; motives are being purified; health, happiness, and peace have come in abundant measure. Mental awakening was gradually followed by physical release. Headaches, rheumatism, and a general lack of endurance have all disappeared. Sleeplessness of many years' standing has been completely overcome, and this was perhaps the greatest physical release. I had tried all the usual material remedies, including medicines, diet, rest-cure, and climate,—the South and then the North,—at one time spending four months in our northern Muskoka lakes in the depth of winter, and afterward building a room supposed to be sound-proof in our house.

Christian Science has shown me why all of these remedies, so faithfully and honestly applied, failed to cure the condition. It was because they were applied to the outward manifestation while the real cause lay within, and with the gradual overcoming of thoughts of fear, self-pity, irritability, and impatience, came rest and peace. For over two years I have slept well and easily, and if for any reason it seems necessary for me to sleep during the daytime, the usual noises of the house no longer disturb me, nor do I require a darkened room. I can honestly say this trouble is destroyed. For years I had the constant advice of the best surgeons and doctors at home and abroad, and while I am glad to bear testimony to their earnest and patient efforts to help me, I can only say I never found real health and strength until I learned the way in Christian Science. While the blessing of health is very great, it is the least valuable of the joys that have come through even a slight understanding of the truth. The spiritual enlightenment is more precious than could be told, and it is my desire always to remember the words of our Leader: "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech" (Science and Health, p. 3).

Perhaps only one who has tried living away from the Father can understand what the joy of home-coming means. This joy was increased as I learned in Christian Science that the sojourn in the "far country" was, after all, only a dream, from which I awakened to know that the Father's love had been overshadowing me through all the seeming absence, and with the new illumination of the Bible, I knew with St. Paul, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God."

I am quite well and have been for some length of time. One of the difficulties returned, but this has been again overcome. I believe the healing is now on a permanent basis, more especially as the second overcoming came as a direct result of obedience to truth and without the aid of any one else.

Can we ever fully estimate the grandeur and magnitude of the gift our revered Leader has brought to us, that has made it possible for each and all to find their way to the Father's house, no matter how far a country one may seem to have traversed in this mortal dream of living! —*Caroline M. Land, Toronto, Ontario, Canada.*

I AM glad to have the privilege of expressing some of the gratitude we feel for what Christian Science has brought into our home. Five years ago, when our eldest boy was a year old, the doctor said he had whooping-cough. My grandmother, being a Christian Scientist, recommended that we call a Christian Science practitioner. The baby was given treatment for a week, the cough disappearing at that time. We moved away, and in a few days the cough returned. We thought it would have to be endured for the six weeks that *materia medica* expects it to last, and we did not call the practitioner again. The child had repeated attacks of croup for the next two years, and when an attack seemed to us the worst he had ever had, we decided to call a practitioner again; but my fear was so great that we gave him medicine, very much discouraged that we could not receive help from Christian Science.

The next summer our second boy came, and for four months all was well. When he had canker of the mouth and a bad cough, the doctor said it was from teething. We were discouraged, and decided to call a Christian Science practitioner a third time, little expecting any help, but not knowing what else to do. In three treatments the cough had gone and the mouth was perfectly healed. We could hardly realize we had received help at last. In a few weeks the baby had the scarlet rash, but that disappeared in a few treatments. Whooping-cough was destroyed in one treatment.

After this the eldest boy was very sick with high fever. He was unable to move or to stand, and complained of pain at the back of the head. In three treatments he was playing around the house, and in a week moved every part of his body with perfect freedom. In a few months there were hundreds of cases of infantile paralysis in our city, and that was the first we knew of the ailment which had attacked our boy.

Another healing which is wonderful to us, was of the baby, who had all the symptoms of typhoid pneumonia. He was given treatment, and on the third evening we noticed a change. All breathing stopped, and we could not awaken him. The practitioner came to our home, and in fifteen minutes all these conditions were destroyed. The baby sat up in bed, perfectly healed; the little hands were warm, the breathing natural, and he asked for something to eat. Today our boys are in perfect health. We have had other demonstrations, one at the birth of another boy.

These healings are to us wonderful proofs that God is omnipotent, omniscient, and omnipresent, and of our reflection of this one Mind. To say we are grateful is to express ourselves very poorly. We are grateful, for we have found a way to meet every need, mental, physical, or financial. I am grateful for being each day more free from bondage to fear, especially concerning the children; and by applying the truth, problems have been solved in the arrangement and management of my household duties. We are grateful for the literature and the Lesson-Sermons, and especially for the *Monitor,* also to all those who have shown us so much patience and help in Christian Science. We are very grateful for all that Christian Science is bringing to every part of the world.—*Nira M. Rand, Los Angeles, Cal.*

The above testimony is subscribed and sworn to before a notary public. —*Editor.*

Some nine years ago Christian Science healed me of hemorrhoids, also of chronic bilious attacks. After this I never doubted that Christian

Science could heal disease, and relied upon it altogether. I did not, however, gain the real understanding of Truth. My faith consisted merely in the assurance that "cure is there for every ill" (Hymnal, p. 226).

During the next seven years, further proofs of God's mercy were evidenced in the healing of acute lung trouble, throat affection, fear and pain incident to dental work, and the tobacco habit of twenty years' standing. In all these cases a Christian Science practitioner was employed, the conditions being quickly destroyed. The lesser difficulties during this period I tried to overcome by a course of denials of error, but within the last two years I have gained some understanding of the truth. I am at a loss to comprehend how any one could accept such benefits as these and think his obligation to Christian Science discharged after having paid his practitioner. In explanation of this I mention the overcoming of the hunting habit. To such an extent did this mania control me that a fourth of my time and income were formerly given over to its pursuit. In March, 1910, however, while seated in a duck-blind, the thought came to me to discontinue this habit, and in my effort to silence this angel I plunged deeper than ever into sin.

In November of the same year I had a severe attack of illness, which was overcome in one night. I returned to work, congratulating myself that I did not have to give in yet. However, I was unconsciously on the way to Damascus. Three days later a severe boil broke out on my finger, and was followed by two abscesses. Herein I saw my lesson and immediately gave up. It required four months to destroy these manifestations of disobedience, and I devoutly thank God that this was so. Throughout these months I performed the duties of a switch foreman, and did not lose a day; at the same time the profanity habit and a large part of a disagreeable disposition left me. Greatest of all, I began to acquire the understanding that "health is the consciousness of the unreality of pain and disease" (Rudimental Divine Science, p. 11).

I divide my experience into two periods, the first of seven years, in which Christian Science was simply my doctor; the second, the years since then, in which it has revealed the "Life that maketh all things new" (Hymnal, p. 4). With such fervor as my understanding will permit, I give this testimony in praise to God and with gratitude to our dear Leader, Mrs. Eddy.—*Harry A. Huestis, Kansas City, Mo.*

The Master taught, "Freely ye have received, freely give;" and I hope that by acknowledging the benefits I have received through Christian Science, some other sufferer may be led to the fount of living waters.

In August, 1909, I called on a friend, a Christian Scientist, with whom I took dinner. When I was waited upon, I declined the plate of food passed to me, saying that I had not eaten anything solid for the last six years. After the meal was over, my friend asked me to go to her room, and I did so. She then inquired the cause of my not eating solid food. I told her there was a lump in my throat which doctors had pronounced a goiter, and it was so large that solid food nearly choked me. I had consequently given up eating anything but soft food, and not much of that. I had also ceased having medical treatment, as all the physicians whom I had consulted had said they could do nothing for me.

My friend then said that if I would permit her, she would give me Christian Science treatment, for she knew the truth could make me free. I said Christian Science might help me if I had faith in it, but I did not have any. She told me, however, that she did not expect me to have faith in something I did not understand; that when I saw the work of Love demonstrated in a healthy body and happy conditions, I would believe; so I permitted her to treat me. After treatment, she gave me some Christian Science literature, and I returned to my home. That was on Saturday, and I had the pleasure of writing her on the following Saturday that as the result of absent treatment during the week, the lump was all gone and I was trying to eat solid food, but still had fear, as I had experienced some severe choking spells. Soon afterward I called on the practitioner, and she said she would continue the treatments until the fear was destroyed. It was several weeks before I was fully liberated from the bondage I seemed to be in, but the truth has made me free, and now I eat everything I wish without fear. I was entirely healed, and there has been no return of the trouble. I feel I cannot thank God enough for what He has done for me.

I am studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I love the book and its author, for in its teachings I have found God, the source of all life. I also have the *Quarterly* and enjoy the Lesson-Sermons very much.—*Anna Gleason, Camillus, N. Y.*

[Translated from the German]

A SENSE of gratitude and joy impels me to tell of the benefits received through Christian Science. About thirteen years ago I was suddenly taken ill with an abdominal complaint and a most serious mental and nervous trouble which necessitated medical attendance, though none of the physicians were able to relieve me of the disease and suffering. I was not without a certain amount of trust in God, and this induced me to read the Scriptures and the hymn-book in search of comfort. In so doing my eyes fell upon a passage which read, "My God shall supply all your need according to his riches in glory by Christ Jesus." I never forgot these words during the long period of suffering, yet I did not grasp their deeper meaning.

As the years went by my illness increased in severity, so that even my husband and children had to suffer from its effects upon me, and yet there seemed to be no help, for none of the many physicians whom I had consulted were able to afford relief. One day a good friend came and endeavored to make me see the true remedy for my ills. He told me of Christian Science, but my fear was so great that I failed to respond. Arrangements had been made for me to go to the clinique in Magdeburg on the following day. Here my trouble was somewhat relieved, though I did not regain health.

After a few weeks I again heard of Christian Science, and this time I took courage and went to Berlin to a Christian Science practitioner, who kindly explained this teaching to me. From that moment on, I earnestly endeavored to hold fast to what I recognized to be the truth, and then the promise which I had read years before came true in my case. My trouble yielded, and from that hour the world appeared to me in a new and bright light, so that I grasped the deep import of the Master's words: "Ye shall know the truth, and the truth shall make you free." It is a matter of deep gratitude and joy to me to be able to state that during the short time of my acquaintance with the teachings of Christian Science it has been my privilege to see my husband healed of acute lung trouble and my daughter of appendicitis, through my understanding of the truth, no practitioner having been called upon to assist in either of these serious cases.

I feel that I cannot sing too loud a song of praise unto our heavenly Father for His goodness and mercy, and my joyful heart impels me to express my deep gratitude to all who have assisted me in thought and deed in Christian Science, and above all to our noble Leader, Mrs. Eddy.—*Frau Auguste Klunter, Woltersdorf b. Gross-Wusterwitz i. M., Germany.*

In reading an editorial in the February, 1913, *Journal,* the question came to me, Why am I a Christian Scientist? Is it for what I can receive, or for what I can give? and am I blessing as I have been blessed? I have never before written my testimony, but I now wish to give expression to my gratitude for what Christian Science has done for me and my family.

While I was a regular church-member I was an active worker, but it all seemed so inadequate to meet the need of suffering humanity. God was afar off. We believed He heard our prayers sometimes, but we could not believe that He would heal the sick, although He could the sinful. When Christian Science came to my notice through the healing of a dear friend, I became very much interested in it. It was not so much the physical healing as the spiritual uplift that interested me; it seemed so wonderful to think that the sick could be healed. I wanted to know how it was done, so I began to read Science and Health, and later I had class instruction. My one great desire was to help those in need of a God at hand, and not afar off, and I soon began to put into practice what I understood.

I had been a great sufferer from many ailments, among them spinal trouble, sciatic rheumatism, bowel disorder, and severe headaches; but I became so interested in the study of Christian Science that I forgot these ills, and when I thought of my back it was well. Later, all the other ills left, never to return. I was healed over twenty-five years ago, and now at the age of seventy-eight I am strong and well, without an ache or a pain. I have been working in Christian Science all these years, and I feel it a great privilege to be able to help suffering humanity.

The half can never be told of the blessings that have come to me and my family, who are all in Science. I have had some good demonstrations of the power of God to heal and save. I have been a reader of the *Journal* since 1888, and of the *Sentinel* ever since it was published. I have read the *Monitor* two years and sent in my subscription in my own name for 1912; and now my only desire is to be of service in the cause of Christian Science, in return for what I have received. "Give, and it shall be given unto you," has been proven many times.

I am thankful for what our Leader has done for the world in opening up the way for us and for all mankind. I am also grateful for our Lesson-Sermons and for all our Christian Science literature, as well as thankful to all who have contributed to it. —*Rhoda R. Lankton, Le Roy, Kan.*

The testimonies of others have helped me so much that I offer mine in the hope of making some return. It has been about three years since Christian Science was first brought to me. I accepted it gladly, but not for physical healing (since I have usually enjoyed good health), though it has enabled me to banish minor ailments from time to time, such as fever, cold, neuralgia, and other troubles. My husband has also been benefited in many ways. He was healed in a short time of a severe attack of acute lung trouble, and there were no after effects such as had been predicted if he recovered.

For one demonstration especially I shall always be grateful, since it was so convincing to my husband and myself when we had but very little understanding of Science. It was with a teething baby a year old. He had been sick for some time, had had fever for two weeks, and had become very weak and thin, so that he could scarcely hold his head up. His parents and grandmother had done all they could for him and decided to change physicians. A change of climate was advised, the doctor saying that nothing could be done for him here, as the heat was too great. The mother and grandmother were discussing whether they should try yet another doctor, a baby-specialist, when it dawned upon me to see whether I could do anything for the baby through Christian Science.

I asked the mother, who is my niece, to bring the child to my room, and advised her not to call another physician; but I did not mention Christian Science, as she and my sister were not interested. When they had gone out, leaving the baby with me, I went to him and found that he had high fever and was very restless. I began to declare the truth, and after about an hour's treatment he fell asleep, but would wake occasionally and look at me as if he knew I was doing something for him. I therefore kept on declaring the truth until he fell into a deep, quiet sleep. In another hour or so I went to him, and saw that he had begun to perspire, color had come to his cheeks, and all the fever was gone. You may imagine my joy to think I was instrumental in such a beautiful work.

When the baby's mother came in, she found him still asleep and wanted to wake him, saying they had had scarcely any rest for two weeks, and she was afraid he would not sleep at all that night. I said, "Yes, he will sleep all right, and is all right." And it proved true. He slept through the night without waking, and has not had a day's illness since. He has cut a mouthful of fine teeth, and is as healthful a child at sixteen months of age as one could wish to see. The people in the house marveled at his sudden recovery. One of them had remarked in my hearing the morning Christian Science was tried, "He looks like death," and another had answered, "Yes, he does."

Some acknowledged that it was Christian Science which had healed the baby, and some could not see that it was; but this experience has given me faith and courage to make other demonstrations since. I am indeed thankful to God, and grateful to Mrs. Eddy for the countless blessings I have received through Christian Science.—*Ella M. Serodino, New Orleans, La.*

I would like to express my gratitude through the pages of the *Journal* for the great privilege of being, or of trying to be, a Christian Scientist. Although the way has been uphill and the struggles with self very severe, I am finding that in proportion as I love the truth, and try to bring it into my daily life, and live it instead of talk it, the way grows more and more beautiful, and the cross melts into the crown.

Recently, while on a trip to Key West and Tampa, Fla., I found the help of Christian Science invaluable as a preventive for seasickness, with all its attendant miseries. No one but those who find themselves strangers in a strange land can appreciate the joy of meeting fellow Scientists, and of sharing with them the comforting and inspiring services of the Science churches. Another help came in finding Christian Science literature on the table of the ladies' reading-room in one of the leading hotels in New Orleans. This was an unexpected joy, and many a restful hour was spent in reading the helpful articles in the *Journal* and *Sentinel.*

Surely Christian Science is leavening the world of thought, and melting away the dross of materiality so that the true image and likeness of God may appear. I pray that I may be able to be a channel, however small, for Truth to work through, and that in some degree, even if it is in giving just a crumb to the little ones, I may help on the cause of Christian Science.—*Alice M. Jones, Denver, Col.*

With a deep sense of gratitude, I feel it my duty to tell those who may be wandering in the wilderness as I was, that Christian Science does heal us, both physically and spiritually, if we are willing to leave all for Christ, and follow him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

For many years I had been an invalid, suffering from what *materia medica* called neuralgia of the muscles. I was told to stay in a reclining position from sixteen to eighteen hours each day. For two years the pain seemed to center around my heart, causing frequent fainting spells, and sleepless nights; the pain at times seemed greater than I could bear. I had tried different methods of healing and a number of physicians of Milwaukee, but all left me without a ray of hope, and my family was in constant anxiety as to what might next happen. Everything that loving hands could do was done for me, but I felt as one without hope or God. I was a church-member for twenty years, but found no saving power there, and I can truly say that "man's extremity is God's opportunity," for Christian Science was presented to me and I was healed in a short time.

I can truthfully say that my healing is permanent, and I am striving to know more of this demonstrable truth that made me free.

For this demonstration and many others in my family, I am deeply thankful to God, also grateful to Mrs. Eddy for showing us the way. I feel very grateful for the Christian Science literature which is doing so much good in our home for me and mine.—*Catherine Graunke, Milwaukee, Wis.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Mass.

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ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 6, 1914. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Oct. 14, 1914.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to June 5, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk,*
105 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, 105 Falmouth Street, Boston, Mass.

THE

Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

THERE are few whose experience has brought them in touch with life as mortals know it, who have not found out for themselves that preaching and practice ofttimes do not companion together. One may profess with the lips obedience to the greatest of the commandments, and yet fail utterly when it comes to actual performance, though quite sincere in his desire to do what is right. Duty in the abstract, in other words, makes its moral appeal to every right-thinking man, while duty in the concrete means to the man of action that right doing which counts neither the cost nor the consequences so that its purpose is achieved. Happily there is a possible combination.

Unity of words and works, profession and practice, so far as Christianity is concerned, was established by the great Teacher when he sent forth his disciples "to preach the kingdom of God, and to heal the sick," and there is no record of any abrogation of this commission or a division of its purpose. The Master could inculcate great truths because he demonstrated them in his daily living; there was no inconsistency between the standard, "Be ye therefore perfect, even as your Father which is in heaven is perfect," that he set for his followers, and his own exemplification. He could speak "as one having authority" because he advanced proofs that were not to be disputed, though malice and envy would fain attribute the works of healing which he wrought to other than the power of God. So, too, did his disciples rebuke and admonish effectually. The instances which are cited in the New Testament of the labors of John and Peter, Paul and Silas, Philip and many another, among the people, are striking proofs of what can be accomplished when preaching and practice go hand in hand.

There can be no doubt that the unparalleled advance of Christian Science today is due to a restoration of the old-time unity of faith and works, the present-day demonstration of the Master's declaration, "He that believeth on me, the works that I do shall he do also." Mrs. Eddy, speaking of the Christian Scientist, says, "He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness" (Science and Health, p. 458). Christian Science in epitome is a constant and persistent living of the golden rule, and bespeaks an inherent ability to heal the sick; in other words, it affords tangible proof that one is following in the Christ-way. One does not find it a rose-strewn pathway, this plane of self-denial and strict obedience; there must be a constant overcoming of self, the casting out of all that is unlike good, if one would meet the high requirements of this Science and share in its blessings.

Too often has a ready flow of words served as a pious cloak to a lack of practical religion. The Pharisee lifted up his voice in public, that all men might know he conformed to the law, but the great Teacher made it clear that such were but as whited sepulchers, that the letter without the spirit was vain. So it is in Christian Science. He who would heal the sick, relieve the needy, and bind up the broken-hearted, must himself be filled with the love that is gentle and compassionate, that "suffereth long, and is kind." This is in accord with Mrs. Eddy's teaching that "the tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love" (Science and Health, p. 367).

There is but one way to reach the heights in Christian Science, and that is by faithful adherence to both the letter and the spirit of its teachings as set forth in our Leader's writings, particularly in the text-book, "Science and Health with Key to the Scriptures," and in the Manual of The Mother Church. Humbly and gratefully recognizing Mrs. Eddy as the one who through untold toil and sacrifice has been privileged to give to us this wonderful healing truth, the Christ Science discovered anew, the very least we can do as a token of our gratitude for the blessings conferred upon us, is to strive to be obedient to her behests; not trying to twist and pervert their meaning to fit our own views, but honestly accepting, if need be, the rebuke to our practice, and seeking the true way. Experience has taught us that Mrs. Eddy made no unreasonable demands upon her followers. They might not understand at the moment why the requirement was made, but the blessing which came with prompt and loving obedience proved its rightness. It was even as the Master had said, "Blessed are they that have not seen, and yet have believed." We shall be the more ready to do this, perhaps, if we will but remember that the primary purpose of Christian Science is not self-exaltation, but to bring again to the world the healing work which, though for centuries it has been in abeyance because of lack of faith, the Master had declared his followers should do.

When we think of the thousands upon thousands of helpless and hopeless sufferers who might have health and happiness could they but know that today as of old the Christ is among men, healing the sick and the sinful, we should earnestly pray that it may be our privilege to bring to them the message which shall heal them of their wounds, "to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This means self-denial and self-abnegation, but if we are aflame with the divine fire that cleanses and purifies, we shall take to these needy ones not empty words, not perfunctory discourses on morality, but a consciousness so filled with a realization of the omnipotence and omnipresence of God, good, that sin, sickness, and death must flee before it. "Freely ye have received," said the great Teacher, "freely give."

Archibald McLellan.

THERE are very few who realize that Christian Science demands perfect exactness of statement, and what is more, scientific thought-processes, which are always in harmony with the requirements of divine Principle. Too long has religion been coupled with mere belief or blind faith. This has been admitted by many of the world's best thinkers, but strangely enough, even devout Christians have failed to see that the words and works of Christ Jesus furnish the only basis for Science which is worthy of the name.

It cannot be denied that sincere efforts have been made to discover a relation between material law and order, and spiritual law, which deals with immortal issues, but no encouragement for such attempts is to be found in the Scriptures, which declare that Spirit and the flesh (or materiality) are opposites, "so that ye cannot do the things that ye would," to quote St. Paul. Christian Science makes no compromise with mortal belief, which would fain rear a spiritual structure upon a material foundation, as if matter could ever be the basis of divine law and order; it holds fast to the premise of man as a spiritual being, governed by spiritual law, and from this basis it finds a satisfactory explanation of the miracles of Christ Jesus and his students.

Here be it said that at no point is it possible to ignore the absolute divine Principle upon which all the teachings of Christian Science are based, for otherwise no right conclusion could ever be reached. Students of what is called natural science are led to believe that correct conclusions are reached only through acquaintance with material phenomena, and they are agreed that observations of this nature must be made with the utmost accuracy. It is, however, not at all likely that they would concede the same with respect to Spiritual Science; indeed the tendency has been to deny that there is or can be a science of Spirit, but Mrs. Eddy was willing that her teaching should stand or fall upon the fact of such a science. She maintained from the start that God, His law, and His spiritual creation could be known by man and that they must be spiritually discerned. On page 127 of Science and Health she says, "If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God;" and on page 112 we read, "As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle."

All through the Scriptures we find an insistent demand for "understanding," yet this has been strangely ignored by those who read the Bible with a sincere desire to know God better. Apart from Christian Scientists, few if any would admit that a fuller understanding of God and of spiritual law would enable them to cope successfully with any and every difficulty which might arise, whether it were sin or disease. This is perhaps not to be wondered at, when we remember that Jesus' disciples apparently lost their hold upon truth at the time of his crucifixion. Although they had seen the dead raised through the application of spiritual law, and though Jesus had told them he would rise from the tomb on the third day, they believed not. He had for three years taught them from the Scriptures, had proved to them by mighty works the correctness of his teachings, and we read that they themselves had brought out wonderful results; but it is evident that a fuller understanding of God and His law was needed, and it was given.

In Luke's gospel we read of that wonderful talk on the way to Emmaus; and we are told that later, in Jerusalem, Jesus reminded them of what he had taught them before his crucifixion. The text reads: "Then opened he their understanding, that they might understand the scriptures." They had doubtless thought that they did understand them, as so many think they do today; but they were not ready for the test which came when the storm and tempest of mortal hatred of Truth beat upon their house. It indeed seemed to totter and fall, but, thank God, the foundation stood, and it will stand forever. With Christian Science has come anew the opening up of the Scriptures, and the "Spirit of truth" repeats to us the healing word. The Master said of this holy Comforter, "Whatsoever he shall hear, that shall he speak: . . . he shall receive of mine, and shall show it unto you." It therefore follows that we, too, must listen, then understand, then obey, and this calls for no haphazard or uncertain study or demonstration, but that devotion to the truth which enabled Peter and John to heal the sick and raise the dead, and to stand fearless and eloquent before the authorities who were ready to condemn them to death for so doing.

What lessons must those have been which brought out such results, yet he who gave them said that all he had taught would come to those who love Truth, with the Comforter. No Christian Scientist questions this, for all have to some extent proved the promise true, but it rests with them to prove more by a fuller understanding, gained through the study of the Bible and their inspired text-book, "Science and Health with Key to the Scriptures." Then there must be the unceasing application of the truth therein taught, to every thought, word, and deed,—"when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up;" "that it may be well with thee."

Annie M. Knott.

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THAT all real progress, all genuine gain, is an educational advance, the displacement of the error in human consciousness by truth, is a mere truism, and yet how frequently we all need to be reminded of it. This thought of salvation as the attainment of wisdom was expressed by the Master in his teaching that freedom is to be gained as we "know the truth," and it is reechoed in Mrs. Eddy's statement that our awakening to the illusions of material sense "is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick" (Science and Health, p. 230).

If not keenly and continuously alive to this fact, we are sure to find ourselves impelled to effort, for the most part, by thought of material benefits, the loaves and fishes of sense-satisfaction. Advance is being estimated in the ability to purchase and to control, rather than in our conscious accretions of wisdom, our escape from the bondage of false belief. We need to remember ever that growth, true living, means something learned, and not something commercially acquired. Our angle of vision here determines whether thought and life shall be merged in the miserliness of materiality or dwell ever elate and enlarging amid the infinities of Spirit. He who has learned to live by living to learn, has entered the corridors of the treasury of Truth. No good thing is withheld from him who has mastered the art of inquiry. "Ask, and ye shall receive," now finds fulfilment, and the unlimited possibilities of good are opened to all who would thus companion with that which is eternal.

It is important just here, however, that we think of truth-knowing as something more than familiarity with facts and their arrangement. An eminent teacher has said that while the imparting of information is one of the functions of education, "it must be kept in right relations with the function of training and discipline, and with the function of putting men into vital touch with life in its breadth and depth, by lighting the whole field of knowledge with ideals and principles." The teacher of the classics who lays all his stress upon the mastery of vocabularies and syntax, defeats the ends of education, though his pupils make great progress in the line of his endeavor. The profitable study of a language includes inquiry into the spirit of the people who spoke it, their history and ideals, their prejudices and point of view. The study of any subject may be carried on in a so-called scientific way that wins the distinctions of scholarship, and yet that ministers in no degree to the expansion of one's life, nor contributes in the least to the advance of the race. Such an education is in fact a handicap to the higher nature and to progress. In not choosing, or even recognizing the better part, it is, in effect, unmoral. History has named unnumbered men who were very erudite, and yet very narrow, selfish, unspiritual, and altogether uninspiring. Every well-instructed man must have acquired the habit of being philosophical, and have a world-bettering end in view.

Every sincere student of Christian Science speedily begins to realize what sure prophecy its teaching gives of world-betterment, what escape it insures from thwarting limitations, by inaugurating in every life that is opened to its influence a philosophical, progressive, and demonstrable understanding of the truth of being. Christ Jesus was the greatest of teachers, and Christian Science honors his pedagogy. He always made the consideration of a phenomenal fact the stepping-stone to the perception of a spiritual verity. The experiences of human life were always converted into vehicles for the conveyance of some corrective and inspiring ethical idea. How well this is illustrated in what he said respecting the lilies of the field, the sparrows, the payment of tribute-money, and the woman taken in adultery! In every instance the observed fact was linked, either through symbolism or contrast, to an illuminating disclosure of divine law and order, and it was the acquisition of this self-educating habit which rightly named his followers "disciples," students.

The Master was never content with phenomena, but always subjected them to analysis, and found their educational values by determining their relation to being, and so to the higher life. In a word, he made it clear that he only has begun to learn and to live who is being taught of God. He made salvation synonymous with the provable possession of ultimate truth, and upon this educational quest Christian Science at once launches its every student. The prevailing world system of education is all that could be asked for in its scientific observation, aggregation, and classification of phenomenal facts, but it utterly fails to solve the human problem. Indeed it rather tends to make its solution yet more difficult.

Christian Science lays its emphasis upon that education which is gained through spiritualization of thought, and which alone makes one responsive to divine Truth. Its fundamental contention is that we all may and must be taught of God, so that we may indeed "walk in his paths." It ever discriminates between that which is and that which seems to be. The deceptive imposition of the senses has always been recognized in part, but this perception has shaped philosophy rather than religious thought and life. Indeed the study of the temporal and unreal, that which is not of God, still has large place in the average Christian school. Christian Science impels an individual seeking for that "which hath foundations," for Truth. Here it focuses universal attention, in order that learning may become a true handmaid of spiritual living.

John B. Willis.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE
CHRISTIAN SCIENCE
JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

Volume XXXII November, 1914 Number 8

"THY SAVING HEALTH"

CLARENCE W. CHADWICK

THE psalmist's words, "That thy way may be known upon earth, thy saving health among all nations," are deeply significant as understood in Christian Science. It is sometimes very easy for a mortal to believe that he has a genuine coin in his pocket, only to ascertain later on that it was a counterfeit. And so it is with what the world calls health. This same mortal may present the appearance of harmonious mental and bodily conditions, only to awaken later to the fact that his outward appearance of health was only a changeable human belief, founded upon the supposition of life and good in matter. Today he may boast of physical health and strength, and tomorrow he will declare that opposite conditions are in evidence.

Mrs. Eddy presents the subject of healing from the spiritual side, and always relates health to the divine Principle of being. She also sounds a clear note of warning against the approach of disease beliefs when she says (Science and Health, p. 402): "We say that one human mind can influence another and in this way affect the body, but we rarely remember that we govern our own bodies." This is illustrated in the case of a man who starts out for work early in the morning feeling perfectly well, but after walking a few blocks he meets a friend who comments upon his appearance, remarking that he is looking pale. He is quick to assure his friend that he never felt better in his life. They part, and a few blocks farther on he meets another friend, who likewise comments upon his appearance. He still asserts his freedom from illness of any kind, but before meeting a third friend a sense of fear begins to assert itself, and the suggestion obtains that possibly there is something the matter after all. By the time the third friend tells him substantially what the first two did, the sense of fear is intensified, and he begins to admit, silently if not audibly, that he does not feel right.

He reaches his office, feels miserable, tries to get interested in his work, but finds his thoughts dwelling upon himself. Within an hour or two he tells his associates that he is not feeling well and is going home. He leaves his office and goes to see his doctor, who makes a careful examination and assures him that there is nothing serious the matter with him, but recommends that he go home and rest for a day or two at least, and hands him a prescription to have filled. He pays his bill and goes home, the victim of an illusion, quite forgetful of the psalmist's assurance that God "healeth all thy diseases."

Thousands of people know of similar experiences. They are happening every day to people who are ignorant of Christian metaphysics. Right here some one may remind us that such a case is purely one of hypnotic influence. Very true; but wherein does it differ from the ordinary case of sickness in which hypnotism is supposed to play no part? In reality all such experiences are the result of hypnotic or mesmeric thought or belief. The instance cited was the result of voluntary mesmerism. In the first case the error of sickness was voluntarily suggested through different personalities, while in the second it was an involuntary suggestion of universal mesmerism.

The universal belief in the reality of matter, disease, and suffering, is constantly suggesting discord of some kind, is constantly directing thought away from God. Those, however, who are alert to the demands of Truth are not responsive to error's subtle influences, namely, true wide-awake Christian Scientists, who have learned that there is in reality but one infinite all-good Mind and its infinite activities. Those who have a demonstrable understanding of God, divine Principle, can readily detect the mesmeric influence of wrong thought, and rebuke it "as one having authority."

Whoever believes in the reality of two powers, good and evil, is in no position to say which one is influencing him. He may believe that he can distinguish between the two, but even if he could, he would finally awaken to the fact that his dual belief in good and evil is not the spiritual understanding of the supremacy of good. He would then see why a belief in physical health only is constantly changing, yielding as it must to every whim of human belief. He would then appreciate what our Leader says in Science and Health: "It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself into the understanding of what constitutes health; for a change in either a health-belief or a belief in sickness affects the physical condition" (p. 297). Strictly speaking, good health and bad morals never go together. Poor health and good morals would be equally anomalous, since the mental controls the physical.

When these points are understood as they are in Christian Science, mortals will cease their vain struggle to find health in matter. They will cease smoothing over the errors, sins of omission and commission, of the old man, and will strive instead to put off this old man of belief, and to gain a higher or spiritual sense of health and happiness, above the plane of physical sensation. This latter process will mean progress heavenward, while the disposition to seek and to maintain ease in the senses only tends to retard moral and spiritual growth.

"But," one may say, "this being true, why restore the mortal to physical health when he is sick and suffering? Why not leave him in his suffering?" To this we would answer that he is to be restored primarily because it is man's divine right to live, and to realize harmony; hence any legitimate means which may be employed to prolong human life should not be neglected. There may of course be a difference of opinion as to what constitutes legitimate means. So long as health is believed to be a physical or bodily condition predicated of matter, the means employed will be material, and the expression is often heard that the remedy is worse than the disease itself. Any material remedy is at best but a false god, and the result is always some phase of erroneous human belief. No such remedy ever leads to moral and spiritual health, because it lacks the unction of Spirit. So-called improved physical conditions resulting from the use of material remedies, rob God of the glory and honor due Him, and make more real to the patient his mistaken belief in the efficacy of matter.

If the patient has awakened sufficiently to realize that health is spiritual and not material, he will insist upon resorting to the one spiritual remedy, which will mean absolute reliance upon the efficacy and power of divine Mind. Through such reliance comes that "saving health" which is far removed from what the world calls good health. It means an improved moral and spiritual mentality, which is necessarily reflected in improved physical conditions. In other words, the restoration of so-called physical functions and organs to normal or healthful conditions is only an incident in Christian Science healing. By seeking first to know God aright and to adopt His standard of right thinking, the individual experiences a mental uplift which tends to remove thought from the body and to establish in consciousness a scientific sense of health.

Christian Science is engaged in moral and spiritual healing, and since true physical healing is only incidental to the spiritual, it is of course added unto him who seeks the one and only remedy, the Christ, Truth. To work primarily for mere physical relief or healing, is to depart from true Christian Science practice. To seek the correction and instruction which God alone can give, and to accept gratefully all the good that follows in the so-called physical, is to take part in the resurrection of thought from a blind belief in health to that spiritual understanding which reveals health, holiness, and happiness as wholly apart from matter. Only this health can save humanity from believing in the illusive pains and pleasures of the physical senses.

In the hour of physical suffering there are those who are inclined to ignore existing conditions and to do nothing for themselves. Then there arises the sympathetic human cry, "Oh, you must do something!" And happy is the one who turns with his whole heart and soul to God, willing to be shown the way from matter to Mind, into what the psalmist calls the "saving health" which is to become the heritage of "all nations."

STEADYING THE ARK

LOUISE KNIGHT WHEATLEY

THERE was once a man who paid a severe penalty for making what seemed like a very small mistake. The ark of God, which had been for some time in an alien land, was on its way back to Jerusalem, drawn in an ox-cart after the primitive fashion of those days, and under the immediate charge of the two sons of Abinadab, Ahio and Uzzah. We read that "when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it." As this seems only a natural thing to do in the circumstances, we are somewhat startled in reading on to find that Uzzah's temerity in touching the sacred object was deemed so great that he was instantly smitten for his "error," as the narrative calls it, and "he died by the ark of God."

Although it seems as if the unfortunate Uzzah had simply indicated a proper and commendable desire to safeguard the precious object of his care, a deeper study of the incident soon reveals that his mistake was not so trivial as it at first appears. For what was he doing, or rather, what was he trying to do? He was trying to steady the ark of God because "the oxen shook it." He was evidently afraid that unless he came to its assistance it might fall out of the cart. In other words, he thought the ark was unable to take care of itself.

But what was "the ark of God"? Uzzah was an Israelite and must have known its history and all that it stood for. The Popular and Critical Bible Encyclopædia says, "Nothing is more apparent throughout the historical Scriptures than the extreme sanctity which attached to the ark as a material symbol of divine presence." In their wanderings the Israelites carried it in advance of the host, covered by a purple pall and borne upon the shoulders of priests, men set apart and especially consecrated for that sacred office; and whenever and wherever the ark "rested," the whole camp did the same until the command was once more given to advance. The waters of Jordan had parted before it, and the walls of Jericho had fallen when it had encircled the city the prescribed seven times; yet now, because some oxen shook it, human presumption put out a hand to keep it from falling. In brief, the divine presence, the Shekinah, the unspeakable, inexpressible glory of God, of which the ark was but the outward type and symbol, was not sufficient unto itself. Uzzah, it seemed, was needed to help things along.

Like all other Bible stories, this unfolds in beauty and interest as we grasp its deeper meaning; and in thinking about it the earnest student perhaps suddenly remembers that an overzealous desire to steady the ark has not confined itself to Uzzah's time, but that not a few echoes of it linger even unto the present day. If the truth were known, there are probably few practitioners of Christian

Science who have not, at some time or other in their experience, groaned in secret over the well-meant but misdirected efforts of those kindly-disposed ones who seem all too ready to help along with human hands that which is amply able to take care of itself, namely, the Christian Science treatment. For Christian Science treatment may well be likened to that which in those olden days was called "the ark of God," since, briefly stated, it is the presence of God made manifest to human consciousness.

When one receives a Christian Science treatment he should try to realize that he is being ushered into the very presence of God Himself, where the divine presence is the only presence, and the divine power acknowledged to be the only power. He silently enters the holy of holies, where the door is shut upon him, and "the glory of the Lord" fills the place, even as it filled the tabernacle of old when the ark of God was brought within it. Can a hand be anything less than officious, even if put forth with the most loving motive, which attempts to render more effective that which is already perfect and complete in itself?

Our Leader has written, "This is the law of Truth to error, 'Thou shalt surely die.' This law is a divine energy" (Miscellaneous Writings, p. 208). Yet one of mortal mind's favorite occupations seems to be to help along this law of "divine energy." If asked to give its reasons for this obviously superfluous effort, it usually tells you it is because it loves so dearly the one who is taking treatment that it cannot seem to keep "hands off." These near and dear ones of the patient, however, perhaps have something yet to learn; for the love which is really a reflection of the divine, the only kind that has a right to be called love at all, is big enough and broad enough, and trusts God enough, to be willing to stand aside and let the ark of God proceed on its way without any attempt at human interference.

Because a man is "taking up Christian Science," as the saying is, does it follow that all his Christian Science friends should immediately surround him, and proceed to tell him what he must do? Many a bit of "smoking flax" has been effectually quenched by this mistaken kindness. He has his practitioner, he has his books, and—most important of all—he has God. Why not let him alone? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Why not trust the law of divine energy a little more? Human love sometimes smothers the very one it would most bless. Then it were better it should stand aside, and let him breathe,—let him drink in deep draughts of Truth, "uncontaminated and unfettered by human hypotheses" (Explanatory Note, *Christian Science Quarterly*).

This frightened sense of personal responsibility, which evidently impelled the act of Uzzah, is not confined, however, to the friends of the person who is receiving treatment, but sometimes expresses itself in the perturbed thought of the patient himself. He is occasionally found believing that the ark cannot proceed steadily on its way unless some particular person puts out a hand to help it along. He perhaps complains bitterly because his wife will not go to church with him. How can he ever hope to get well unless she does? Or possibly he thinks his children should take more interest than they do. He resents the fact that his next-door neighbor watches him so closely. If he only lived anywhere else than just where he does live! But in the circumstances was any one ever so hopelessly handicapped as he? The omnipotence and omnipresence of God, it seems, is not enough. Somebody, somewhere, must either put a hand on the ark or take a hand off, else it can never reach Jerusalem. "Why is thy faith, O child of God, so small?" (Hymnal, p. 195). Why not look away a little more from all these things to see the sweetness and wonder of the Christ, Truth, so near, so dear, so ready to bless and heal?

To even the most faithful worker in the Master's service there are sometimes moments when he falls under the mesmerism which beset Uzzah, and unconsciously puts out a presumptuous hand to steady that which he, more than all others concerned, should know needs no steadying from him or from any one. He is sometimes prompted to give expression to human opinion, to give specific advice, as a little additional help to the treatment. The wise practitioner, however, will watch and pray lest he fall into this subtle temptation, for it quickly leads into that personal domination which is the exact opposite of true Christian Science. Did the patient come to have his future plan of action mapped out for him, to have words (not his own) put into his mouth, to have his attitude toward this or that person, or this or that situation, definitely outlined? Or did he come to be seen for what he really is, God's reflection, the spiritual man who already knows what to say and where to go and what to do, because the Christ-consciousness is his, and it is the only consciousness?

Of course there are occasions when a confused sense on the patient's part may seem to need some simple, wholesome, practical admonitions from the practitioner's clearer and more experienced view-point, but these occasions are more rare than he who has fallen into the habit of outlining to his patients may realize. Specific advice, to be followed whether the patient understands it or not, or wants to do it or not, is usually nothing less than human will, which not infrequently succeeds in deceiving even "the very elect."

We should all know moreover that human will never healed anybody of anything at any time, even though it were to call itself a Christian Science treatment. If the treatment given be truly scientific, the practitioner does not need to tell the patient what to do, for God will attend to that. Does one need to push a man into a corner and bluster at him, to heal him? "A Christian Scientist reflects the sweet amenities of Love" (Manual, Art. VIII, Sect. 1), and under this gentle influence the thought of the one who comes to find peace of mind and peace of body responds as naturally and as inevitably as a June rose blossoms in the sun. We need to remember what man is, and let the patient leave this holy of holies where God has been revealed to him, in a sweet and undisturbed sense of the Father's nearness and love. Was man ever sitting there in the first place, sick, sinning, suffering, waiting to be healed? That which through false belief calls itself man never was anything at any time, for the only man is the spiritual man, who needs no healing. Thus in a true Christian Science treatment do the very windows of heaven open, and a voice is heard saying, even as it once said to Jesus the Christ, "This is my beloved Son, in whom I am well pleased."

Then let us take our hands off, dear overanxious Uzzahs of today. As we journey on beside the ark, let us rejoice that it is our privilege to walk so near it, and to witness its sweet and steady progress. Yet in the midst of all our rejoicing, let us ever retain that true humility which knows it can of its own self do nothing, but joyfully acknowledges that God is All, needing no help from any one of us, but forever maintaining His own spiritual universe in all the ineffable glory and splendor of its changeless perfection.

FAITH

FRANK H. SPRAGUE

THE greatest spiritualizing movements in the world's history have had their inception in the life of some individual. This might, on first thought, seem to be due to superior personal qualifications for leadership, as is usually the case where extensive military or commercial exploits are concerned. A more careful scrutiny, however, shows that those religious leaders whose efforts have been productive of great and lasting results, owed their prestige to the fact that they were ready channels for the divine idea in its insistent appeal to human consciousness. This was preeminently true of Jesus of Nazareth, whose career exemplified the power of a supreme faith in God. So mighty was his faith that it was projected beyond the pale of environing problems, until it contemplated the redemption of all mankind from the bondage of material belief.

The consecutive unfolding of a demonstrable knowledge of God, a knowledge of which the Nazarene Prophet's faith was the culmination, may be said to have dated from Abraham, "the father of the faithful." He it was who first apprehended in its purity the monotheistic ideal, which, broadening and deepening in the religious experience of succeeding generations, took shape at length in the exalted concept of Messiahship presented in the writings of Isaiah. So material, however, was the thought of the age, that Isaiah's vision of the Christ seemed little more than a fanciful dream until centuries later. Then, at a time when the Messianic hopes of the Hebrew race were focused on the coming of a temporal ruler after the type of David, one who should deliver his people from the yoke of their political oppressors, the Galilean peasant, Jesus, prepared for this work from before his birth, grasped the spiritual meaning of the ancient prophecy and conceived the possibility of fulfilling its requirements in his own life. From the glimpse of his boyhood afforded by the episode in the temple at the age of twelve, it is evident that he had even thus early begun to realize something of the liberating experiences that were in store for the race through a right apprehension of God.

The sense of sonship with the Father grew upon Jesus as time went on, until at the beginning of his public ministry faith had passed beyond the stage of mere conviction and entered the field of actual demonstration. The consciousness of God as ever at hand, as a presence seen, heard, felt, known, experienced spiritually, enabled him to bring out in concrete form the ideal which Isaiah had portrayed in the abstract. He was fully and definitely aware that the Father's ways of manifesting Himself were entirely spiritual, and that therefore the modes of belief commonly designated as material laws owe their seeming existence and authority to ignorance and perverted education. Consequently the spiritual idea projected through the lens of his pure consciousness, reproduced harmonious and normal conditions where the aberrations of belief had presented distorted images in the form of disease, immorality, and all manner of ungodliness.

The faith which had led Jesus to recognize man's true, spiritual identity and thereby to become the messenger of salvation to a lost world, and which had wrought marvels in healing the sick, raising the dead, and subjugating the beliefs of material law, was put to a more crucial test when he was called upon to face circumstances that seemed to seal the defeat of his mission. If his career were cut short by the cross, who else was qualified to undertake the task which, according to the witness from on high at his baptism, had been committed to him as the beloved Son? Who would again reduce to practice, as he had succeeded in doing, the vision of man absolved from material beliefs?

To be willing to resign his holy charge and entrust the future of the cause to the care of a handful of students whose crude and unspiritual thought had all along tried him sorely, required of Jesus a sublime faith in the overruling power of right. Yet the very impersonality of the attitude which dismissed such arguments with an abiding confidence in the all-embracing law of good, caused his influence to reach beyond the inferred limitations of time and circumstance. Discerning the issue spiritually, he was able to work out the problem of human redemption with an enlightened sense of divine power as above considerations of time, space, and material modes, categories, and contingencies of every sort.

"Have faith in God," was the keynote of the Wayshower's message. To certain of those whom he healed of infirmities he declared, "Thy faith hath saved thee." On the other hand, the disciples' failure to restore the epileptic boy elicited the rebuke, "O faithless . . . generation, how long shall I be with you?" And Peter's faltering attempt to walk on the water at his Master's bidding was reproved with the words, "O thou of little faith, wherefore didst thou doubt?"

Jesus' transcendental faith was the natural outcome of his confidential and filial intercourse with the Father, who was to him as approachable, as knowable, as vividly realistic as any earthly friend. Indeed, he frequently retired to the mountain solitudes to enjoy more intimate companionship with the divine Mind.

Mystics of various types have essayed to reach more spiritual levels by withdrawing from the world to commune with the Most High. Inasmuch as states of emotional ecstasy or fervid devotion induced by fallible human belief are frequently mistaken for spiritual-mindedness, the reflection of divine Mind, the Founder of Christianity insisted that the only sufficient evidence of genuine spirituality lay in the ability to overcome the claims of materiality through divine aid. He held that no method of absorption in abstract mental pursuits which did not confer this healing power, could take the place of a demonstrable knowledge of the living God. "By their fruits ye shall know them," was the test he prescribed.

What a far cry it is, indeed, from the positive, living faith which in apostolic days healed the sick and raised the dead, as well as reclaimed the fallen and misguided, to current theological beliefs, which through partnership with material sense would render God to all intents and purposes unknowable, and unavailable in time of direst need! Although natural science, as defined by the schools, has done valuable service up to a certain point by disposing of many grosser types of superstition and erroneous belief, the method of its exponents has fostered an attitude of skepticism which marks the decadence of faith. Yet through its very impoverishment of the affections, this apostasy from the spiritual standard of Christianity has paved the way for the renaissance of faith. Approaching the question from the opposite direction, too, the rapid expansion and release of thought which is transforming human physical and moral environments, prophesies the day when spiritual understanding, reflecting the Principle of being, the omnipotent, omniscient, omnipresent God, shall render material modes and measures obsolete.

The profoundest and truest intuitions of mankind, liberated from dogma and tradition, affirm that nothing short of accurate, demonstrable knowledge of the fundamental laws and phenomena of the universe is entitled to be regarded as scientific, in the best sense of the term. Such a knowledge it was that enabled "the most scientific man that ever trod the globe" (Science and Health, p. 313), not only to anticipate by centuries the triumphs of modern discovery and ingenuity, but so far to surpass their most brilliant achievements—and that, too, without recourse to the cumbersome paraphernalia of material contrivances—that Christendom still thinks of him as endowed with supernatural or preternatural gifts. He did not dally with the hieroglyphics of physical phenomena in his search for heaven and immortality, for he had evidence of a higher and more convincing order. The question of spiritual versus material evidence is not one that can be settled by controversy; it is the issue between faith and unfaith, between a readiness to test the reality of the spiritual and the disposition to rest satisfied with gratuitous claims of belief.

Christian Science is in no sense a substitute for the simple childlike faith of apostolic days; on the contrary, it promotes such a faith by correcting the misbeliefs which estrange human consciousness from God. The text-book, the practitioner, the public services, and all other accessories, are but guide-posts pointing the way to individual acquaintanceship with and reliance on "our Father-Mother God" (Science and Health, p. 16). If these wayside helps are allowed to usurp the place of Deity as the immediate and ultimate object of our trust, allegiance, and affection, we can no more reach the spiritual goal than the traveler can arrive at his destination by tarrying at the guide-board and merely studying its directions. The proneness of humanity to mistake symbols and concepts for the spiritual reality they at best only typify, should make Christian Scientists the more alert, lest clutching at the shadow they lose sight of the substance.

"Truth," Mrs. Eddy writes, "is revealed. It needs only to be practised" (Science and Health, p. 174). Are not we as Christian Scientists sometimes tempted to excuse faulty work on the ground of inadequate understanding, when in reality the difficulty lies in lack of faith? The seventy whom Jesus sent forth on a mission of healing, with comparatively little training and experience, were so imbued with a sense of the sufficiency of divine power that the Master exclaimed on their return, "I beheld Satan as lightning fall from heaven." Although repeatedly deploring the deficiency of the disciples' faith, he had yet more to say about insufficiency of understanding as a disqualifying factor in healing. On one occasion he said to his disciples, "Are ye also yet without understanding?" He strove to impress on his followers the fact that they had access to the same spiritual resources that he did, since it was the Father who did the works.

To trust God, the Principle of Christian Science, to do the work, is a complete reversal of the material order of procedure, in which this Science is reckoned as an agency to be used by the individual to effect results. Material sense conceives of outward deeds as the potential factor in the world's redemption. It estimates efficiency according to visible indications, and scouts the notion of a spiritual law which guarantees the ultimate effectiveness of right thinking even when the case seems hopeless to outward appearances. It was his attitude toward God, and not, in the first instance, the things he did, that constituted Jesus of Nazareth "the light of the world" and gave him such extraordinary influence for good. His demonstrations were a mere by-product, so to speak, of that attitude. "Faith, if it hath not works, is dead," declared the apostle James; and it is equally true that works—acts, deeds, conduct—without faith, the unction or energizing quality of Spirit, are of no avail. "It is the spirit that quickeneth."

Browning glimpsed the spiritual truth when he sang,—

There shall never be one lost good! . . .
No beauty, nor good, nor power
Whose voice has gone forth, but each survives . . .
When eternity affirms the conception of an hour.

But while human optimism contemplates the potency of good as an ideal, the realization of which lies in most respects far beyond the reach of mankind at present, the Science of Christianity shows that the spiritual law of good is even now demonstrable in experience. Never was the demand for a living faith greater than at present. The drama of human existence is hastening to a climax; scenes are shifting with increasing rapidity, new and grave problems are pressing for solution, until it sometimes seems as if Christianity were destined to be engulfed in a surging tide of materialism.

Human resources are pitifully inadequate to meet the exigencies precipitated by liberation of thought in what may seem to be material directions. A revival of faith is imperative, not alone to maintain the balance of civilization by holding in check the belief in evil, but further than that to free experience altogether from a material basis. The repeated triumphs won by the children of Israel when they trusted their cause to Jehovah, point a lesson for Christians today. "Not by might, nor by power, but by my spirit, saith the Lord of hosts," was the inspired message of the prophet Zechariah. Numbers, material equipment, prestige, human valor, have never weighed in the scale against an abiding faith in the might of Spirit.

To follow the leading of divine Principle when such a course appears to lead into the very jaws of defeat and disaster, seems from a material point of view in the highest degree reckless and fanatical. Nevertheless, this very abandon is necessary, in certain contingencies, to undo the claim of error and prove that "underneath are the everlasting arms." According to the Apocalypse, the cohorts of error which gathered together in number "as the sand of the sea . . . and compassed the camp of the saints about," were destroyed not by human agencies, but by fire which "came down from God out of heaven, and devoured them."

The example of our Leader, Mrs. Eddy, stands as a perpetual object-lesson in faith. Burdened with a message of tremendous import to humanity, standing at the outset alone with God, facing a skeptical and hostile world, she proved the power of faith in Spirit to triumph against overwhelming material odds. On page 226 of Science and Health she writes of her experience: "I saw before me the awful conflict, the Red sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." Today the result of her fidelity is witnessed not merely in the reinstatement of a vital, saving faith of the apostolic order as the working factor in the world's redemption, but also in the transfiguration of faith with spiritual understanding. This understanding reconciles seeming discrepancies between reason and revelation by proving that God's creation is wholly spiritual, the reflection of Himself; hence that the manifestation of spiritual power, which appears miraculous from the standpoint of material sense, is not in violation of universal law, but in conformity with it.

[Written for the *Journal*]

GOD IS LOVE

EDWARD FREIBERGER

Nature sings in grateful gladness,
Storm and strife are stilled in song;
All creation chants Thy blessings,
Joy inspires the human throng;
Sings the morning of Thy glory,
And when stars of eve appear,
Night declares in prayer and praises:
God is Love, and Christ is here!

Leaves and branches rustle gently
As the glorious strains are heard,—
Born of harmonies seraphic,
For the forest sings "the Word;"
Thund'rous torrents join the anthem,
Waves of ocean waft good cheer,
While the billows murmur sweetly:
God is Love, and Christ is here!

See the sun sublimely shining,
Hear the music of the spheres!
See God's radiant rainbow token
As in grace it reappears,—
Spanned as sacred, solemn symbol
That the earth will ne'er be drear!
Thou in truth hast kept Thy promise:
God is Love, and Christ is here!

When the lamps that Love has lighted
To Thy children peace proclaim,
All the stars in sparkling splendor
Write in golden gems Thy name!
Stars of Truth are they, dear Father,
Firm in faith and free from fear,—
In the skies we read the message:
God is Love, and Christ is here!

Still, of all the hymns majestic,
Noblest of the universe,
Is the sweet song of salvation
That "the sons of God" rehearse;
Far above the forest voices
Rings the chorus loud and clear,
Sung by man in benediction:
God is Love, and Christ is here!

FORGIVENESS

C. LILIAS RAMSAY

THE mission of Christ Jesus was a healing mission. He came to heal the world of sickness, sin, and death; to show us how to escape from evil. He accomplished his mission by overcoming for himself all sense of mortality, and when he rose wholly above the consciousness of mortals the work had been handed on to his disciples. It is the same work in which we are engaged today. Christian Science has come to show us how to do this healing work, how to become true Christians, how to heal ourselves and others of every false belief, every phase of evil.

We have come to Christian Science because we want to be healed ourselves, primarily, and because we want to do all we can to heal others. This is the object of every activity in the Christian Science movement. All the works of Mrs. Eddy and the other publications of The Christian Science Publishing Society are written and published with this object, that they may heal humanity. The services of every Christian Science church are healing services; all the work of the Sunday school, of the reading-room, of the literature distribution committee, of the publication committee, is healing work, and every one who is engaged in any branch of work in a Christian Science church is doing something to forward this healing mission.

Jesus Christ left us one short prayer which is sufficient for all human need. In that prayer every petition except one deals with man's relation to God; but there is one petition which deals with man's relation to his fellow man. "Forgive us our debts, as we forgive our debtors." These words must have been the outcome of our Lord's deepest experience in dealing with men and women in the world. He must have seen that what men most of all need to pray for in their intercourse with each other, is that they may learn how to forgive. Christian Science has come to explain the words and works of Jesus, so that all may learn how to be his disciples indeed, how to keep his commandments, how to pray the prayer of understanding, which he promised us God would answer.

"Science and Health with Key to the Scriptures," the text-book of Christian Science, unfolds to us what true forgiveness is, and how it is to be attained. The chapter entitled Christian Science Practice, which explains how the healing work is done, opens with the relation of the episode of the woman who washed the feet of Jesus, and Mrs. Eddy points out how he silenced the criticism of the company by a striking parable, and then concluded by turning to the woman and saying, "Thy sins are forgiven." She then explains why the episode occupies this position in the text-book by the following words: "If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent" (p. 365). We thus see that in order to heal our patients we must forgive them, and further, that we must gain our own pardon first before we can forgive others.

We know that before forgiveness must come repentance, and that repentance cannot come till the consciousness is sufficiently roused to be oppressed by the sense of sin and so to desire escape. But the mere desire to escape from the consequences of sin does not of itself constitute true repentance, and this is made plain in a very remarkable passage on page 19 of Science and Health, which reads as follows: "If the sinner continues to pray and repent, sin and be sorry, . . . he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom." What then is this "practical repentance, which reforms the heart"? Christian Science shows it to be an actual change of consciousness.

The mental condition which "continues to pray and repent, sin and be sorry," has not yet been illumined by the light of spiritual understanding; it has not yet seen good. It is an attitude of desiring good, not one of attainment. It is wanting to get rid of sin, while still believing in the reality of sin. This is a preliminary stage through which the student of Christian Science may pass; but if the honest desire and effort for good exist, the moment will come when the belief in the reality of evil which constitutes its obscurity and tenacity, will suddenly vanish before the understanding of good, and the divine peace of forgiveness will enter the heart. Thus quickened, sense perceives the nothingness of error, and it therefore disappears. Thus only can forgiveness be reached.

Forgiveness involves the demonstration of that wonderful statement which appears on page 17 of our text-book, in the spiritual interpretation of the Lord's Prayer: "Love is reflected in love." So long as we believe in the reality of evil, we cannot win our own pardon, and so it is impossible for us to forgive another. Conversely, too, we see that through the effort to forgive another we may win our own pardon. Through our intercourse with others we become aware of many a lurking error which might otherwise hinder our progress unnoticed. Up it comes to the surface; thence arise friction, discord, the temptation to condemn others, to blame them, until at last we are forced to seek refuge in the arms of Love, to find peace in the actual understanding and consciousness of the spiritual and perfect nature of all that really is.

We turn to God, divine Mind, the only source of knowledge, to learn what is real and true, and He reveals to us His own nature and so man's own nature, the nature of the Son of God, the only man; the nature of the universe, the kingdom of heaven within. Thus the sense of evil is obliterated by the actual presence of good, and criticism, condemnation, self-justification vanish, for we cease to look for any cause or any excuse for something which no longer has a place in our consciousness. Having gained our own forgiveness, we find there is nothing left for which to forgive another.

Thus we see that God only can forgive sin. He is the only healer, the only Saviour. Nothing but the infinite nature of good understood can dispel the sense of evil. This spiritual understanding is the Christ, through whom the healing reaches us. David said, "Against thee, thee only, have I sinned, and done this evil in thy sight." All sin is sin against God, because it is a denial of the allness of God, good. So, scientifically speaking, each one has to gain his own pardon from God; and yet in another sense we are always having to forgive, and our readiness to forgive others is the surest evidence that we are ourselves forgiven.

Just before the ascension, Jesus said to his disciples, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." In all our daily intercourse with others, it is of the utmost importance for us to consider whether we are remitting or retaining the sense of evil which seems to be continually urging its claims upon us. In proportion to our progress in this respect shall we find it easy to ask forgiveness of another. This seems to many a harder task than to forgive, but really both are one. He who is himself forgiven of God, finds it as easy to ask as to grant forgiveness. It seems strange that even among Christian Scientists there should be so often an unwillingness to acknowledge a fault, for there is nothing which brings more speedy relief to a state of tension and friction than for some one concerned to come forward and frankly and generously express regret where he sees that he himself has failed.

The parable of the two debtors recorded in the eighteenth chapter of St. Matthew makes the whole subject very plain. The lord was willing to pardon his servant and freely forgave him all. The servant thought he had nothing to do but to ask forgiveness, and that if it was granted he would then be free. His subsequent conduct proved his own unreadiness to receive the pardon. Not having truly repented, he had not surrendered his belief in evil, his belief in a debt. It still possessed his thought, and so he found himself quite unable to forgive his fellow servant. This inability to forgive another revealed the fact that he had not achieved forgiveness himself; therefore his sin remained, and would continue till the suffering it entailed should induce him to relinquish it. So we see that forgiveness is not so much something we have to do for another as something that is essential to our own progress. It is in our own thought really that we remit sin or retain it.

We all find it comparatively easy to forgive one who asks for our forgiveness. To forgive when forgiveness is not asked, is not desired, seems more difficult, especially when it is not even recognized that an offense has been committed. Hypocrisy, egotism, pride, self-assertion,—these are the errors that it is hard to forgive. But the understanding of that wonderful statement already quoted from our text-book, "Love is reflected in love," includes the forgiveness of every sin. It reveals man's unity with God, his utter dependence on God alone, and enables us to do all our work for God and not for man. Dwelling in that "secret place of the most High," we cannot be injured, offended, or slighted.

Gratitude to God for His priceless gift of the Science of Truth, the Comforter, which enables us to demonstrate divine Principle in our daily lives, will obliterate the possibility of suffering from the ingratitude of others. When we realize that all we have and all we are proceeds from God alone, we shall cease to believe that another can stand in our way or keep us out of any good thing. We shall stop believing that the thought of another can harm us, when we really understand that man is God's reflection. If we would rise above the belief in and fear of mental malpractice, we must learn to forgive. The wrong thinker needs to be forgiven, to lose his belief in the power of evil. So long as we fear any one, we are not remitting but retaining his sin. Fear vanishes where there is true forgiveness.

If we want the cause of Christian Science to prosper, if we want our churches to overflow, if we want to heal our patients, we must learn so to reflect divine Love that we can forgive. Here was our Leader's protection from evil; it was in this spirit that she founded her church; and the same spirit must animate us in our daily intercourse with each other and in all our work, if we are to be true Christian Scientists and our church a fruitful branch of the living vine.

HUMBLE SERVICE

JOSEPH W. REYNOLDS

THE desire to increase his usefulness in the world is among the first aspirations which Christian Science incites in its student. This awakened desire, so vital in every individual's experience, finds no end of opportunity for its steady employment in the practical application of Christian Science. But should the concept of service be the personal, mistaken view so generally held by the world, the individual will experience difficulty in finding an outlet for his new-born zeal. Indeed, if he entertains the notion that to serve means to hold an office of importance or to engage in the larger, broader fields of activity where he is seen much of men, his service will render small return.

It is this wrong view which leads to the unscientific conduct of consciously or unconsciously striving for place and power, which conduct instantly shuts off the otherwise natural opportunities for humble service. Unwise zeal as well as the sense of self would overstep the bounds of wisdom and turn righteous desire into personal ambition. If such errors creep into well-meant intentions, there will be various unpleasant mental struggles and disappointments, for the seasoned and well-poised worker quickly detects these errors, and knowing that they would work havoc were they given the opportunity, he withholds his approval and blocks their activities.

When the elements of personal ambition and pride are eliminated, however, there remains an open field of most valuable service, one in which all the faculties of man can find ample opportunity for service of the most constructive nature. This field of activity lies within our own selves and is found in the experiences of every-day life, in the work of developing those Christly qualities of mind which are so requisite to put into life's experiences the very essence of divine realism. The art of Christian living may be classed as the most interesting and uplifting of all true service, and it is a service in which all of us may attain the highest degree of culture. The broad world is the workshop, and every hour affords us opportunity to put into use the graces of Spirit. Can we not all recall the pleasure of a few moments spent with some rare and beautiful character whose influence has proved a lasting benediction upon our lives? Then let us not forget that our need is to make our characters just as beautiful, through conformity to the Wayshower's pattern, and thus become true and noble servants of God, such as we find indicated in the Apocalypse, where we read, "His servants shall serve him: and they shall see his face; and his name shall be in their foreheads."

The importance of such self-culture cannot be too strongly emphasized, for those who become most efficient in this art are those who are performing the greatest service in reconstructing human consciousness and thereby uplifting mankind. The work of the Christian Science editors, lecturers, teachers, and readers is incidental in a way to the important office of the lay member, whose work is of value in proportion as it results in inducing the individual to assimilate and put into practice the truths which the others present. Actually to live Christian Science in a practical and helpful way requires careful thought, study, self-discipline, and a heart that beats tenderly with what Mrs. Eddy calls "a priceless sense of the dear Father's loving-kindness" (Science and Health, p. 366).

The presentation of Christian Science must be carefully protected, and those who enlist in this work must indeed be true servants of Christ. We may note, then, with deepest gratitude the care with which articles are selected, editorials written, lectures delivered, students taught, and Lesson-Sermons prepared, in order that we may all the more intelligently and accurately perform the humble service of healing and uplifting mankind in the practical association of daily living. In the following words of Richard Wightman, the intrinsic value of right living and the relative unimportance of place and power are clearly stated: "The thoughtless worry over their occupation in life or their station in life, but the wise man concerns himself with life itself, and after that with his craft and station, which he catalogues rightly as incidents, not goals. Full well he knows that no mere thing—no jewel, trapping, or otherwise weighable possession—can really spur or satisfy him. Only the draught of life can do that."

Valuable service consists in going deeply into the realm of Mind and assimilating and using the spiritual energies which involuntarily reject and offset the destructive phases of mortal thought. Every right idea that radiates in our consciousness, works to destroy evil in our affairs and in the affairs of all those about whom we think as well as many about whom we do not think. To attain this consciousness we must watch, pray, and strive to let humility, honesty, charity, and love be so present in our thoughts that they will shine through every deed. Then, whether or not we have attained official recognition or position, we are nevertheless performing a service which is universal in its blessings to all concerned.

No matter how humble one's place in the world may be, there are always mighty opportunities for service of the most royal nature, and no matter how high one's place, there are always mighty opportunities for service of the most humble nature, since it is never the position but the mental attitude of the one who holds the position that has in it the elements of service. Unless we have attained this Christly attitude toward our position of usefulness in any cause, we are not qualified for the responsibilities of true service. Neither self-seeking motives nor self-assurance can ever place us in the field where God's servants diligently, joyously labor. On page 108 in the Christian Science Hymnal we read,—

> The work to be performed is ours,
> The strength is all His own.

In carrying forward successfully so great and revolutionary a work as that with which the Christian Scientists are entrusted, there will arise many matters of serious import with reference to the temperamental qualifications of the individual. Owing to the comparative infancy of the Christian Science movement, the cause has been hampered sometimes because of the immature spiritual perception of those who have been called to responsible positions. This should be a strong argument for every sincere worker to seek the more earnestly those spiritual graces which, when applied in the large or small affairs of every-day living, unfailingly lift the world's burdens.

To detach self from one's activities and to recognize one's selfhood as only the instrument of God in each achievement won, is to perform humble service in the Father's vineyard; it is to become a mental artist, a dispenser of divine mercies. Then, as Mrs. Eddy writes on page 518 of Science and Health, "blessed is that man who seeth his brother's need and supplieth it" in all humbleness of thought and heart.

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I thank Thee, Father, for the blue above me;
I thank Thee for the soft green underneath,
The azure waters murmuring all day long;
The flowers a-bloom, thy loving mandates heeding;
The birds that fill the air with such sweet song;
Truth's blossoms white all festooned like a wreath
Upon my brow by Love; and wisdom leading
The humblest of us unto light and Thee!

Jo. Hartman.

ACTIVE WAITING

LUCY HAYS EASTMAN

A SMALL steamer was pushing its way against the swift rapids of the Columbia river. So strong was the current that the little craft with its burden of passengers was many times almost swept backward; yet it bravely, though slowly, pushed ahead in its tumultuous course, until it entered the quiet waters of a small canal. The sudden change from foaming to peaceful waters drew a sigh of relief from some of the passengers, while others exclaimed, "Oh, but that was a grand pull!"

As the steamer entered the first lock, it came to a complete standstill. The closing gates shut it off from the possibility of return, while those in front, not yet opened, prevented any advance. Some of the passengers became impatient under the hot sun and wondered why it took so long for the gates to open. Complaint and dissatisfaction marred the pleasure of the travelers, and yet the great volume of water pouring into the locks was plainly discernible to all. It was apparent also that though the boat was not moving forward, it was steadily being lifted to the level of the higher lock, whereupon the great iron gates would swing open and allow it to move forward again. Three times it was thus advanced by being gently lifted, while the gates were temporarily closed against its further advance. At length the last gateway was passed and the steamer moved swiftly toward its desired haven.

This experience illustrates somewhat the transitional stages through which many of us as Christian Scientists pass in our efforts to gain a higher spiritual level. Through hours of prayer, or in an instant of spiritual illumination, some new idea of Truth finds its way into consciousness. Its majesty and beauty awaken us to the infinite possibilities of man, until, animated with hope and strength of purpose, we long to bring about its outward expression. Possibly at first we make rapid headway through seething currents of opposition, and the harder the struggle the more active we become; but later, if called upon quietly to wait in still waters, and patiently maintain hope through the dull monotony of uneventful experience, how often have we bitterly complained and become inert and impatient with ourselves and others! We thus forget God, and, to carry out our purpose, we lean upon human will with all its erroneous ways and means.

Under such conditions we employ a wrong method with a right motive, and the natural result is discord. In self-defense we cling tenaciously to the assurance that our motive is right, and thus inadvertently become self-righteous, blaming every one but ourselves for the hindrances that follow. Then, because dissatisfaction and self-righteousness are negative, not positive qualities of the human mind, and therefore have no element of progress in them, we come to a complete standstill, and are able neither to retrace our footsteps nor to go forward. Through the indecision and confusion resultant therefrom, mentality loses its natural buoyancy and becomes barren of spiritual intuitions, until we have learned at last to yield up all personal or human endeavor and gladly leave the unfoldment of spiritual ideas to God.

If we judge according to circumstances, instead of looking through the far-seeing eye of wisdom, we may not realize all the error, latent and visible, individual and universal, to be subdued before the gates of thought close upon false belief, or comprehend the endless tasks which lie just beyond the gates that are still closed to the future. It may be that it requires more kindness, love, and understanding than we or others have yet reflected, before we are ready for an advanced step out of present conditions. How necessary, then, while patiently waiting for the unfoldment of events, that we open our mentality to receive more love, understanding, and godly expectations! Since every thought expands into expression, we can see that, instead of inactivity of opportunity impeding our progress, it is the lack of right thinking that impedes opportunity. If, then, we will but continue in right thinking, we will prove that every new idea, whether it be slow or fast to externalize itself, is bound to unfold into harmonious expression, since nothing that mortals may or may not do can prevent the operation of right thinking, with its enduring results.

We can well afford to stand still sometimes and "see the salvation of God," for moral fiber and fidelity to Principle are being tested; and if they yield not, they give moral power and assurance of ultimate success even to the weak and fearful. Events, then, no longer govern our state of thought, but rather does our state of thought govern events. Thus, the more apathetic the outward conditions, the more vigorous should be our mental work, the more active our watchfulness that these conditions do not prey upon our thought. Indeed, the very word "waiting" means to be awake, to watch, to stay in expectation, and it therefore leaves no room for inactivity. Waiting patiently on Truth to pour into consciousness "floodtides of Love" (Science and Health, p. 201), we are gradually lifted higher and higher, until the gates of thought close upon the false beliefs of the past, and open wide to some larger and fuller experience, through which we quietly press on to loftier realms of spiritual attainment.

As human impulse and worldly wisdom give place to an understanding of divine law, activity is characterized by a mature judgment and a spiritual wisdom that know neither failure nor mistake. Then every spiritual idea that touches uplifted thought is protected from the onslaughts of error with the same sweet, tender care that watched over the "babe lying in a manger." This active waiting of right thinking places moral power back of every word and deed, gives to all external conditions the harmony and righteousness of invisible law, puts theory into practice, and causes good intentions to bear a fruitage which is neither over nor under ripe.

What a marvelous example of active waiting was given us by our beloved Leader! Twenty-five years before *The Christian Science Monitor* appeared, she foresaw the wonderful possibilities for good of such a paper, yet wisely, patiently, she waited for this idea to unfold in the fulness of time, thereby obeying St. Paul's admonition, "Let all things be done decently and in order." Through all those years of waiting she labored courageously to prepare thought for the coming of this healing evangel. Did she murmur? Did she doubt? Nay, the very motto of the paper answers these questions: "First the blade, then the ear, then the full grain in the ear."

As debtors of this active, patient woman, we too must "learn to labor and to wait," and if perchance we see a vision whose blessings we yearn to share with friends, or in the home or church, let us first seek to banish self-will and curb overzeal, while ever remembering that it is the Father who "owns each waiting hour" (Poems, p. 4). Let us not be discouraged if, having toiled long and earnestly for growth in good, there has seemed to be no immediate results. Let us maintain faith, hope, patience, trust, cheerfulness, love, and so find that character is being molded anew, true spirituality is taking root, and we are advancing heavenward. To be active in right thinking is to insure progress, however slow the apparent steps; for has not he who is faithful promised that they who "wait on the Lord, and keep his way," shall be exalted "to inherit the land"? Yea, the gates shall open upon the channel of opportunity, and we shall advance with smooth and unobstructed course toward the haven of Truth.

TRUE CITIZENSHIP

CAMPBELL MAC CULLOCH

"BEYOND the claimed healing of disease, what does Christian Science contribute to the welfare of the community, the state, or the nation?" was the query recently put by a man given to serious thought. "It maintains no charities, indulges in no social betterment plans, engages in no institutional work, joins in no campaigns for Christian unity or hygienic education. Where does its value lie?"

"In the building of character, without which there can be no true citizenship," was the reply. "In its constructive efforts along that line are included all the activities to which you allude, and many others not comprised in organizations of any kind."

The questioner was engaged in journalism; the editor of a great daily paper in the third city of the United States. He had witnessed direct evidence of the reconstructive work of Christian Science in his own family, and yet like many others who believe themselves well informed on great movements, he had observed nothing constructive in it beyond a more or less, as he believed, effective healing of a physical disorder. To him Christian Science was merely a form of mental therapeutics competing with *materia medica* for patients, and for church-membership with other Christian denominations; the first being solely commercial, and the second the natural outcome of a people who wished to associate together because of mutual belief and the desire for protection. The spiritual significance of a religion that in less than half a century has swept like a tidal wave over the globe; that is erected on the basis of demonstration in place of belief; that day by day is molding and improving the character of men to the point where they can think rightly and act intelligently upon every phase of personal and communal relationship, was to him a hidden thing. All his journalistic life he had dealt with effects, believing them causes or due to causes unknown and unchangeable.

To this man were then quoted Mrs. Eddy's words: "Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness" (Rudimental Divine Science, p. 2); and he was therewith set upon the path of a wholly different course of thinking.

This incident is of interest only because it is indicative of the attitude of many otherwise intelligent persons toward Christian Science and the work it is doing in the reformation of mankind; an attitude which not infrequently is composed of about equal parts of ignorance, prejudice, and misunderstanding. In Christian Science these people see only another so-called religion in which men and women are asked to believe; in the adherence of Christian Scientists to spiritual healing they observe but the impulsive radicalism that puts aside existing means and methods. New students of Christian Science are sometimes found on this plane of thought, until they gain a broader view of the spiritual activity that is but faintly discerned as yet even by its most advanced representatives.

Those, however, who are willing to give the time to investigation, are coming to understand that on this plane of existence Christian Science is engaged primarily in the reconstruction of character, or more properly speaking, perhaps, in the unfoldment of character, in the education of men, women, and children to an appreciation and demonstration of true citizenship, and thus, by the power of constructive thought, in elevating a community, a state, a nation, and an entire globe to the point where the next step in human progression may be taken. They are learning that the healing of disease is an incident in this upward moral progress; that physical and mental discord are combated successfully as a corollary to the demonstration of right thinking, and that these things are but waymarks along the line of education, and not the ends in view.

If there is one thing upon which Christian Science lays stress, it is that right thinking must include all lines of human activity. It rapidly makes clear to the student that his health, his welfare, his value to himself and his family, to his friends and his environment, depend upon the quality of his mental processes. It then proceeds to put him in the way of improving and governing these processes in such a way as to reconstruct himself, advance his character, and thus change and improve the conditions by which he is surrounded. It strives to show him that a man is part of the community in which he lives, and that in reality he can have no interests which are not merged in its interests, and *vice versa*, whereas the ordinary education tends to separate an individual and his interests from the community by placing self first in thought, as witness the group of such expressions as: "Self-preservation is the first law of nature," "Charity begins at home," "A man's house is his castle;" also, the so-called "right of self-defense," and so on through a voluble list of vagaries that end in the glorification of self.

While Christian Science lays weight upon the need for individual development, it strives to show that individuality does not necessarily mean acting independently or tossing overboard "team work" with one's fellow man for the sole purpose of conducting one's self as a single unit, but that true individuality is that state of being which cannot be divided or separated from the divine Principle that should govern it. It endeavors to show that the individual is a component part of an harmonious whole, and as such is a definite factor of the infinite good that governs and controls the universe. Nowhere does Christian Science lay emphasis upon men, but always upon man.

There can be nothing so important to a community as the quality of the citizenship which comprises it, for its government is based upon the degree of right thought actuating the persons who make up the mass. If the preponderance on the side of right is heavy, there is good government; if the reverse, there must necessarily be faulty government. Where the majority of the citizens are thinking in accordance with the basic laws of right, there is a higher degree of freedom, happiness, health, and prosperity. Christian Science is actively engaged in cultivating the vital knowledge that there can be no true government which is not based on democracy, and no true democracy that is not predicated upon theocracy, or the governing Principle of good. There are individuals who glibly assert that democracy rests upon liberty, equality, fraternity, or some such combination of words, and if they are pressed for definitions of these terms they haltingly explain that liberty to do what one pleases in the pursuit of wealth and happiness, equality of right with others to the same end, and fraternity in standing by your neighbor when the interests are the same, irrespective of their ethical nature, comprise this meaning.

All these are obviously faulty and imperfect definitions, even greatly exaggerated it may be urged, and no intelligent person would for a moment accept them. Yet we have but to glance at much of our government to discover that its fundamental intents are not at all unlike those just outlined, but are on the contrary remarkably similar. It is just here that Christian Science steps in to indicate that the welfare of no single individual can rise permanently above that of his fellows, and that much as he may combat the idea, his interests are identical with theirs at all vital points. If the police of a city are corrupt, it is manifest that the welfare of all those in their guardianship is likely to be endangered. If the legal interpretation of a state is fallacious and incompetent, the rights of all concerned are involved, even the rights of the fallacious and incompetent judges and their families. The fact that one or a dozen individuals seem to profit by the corruption or the fallacy, does not alter the situation at all.

Christian Science begins at the very root of man's relationship with his fellows to drive home these truths; to show that man is by the very fact of his existence entrusted with and responsible for the demonstration of justice and right, and that in proportion as he endeavors to bring these into his individual experience, in that exact ratio does he improve or raise the level of the community in which he lives. Among the first convictions he gains is this, that citizenship is a far broader term than he has believed. He discovers that there is a citizenship of the home as well as of the ballot; a citizenship of the counting-room or the factory as well as of the council chamber, of the church organization as well as of the cabinet, and that it even enters into social and fraternal contact or relationship. It suddenly occurs to him that true citizenship is based almost wholly upon the Master's declaration known as the golden rule.

It is here, perhaps, that Christian Science differs so markedly from general Christian belief, for it denies at once the efficacy of any vicarious effort by showing that man's reaping can be but exactly proportioned to his sowing, and that by his own individual effort will his ultimate elevation in health, or wealth, or understanding be gaged. It endeavors to indicate clearly that a man becomes a Christian solely in the ratio that he practises Christianity, and not at all in the proportion that he professes it. He gains nothing by association, unless that association imbues in him the desire to rise to its level. He learns that none have authority over him, neither pastors nor masters, but that every man must stand by his own convictions and not look dependently to others for guidance.

Christian Science imbues its students with the qualities of true citizenship in still another way, for it shows plainly that even in its church activities there is no class distinction; that there is not a part of the people who preach and another who listen, but that all are equal. In no manner could those who assemble in its places of worship be described as audiences, but strictly congregations, for they are not listening to some new reading or interpretation, but are joining in the realization of a truth with which all are familiar. Each member is bearing his part in that realization, as citizens should bear their share of the government of the whole, and incidentally achieving in an exact degree the benefits that accrue.

It has frequently been stated that the worst citizen is he who does not exercise his franchise, for he knows his duty and does it not, a sin of omission not infrequently greater than a sin of commission. The exercise of the right of government is a prime necessity in the manifestation of a right sense of law and order, and it is this very factor that Christian Science elevates to the point of demonstration. True citizenship is the rock upon which is built the enduring political structure, and unless all right thinkers contribute to its erection, it will not be representative, and in all probability will not prove permanent.

Good government is the result of right thought expressed, and the proportion of good government lies parallel to the amount of right thinking. Christian Science teaches the prime necessity of right thinking; it lays more stress upon this than on anything else in the line of Christian endeavor, unless it be the need for practice as a result. It shows that causes must be properly dealt with, and that when these are properly apprehended the effects will be properly manifested. It teaches that when men and women base their beliefs and actions upon right motives and a spiritual perception of Truth, their actions will be in accordance with these. It is apparent that if this course is invariably followed, party lines of whatever nature must begin to disappear, for they will become subordinated to righteousness and the welfare of the community. Thus will result the single standard of conduct, and a man or woman will no longer be known as a Democrat or a Radical, as a Conservative or a Republican, as a Unionist or a Nationalist, as of the Right or the Left, but merely as a true citizen, who thinks in accordance with the demands of Principle.

It may be asked how a man on this basis will differ from what he was on the basis he formerly occupied, since practically every man acts in accordance with what he believes to be right. He votes such a ticket, he endorses such a policy, he exercises such an activity because he believes such procedure to be right; nevertheless he may be wholly wrong. The answer lies in the application of the word demonstrable to the idea actuating him. It is not what he believes to be right from his standpoint, but that which is demonstrably right from the standpoint of the welfare of all men. A mathematician in his operations with figures acts not only in the direction he believes to be right, but in the direction he can prove to be right; and it is here that Christian Science holds out the greatest hope to humanity,—the capacity to be right, or on the right side, constantly; to approach every problem, be it of international policy or private inclination, from the right standpoint, from the standpoint of the highest ethical purity. Christ Jesus acted in each and every case he encountered in accordance with what he not only believed to be right, but what he could and did in innumerable instances prove to be right.

The student of Christian Science learns from his text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that there is a vital Principle involved, and that this Principle is God, or good; that this Principle governs all right activity, and that it is quite possible for him to understand, at least in part, its nature and effects. He discovers, moreover, that the teaching of Christ Jesus can be applied to this problem or that, just as he applies the basic law which governs numbers, or electricity, or gravitation. He learns so to apply it, and thus to prove the accuracy of the law in its application to every problem, be it the healing of disease or the correction of certain discordant conditions. Moreover, he learns that unless any purposed course can be harmonized with this divine Principle, such course must be abandoned for one that does; and most important of all, he begins to understand that unless he acts up to this knowledge he cannot expect to reap the benefits of rightful activity, but will surely garner its opposite. He learns that wrong action is invariably destructive, while right action is constructive; and his citizenship must thereafter be based absolutely upon that understanding. It is thus the task of Christian Science to educate human beings to know right always, to be grounded in the perception of duty, and to be loyal to demonstrable knowledge in every determination and doing.

As we have seen, true citizenship consists in the exercise of right ideas, and Christian Science holds that the power of right thinking will manifest itself even though there be a majority of wrong thought in a community. It points to the improvement in governmental conditions throughout the world as a result of this improvement in human thought-processes. It holds that the truest form of citizenship is world citizenship, where there is no local preference or racial feeling; and it is toward this understanding and realization that Christian Science is endeavoring to guide humanity. It knows that the truest form of charity is that which enables men and women to become self-supporting, and so dispense with alms, and it is well aware that this can never be effected so long as they are led to depend upon philanthropic institutions in place of the spiritual understanding of Truth for their welfare. It establishes no institutions for healing, even of a spiritual nature, for it recognizes clearly that humanity can neither be healed nor educated in the mass; that true healing is based upon the quality of right thought, and thus is dependent upon true citizenship, or spiritual perception.

Christian Science thus takes the broad ground that if it can teach ten men to think truly and faithfully upon the affairs of life, it has accomplished something of such value to the community that it cannot be calculated in dollars and cents, for one righteous man may save a city. Righteousness does not consist in a profession or a confession of faith, but in the practice of right. It contends that if it has taken one despondent drunkard from the gutter and set him to regain his self-respect and to sustain himself honestly, it has done more than if it assisted in the maintenance of a drunkards' farm where such men could be supported. It insists that in place of building an asylum where the insane may be incarcerated, it is far better to heal these sufferers of their insanity, and thus do away with the need of such an institution. It further protests that in place of punishing men physically for wrong-doing, it is better and more practical and more profitable to educate them in the duties of citizenship and right living, to the end that they may become useful, producing members of society, fit to take part in the activities of righteous government; and in each and all these situations it does thus transform men and women and restore them to usefulness in society.

Christian Science asks no favors of any. It conducts no propaganda, holds no revivals, seeks no converts, and interferes with no man's beliefs without his consent. It demands no legislation in its favor, requests no aid or assistance from any community, state, or nation, and demands no easements, emoluments, or endowments; it wishes no subsidies or special privileges of any description. It is self-supporting, and demands only the inalienable right and privilege of thinking rightly, acting rightly, and educating men and women and children to do similarly, to the end that they may carry that righteous thinking and acting into all the relationships of life, and so by merely living and acting in accordance with divine Principle, make of the world a place more in accord with what Jesus Christ established as the ideal disclosed in his Sermon on the Mount.

In a word, Christian Science is not in existence for the mere purpose of healing the sick, of establishing individual prosperity, or of constructing a world organization, but solely for the purpose of making true citizens, —or, to use Paul's words, "fellow citizens with the saints,"—by upbuilding spiritual character.

"THE POOR IN SPIRIT"

NELLIE B. MACE

POVERTY was regarded by the Jews as a great evil. Indeed, they considered it a mark of retributive justice. There was, however, a kindly spirit manifested in the law which made humane provision for the alleviation of the sufferings of the poor. Numerous special enactments favored them, such as the right of gleaning (as we learn from the book of Leviticus) a portion of the produce of the land in sabbatical years, reentry upon the land, manumission of Hebrew bondmen in jubilee year, and so on. This provision by law for the poor symbolized the ever-present kindness and mercy of God, and foreshadowed the full, satisfying, complete provision for the poor of the earth that was to come later through a clearer revelation of the law of Spirit.

Of the Messiah it was foretold that he should judge the poor and needy and preach the gospel unto them. "Desirous" is the meaning of the Hebrew word translated by the English word poor. It seemed natural that Jesus should begin his ministry among the poor, those who were filled with desires and longings which had never been satisfied. This preaching of the gospel, the New Testament provision for the poor, came in the natural order of progressive unfoldment of the law of truth and justice through which God provides for man, His idea. The gospel, or God-story, according to the Anglo-Saxon translation, was the joyful intelligence that the Saviour had come among men. It was the good tidings of redemption from all bondage; in the words of the psalmist, "Thou, O God, hast prepared of thy goodness for the poor."

Jesus declared that he did not come "to destroy, but to fulfil" the law; that not one jot should pass from the law, but that all should be fulfilled. He always insisted, however, upon the spiritual meaning of the law. He turned the thought of his hearers from material things to spiritual truths. He knew that, as practised by mortals, however humane their intention, the bestowals of the prosperous upon the indigent have ever failed to remove the causes of poverty, or to make of it a "blessed" condition. While the human consciousness clings to matter as substance, its belief in material wealth is utterly unable to eliminate the correlative belief in material poverty, for the simple reason that materiality cannot quench the endless desire typed by the poor. The law that would be something more than a mere palliative, must be one that would destroy the material sense which looks vainly to matter to satisfy its need; and logically, the desire which could be satisfied by spiritual law must be a spiritual desire.

On the occasion of what has popularly been called the Sermon on the Mount, Jesus gave his disciples an intimate view of the kingdom of heaven, whose laws were to be established in the innermost thoughts of men. The first words in this remarkable discourse exemplify the infinite compassion of divinity toward humanity in their open recognition of humanity's gaunt want. But they instantly lift thought from material to spiritual desire, as the necessary first step to be taken toward realizing the kingdom of heaven. In the spiritual realm, the poor, the desirous, or those receptive to the truth, are promised a wealth beyond the comprehension of material sense. The revolution necessary to human consciousness in order to gain spiritual riches, was announced in this radical change of base from matter to Spirit.

Jesus' lucid metaphors were always drawn from facts which were familiar to his listeners. His disciples were acquainted with the condition of the poor among their people, with the misery, the pitiful, unsatisfied longings of the needy, and of the inadequacy of the law to deliver them from their limitations and oppressions. How striking, then, was the figure the Master employed in the benediction, "Blessed are the poor in spirit: for theirs is the kingdom of heaven"! How marvelous the provision! Not mere "gleanings," nor portions of what was left from others' store; no waiting through weary years of bondage for a jubilee year of release, but the "kingdom of heaven" at once! To the "poor in spirit," those hungering for the truth, thirsting for the love of God, desirous only of the things of Spirit, and seeking first and always for the spiritually real, to such as these was the promise made that "all these things shall be added."

Before such universal beneficence as this, the beliefs of earthly poverty or earthly wealth lose their seeming weight as reality, as do also the beliefs of sin and disease, which are so closely associated with both the miseries of poverty and the inharmonies of the rich. In short, the whole belief in matter as substance is reduced to an unreal dream. The old material desires are superseded by the one true desire to realize the kingdom of heaven, which Mrs. Eddy declares to be "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (Science and Health, p. 590). "Blessed are the poor in spirit" is virtually a scientific statement that in the reality of spiritual being, unsatisfied longing and want are unknown.

No one can gain spiritual life without first desiring it above all else. This demand of Truth levels all distinctions between the world's greatest and richest men and its poorest.

Spiritual law has to do with the government of spiritual thought, and the outward material condition of so-called poverty or riches can of itself neither hinder nor help the spiritual thinking which is the very atmosphere of heaven. We must first be sensible of the misery and emptiness of life apart from Spirit. This does not bespeak the abasement of true manhood or womanhood. Rather, it is the discovery of the ideal selfhood in the image of God, entirely apart from matter. Earnest spiritual desire, reaching out to the great eternal Life, opens the floodgates through which the free and gracious harmony of infinite Love begins at once to pour into the human consciousness. This influx of spiritual truth cleanses human thought of its worldliness and prepares it for the enjoyment of spiritual riches. Our Leader says: "The longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mold and fashion us anew, until we awake in His likeness" (Science and Health, p. 4).

Jesus illustrated the necessity for seeking God in humble sincerity, by the parable of the publican and the Pharisee who went up to the temple to pray. The Pharisee, a man obviously religious, "stood and prayed" with himself when he thanked God for his superiority over other mortals. Here was not the slightest acknowledgment of spiritual need. He was insensible of his spiritual penury, blind to his sinful emptiness, and he felt, therefore, no desire for spiritual succor. So occupied with self was he, that there remained no room in his thought for the treasures of Truth. The publican, on the other hand, being aware of his sins, was roused to an utter detestation for them. He "smote upon his breast." He admitted the worthlessness of the erring sense of self and threw himself upon the mercy of God. Humbly he asked for what he felt that he needed. He had taken the first important step toward the kingdom of heaven.

This parable seems an especially appropriate illustration of the distinction between hypocrisy and true piety, inasmuch as one of Jesus' disciples had been called from the office of publican, a position held in contempt by both Jews and pagans. It is possible that he had even enriched himself through his country's subjection to the Roman Emperor; yet he was quick to see his spiritual need, and when the Master called him, material values suddenly shrank into insignificance. The Pharisees were severe in their denunciation of the publicans through whom their subjection was perpetuated. They were as loud in their protestation that God was the only sovereign as they were in their self-gratulation that they above all others were religious. The Pharisees, the self-sufficient, convicted themselves when they aspersively asked, concerning Jesus, "Have any of the rulers or of the Pharisees believed on him?" Not only so, but they openly and secretly withstood the publication of the gospel which they hated, because it insisted upon humility, and upon pure, spiritual single-mindedness. They rebelled against the rebuke of Jesus' illuminating works which showed the abject poverty of the mortal belief of existence, but which at the same time exchanged its want and woe for spiritual riches, treasures laid up in heaven.

When we are disillusioned concerning the fable of life and intelligence apart from God, and have turned our whole heart's desire Spiritward, yearning to know and obey God, then, and only then, have we made room for the inflowing tides of heavenly love and harmony. Of such meek and importunate prayer Mrs. Eddy says: "When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone,—but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire" (Miscellaneous Writings, p. 127). Surely, heaven need be nothing better than to be conformed into the likeness of God. The compassionate One has promised: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"MEEKNESS AND MIGHT"

HELEN WARD BANKS

THERE was a time when what we have termed miracles were common on earth. In the Bible we read that prophets and seers who thought in terms of Spirit instead of matter, healed the sick, fed the hungry, raised the dead. Then came Jesus, who, as Mrs. Eddy says on page 313 of Science and Health, "was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Jesus' healing work was done through his consciousness of Spirit; he never recognized matter as a life-giving power in word or in act or in the teaching he has left to us. After his ascension, his followers for many years worked in the same way that he did. Then gradually the church came to translate thought back from spiritual to material terms, and now men have for centuries believed matter to be a great reality. In the endeavor to help a miserable world, mortal man has bent his back and stretched his muscle and worn out his heart in a strenuous effort to improve conditions by material means. But is the world at bottom today really any less clamorous or selfish or poor or sick or degraded, for all the years that men have worked materially to improve it?

Christian Science comes with an imperative *volte face.* Its order is that men shall again possess the Mind that was in Christ Jesus, that they shall once more translate all thought from material to spiritual terms before they begin to work for the world's good. We cannot do the works of Jesus without his spirit. What was this spirit? On page 30 of Science and Health Mrs. Eddy tells us again of Jesus: "In meekness and might, he was found preaching the gospel to the poor." Meekness and might is not a combination the material world has made. The material world has always very lightly esteemed meekness.

In the early ages, when Christianity fastened itself upon the heathen religions, it preached meekness and humility to men in whose carnal eyes such traits were contemptible. To them might was right; they lived by force, ready to seize what they wanted and to avenge every injury. What place had meekness in their theology? It took many years of teaching by the priests before humility was engrafted as a virtue on their disciples' thoughts, and even then it was only a passive virtue to which men must submit contrary to nature and inclination, because it was a doctrine of the church. To be humble by nature was to be weak.

But today, Christian Science, bringing back to the world the Christ-teaching, proclaims once more, "The meek shall inherit the earth." It speaks not to weaklings, but to men of strength of purpose, who, when they listen and obey, find that humility and meekness are not passive virtues, but the most active that humanity can know. Thus, thinking in terms of Spirit instead of matter, they receive again their deed of possession to the earth, and give up trying to take not only the kingdoms of this world, but the kingdom of heaven too, by violence.

It is when meekness is thus accepted as allied to strength, that we are first able to understand what is meant by the statement that some one has made, that the humblest man is the most exacting man. It seems a paradox at first, but as we look back through the old Bible stories we find again and again that men, humbly laying aside their sense of self-importance, have asked and obtained from God marvelous things. Moses was leaning on God's strength, not on his own, when he led the Israelites triumphantly through the Red sea; Joshua was meekly obedient to God when he took Jericho; Gideon was relying wholly on Him when with three hundred men he overthrew the hosts of Midian. Where man's meekness uses God's might, we may ask what we will, and it shall be granted unto us.

Did not Jesus prove the same statement? Was ever man less insistent on his own personality, or more assured of God's power? "I can of mine own self do nothing," he declared, and then, rid of all obstructing sense of mortal life, Jesus called upon God for the greatest and smallest things of life. By God's might, Jesus found his tax-money in the fish's mouth, calmed the tempest on the lake, healed the centurion's son, brought peace to the maniac in the tombs, turned the adulterous woman back to righteousness, fed five thousand people with five loaves and two fishes, restored to life the little daughter of Jairus, and finally walked that momentous path by Gethsemane up to Calvary, and through the tomb that Joseph of Arimathæa had prepared for him, coming out in "meekness and might" with the proof of everlasting life for all mankind. Could Jesus' meekness be called a passive virtue? the characteristic of a weak man? Could the most independent carnal mind, without recourse to God, have accomplished Jesus' mission? Has any other from his time to our time done as much for the salvation of the world? Mrs. Eddy worked, as did the Master, by translating all thought from material to spiritual terms; by dependence meekly and selflessly on the might of God.

Her loving message comes to each Christian Scientist. It bids us declare anew, "I can of mine own self do nothing," but "with God all things are possible." It asserts that by violence we obtain nothing, but that "the meek shall inherit the earth." All things are of God, and God is our Father. An unselfed dependence on Him never fails of its heritage. Is it not then true that the humblest man, the one least conscious of a sense of mortal self, is the most demanding? In this light of spirituality we no longer consider meekness a passive virtue or one undesirable; we see it to be an essential part of a strong, well-rounded character. It is for us, as it was for Jesus, to be found in "meekness and might," preaching the gospel of the kingdom. It is only thus that we can do our part as Christian Scientists in obeying his command: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

HARMONIOUS BEING

SADIE KIEKINTVELD

WE learn in Christian Science that the universe is governed by the one Mind, God; but as this harmonious government is not yet completely manifest in human experience, it may be helpful to consider briefly some of the seeming hindrances to its immediate unfoldment, remembering all the time that these errors have no reality or power when once they are uncovered and destroyed by Truth.

Impatience, wilfulness, and selfish ambition might head the list of these marauders, and the sense of discord they engender can be silenced only by a sincere desire to know and do the will of God. Most frequently these unruly evils are in one's own consciousness, but sometimes they have their source in outside influences. Whether from without or within, however, these meddlesome tendencies of mortal mind should not be allowed to separate any one from the source of all goodness and wisdom; neither should they be allowed to disturb that unity and love among God's children which Jesus said was a mark of true discipleship.

The habit of moping and brooding over things which are past and gone, is also among these disturbers of the peace. Remorse for past mistakes, or resentment over wrongs endured, is often allowed to shadow the present and embitter hearts which should be filled with loving gratitude for blessings at hand. If one has made a mistake, he should do his best to correct it, and then forget the whole matter. If one has met with injustice, he can do his best to protect himself against its repetition, and forget it. We should guard against hoarding up unhappy experiences with which to torment ourselves.

Worry about the future is another foolish and hurtful habit. It shows a lack of faith in God. If one is earnestly trying to do right, each change should be a change for the better. Every one has a right to that attitude of happy expectancy which is the essence of youth and which robs age of its gloom. Is it not promised that God's children shall go from glory unto glory? Where, then, is there room for doubt and apprehension?

Still another harbinger of discord is the habit of listening to and repeating gossip. One should be slow to believe evil rumors about any one, and still more slow to repeat them. Most often they are not based upon even temporal facts, and they certainly have no place in the reality of being. Many a trifling misunderstanding, by being much talked over, becomes a great quarrel, and may result in long estrangement between friends.

The strange perversity which sometimes makes people turn the most unpleasant side of their natures outward, and so shut themselves away from friendly advances, is also a cause of needless inharmony. Patient affection sees the good in such an individual beyond the disagreeable exterior; but indifference avoids him, and irritability induces a quarrel, when a little self-sacrifice would often straighten out the difficulty. Frequently the disagreeableness which is taken as a personal affront is the result of physical discomfort or of overburdened thought. If the facts were known, the kind-hearted would feel only compassion for the suffering, or perhaps admiration for the heroism which endures, though it has not reached that higher heroism which overcomes.

A mental state of ingratitude, too, is a sure precursor of inharmony. Gratitude is the sunshine of life; but in order to be always grateful one must find the true foundation for thankfulness. There is a feeling that poses as gratitude which is only a counterfeit. If analyzed, it would read very much like the Pharisee's prayer, "God, I thank thee, that I am not as other men are." It is based upon an untrue concept of God, which sees Him as a partial arbiter, giving good things to one and evil to another, rather than as the loving Father whose sun and rain come alike on all. It entertains a sense of satisfaction that it has been singled out for preference above others, and calls this emotion gratitude, while a change of circumstances is quite likely to turn this feeling to resentment and self-pity. Moreover, such changes are sure to come until it is learned that exaltation comes as the reward of humility and service.

It is plain that a genuine feeling of gratitude must be independent of and superior to outward conditions. It must be founded on a right concept of God and a right sense of human needs. Man's real need is to be more loving and unselfish, to have a better understanding of God. As one gains in spiritual riches, his material affairs also prosper, his health improves, his opportunities enlarge, his capacity for happiness increases. To be enduring, gratitude must be based upon a right appreciation of spiritual gifts. It recognizes good as universal, evil as temporal, and life as spiritual. If we go back far enough, we find that it is the belief in life as material which is at the root of all discord, and that spiritual growth is the only road to harmony.

In order to grow spiritually, one should give at least as much attention to his mental as to his material needs. As mortals claim that exercise and wholesome food at regular intervals are necessary for our material well-being, it would likewise seem that our spiritual well-being is dependent upon the exercise of our knowledge of good, and on frequent and systematic efforts to increase this knowledge. The greater advantage of supplying the spiritual needs over that of the physical, subordinating the fleshly to the spiritual, should be obvious to every thoughtful person. The body is but temporal, while the real self, that which thinks and aspires to be better, goes on forever. How important, then, to form right habits of thinking, which will make for rapid progress toward freedom and perfection, rather than the lazy round of material thoughts which keep mortals discouraged and poor and sick!

In putting spiritual things first, one need not lose anything that is necessary to his temporal comfort. So long as houses and clothes and food are part of one's daily wants, these will be provided. When we part with selfish and fearful thoughts and see possessions as the expression of God's love and kindness, even these shadows of spiritual substance will manifest something of the harmony of spiritual realities. With improved thinking comes a sense of greater freedom and dominion. Slow and painful effort yields to spontaneous activity in right doing. Our loved Leader tells us that "God never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord" (Science and Health, p. 378). With the dawn of Truth the dark dream-shadows disappear, and there unfolds the harmonious sense of life, wherein all is beautiful and good.

[Written for the *Journal*]

TIME

JOSEPHINE ROBINSON

Time is a generous-hearted friend,
  Who gives us from his ample store
A largess for our greater good,
  Which rightly used but reaps us more.

Now is the only hour time marks;
  Now the forever here, which holds
All the sweet promises of Love,
  All that eternity enfolds.

Each Truth-filled moment that we spend,
  Doth link us to the golden chain
Of endless Life and timeless age,
  Where Love and harmony e'er reign.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Montreal, Canada

THE history of First Church of Christ, Scientist, Montreal, is the record of a small beginning, a slow but sturdy growth, perseverance in the face of discouraging obstacles, and faith and courage in establishing a knowledge of the truth upon a firm foundation in this great city, where the old forms of religion are so strongly entrenched. As far back as 1886 a few cases of healing directed the thought of some earnest Christians to the subject of Christian Science, and led to further study and investigation.

The pioneer work was led by one of Mrs. Eddy's students, in whose home week-day meetings were held for some months, until the increasing attendance necessitated seeking larger quarters. On the first of October, 1889, a hall was rented at 2268 St. Catherine street, where public services were conducted on Sunday afternoons and Thursday evenings. Two addresses were given in November, 1890, and as a result of the interest aroused, it was decided that the time had come for the organization of a branch church in conformity with the requirements of the Manual, and a committee was appointed to draw up a constitution and by-laws. On Dec. 7, 1890, a meeting took place at which officers and a board of directors were elected, and the church was organized with a membership of about a dozen persons.

In July, 1891, larger premises were secured, which permitted a division of the space rented into a room for the reception of patients, a reading-room, and a hall with a seating capacity of about a hundred and fifty. The hall was newly decorated, a reed organ purchased, and the rooms furnished by loving workers. The average attendance at that time was about thirty to forty on Thursdays, and forty or more at the Sunday services. The next forward step was the purchase of a lot of land fifty by a hundred and forty feet on Closse street for the sum of sixty-three hundred dollars. This was a wonderful demonstration of divine supply for a mere handful of people, with no worldly wealth possessed by any one of them. The whole amount, representing much toil, sacrifice, and self-denial, but with much love as its accompaniment, was paid before the end of 1898. A provincial charter was sought for in 1897, but was refused by the government.

Another move was made in 1899 to Karn Hall, and the reading-room was established in a neighboring street. By September of that year the need of a church edifice was strongly felt by the members, as a heavy drain upon the revenue was caused by the rental paid and also by the tax upon the vacant land. The amount in the building fund was not large enough to guarantee the outlay necessary for construction, but the offer of a loan sufficient to cover this expense was opportunely made at this juncture, and after much prayerful deliberation accepted. The first sod was turned on the third of November and the excavation commenced. Exceptionally mild weather continued for weeks, and the building went steadily forward. The following gracious message from our revered Leader was received in December and placed in the cornerstone:—

> May the blessing of God rest richly upon this house, and the worshipers within it.

On Easter Sunday, April 15, 1900, a day glorious with sunshine and hope, the little church, seating about two hundred and fifty, and the first in the British Empire built from the foundation up as a Christian Science church, was formally opened for public worship. An Easter greeting was sent to Mrs. Eddy, to which the following reply was received:—

> Accept my thanks for your tender Easter greeting. May the risen Christ illume the history of your church and the lives of its dear members with eternal light and love.

A publication committee was appointed in this year and much useful work accomplished. In this connection the following letter from Mrs. Eddy to the official in charge may be quoted:—

> I thank you for the good news and your kind remembrance. With earnest hope and prayer and love I think of your dear church. God has brought us into a high place, into the precincts of His holiness, a secret place under the shadow of His wings.

A pipe-organ of exceptional beauty of tone and valued at four thousand dollars was presented to the church by a member, and first played at a church service on Easter Sunday, 1901. The next memorable Easter, a season of such close and dear association with the history of this church, was in 1908, when the church was dedicated with joy and gratitude. Easter of the following year witnessed the first united service of First and Second Churches of Christ, Scientist. The union of these two churches was effected by the desire of both congregations to further the progress of Christian Science in the city by a greater manifestation of love and harmony, combined with a unification of interest and endeavor. This scientific step has been blessed in the great increase in attendance at the services, the many cases of healing, and more activity in every department of congregational work. A reading-room was opened in 1909 in Birks Building, one of the most important business buildings in the city. The librarian's reports show constant gain in the number of visitors and in the sale of literature.

The prophetic prayer of our dear Leader is being fulfilled. The simple little church stands as the visible manifestation of the permanent establishment of Christian Science in this city, and of the healing, regenerating, and uplifting power of the truth which redeems mankind from every claim of evil.

Third Church of Christ, Scientist, Minneapolis, Minn.

On Oct. 16, 1901, a small band of earnest workers met informally for the furtherance of Christian Science in this community. The records of this early period show, by resolutions adopted, that they desired to work in unity with other churches, on a basis of mutual help and for the general promotion of Christian Science. The first public services were held at 14

West Twenty-sixth street on Sunday, Dec. 15, 1901, eighteen persons being present; and the first Wednesday evening meeting on Dec. 18, with thirty-three present; after which a business meeting was held and temporary officers were elected.

At a business meeting held Dec. 27, a resolution was adopted whereby this informal organization was formally organized into a Christian Science church, a branch of The Mother Church of Boston, to be known as Third Church of Christ, Scientist, Minneapolis, Minn. On Jan. 31, 1902, the location committee reported that the hall at 6 West Lake street had been secured for church services from March 1. At the business meeting held April 17, announcement was made that the church service card would appear in the May number of *The Christian Science Journal.* About this time, too, the Sunday school was organized.

On May 22 articles of incorporation and governing by-laws were adopted, and readers and other church officers were elected. Fourteen members were received at the first communion service on Sunday, June 8, 1902, and since then the membership has steadily increased. At the annual meeting in January, 1908, the trustees were authorized to purchase two lots on Lake street and Holmes avenue for a church building. On the first Sunday in March, 1909, opening services were held in the new church building, and in 1911 the attendance had so increased that additional seating accommodations were required and provided. The church was dedicated Dec. 28, 1913.

Such is the brief history of this church, the visible expression of the gratitude and loyalty of those who have assembled within its walls to pour out their thanksgiving and praise for healing and blessings received through Christian Science. Built upon the healing work, the reflection and demonstration of divine Love, the church continues to grow.

Third Church of Christ, Scientist, Chicago, Ill.

Among the four churches which went out from First Church between 1898 and 1900, in order to relieve the overcrowded condition at its services, was Third Church of Christ, Scientist, which was organized Dec. 11, 1898, from the members of First Church residing on the west side of the city. The meeting was held in the reading-room, or "dispensary" as it was then called, and one hundred and sixty-five were enrolled as charter members. The new branch started out under loving auspices, being presented by First Church with a copy of the Bible, a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures," and a check covering the first month's rent of a hall.

The Jewish temple of the Zion congregation, situated at Ogden avenue and Washington boulevard, was secured for a place of meeting, the first service being held Dec. 25. While for a time the membership seemed comparatively small, after that of First Church, among them were some of the most influential people of that section. Every effort was put forth looking to an increase in the attendance, and so vigorously was the work carried on that at the end of a year the congregation numbered practically a thousand. During the occupancy of the Jewish Temple, which was up to the time of taking possession of its new church home, the membership doubled.

Prior to the organization of Third Church the fact had been recognized that both this church and its predecessor, Second Church, must be provided with suitable quarters in their respective districts, the north and west sides. A building fund for both congregations was accordingly started by First Church, and in a little more than two weeks over thirty thousand dollars had been raised. A building committee was selected, and in due time the lot at the southeast corner of Washington boulevard and Leavitt street was purchased for Third Church. The corner-stone for an edifice ninety-two by one hundred and twenty feet, with a seating capacity of fifteen hundred, was laid with simple ceremony July 31, 1900. It was estimated that at least a year would be required for the construction of the edifice.

Approximately two hundred and thirty thousand dollars was necessary for the construction of Second and Third churches, and so zealously was the work of raising funds carried on in the four congregations that Third Church was able to announce its dedicatory service for July 14, 1901. It was estimated that fully seven thousand people attended the four services held on that day, each in turn being conducted by the readers from the different churches. The crowning joy of the day was the following message from the revered Leader of Christian Science, Mary Baker Eddy:—

> May this church find God all instead of part, and reflect His goodness and power. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The record of Third Church since its dedication has borne out the hope expressed by one of the speakers: "The foundation on which it rests is love for God and man. It expresses unity of purpose, self-abnegation, high resolve, and demonstration over every form of disease and sin. It tells of loving devotion, of exalted thought and motive, and of the beautiful mental purity of those who must have known that 'except the Lord build the house, they labor in vain that build it.' And now that this house is builded, and here dedicated to the worship of God, oh, may its walls ever look down upon a people consecrated to the obedience which means a blessing, and to the sacred welfare of all mankind."

First Church of Christ, Scientist, Stillwater, Okla.

In the years 1891 and 1892 three Christian Science families moved from Stella, Neb., to Stillwater, Okla., which had been opened for settlement two years before. These families often met for Christian Science talks, and soon others joined them. Some had read Science and Health, but all were endeavoring to live in accordance with the Principle of Christian Science, as taught in Science and Health by Mrs. Eddy. Some healing was done and contributed greatly to the advancement of the cause.

Beginning with 1894 these Christian Scientists often gathered in a private home and had the Lesson from the Bible and Science and Health read. Soon the room was too small to accommodate all that came, and it was decided to see what could be done to build a church, as the town was new and there were no halls to rent. There was also some opposition from the other churches, and it seemed wiser that the Christian Scientists, though still unorganized, should have their own home.

The building of this church was truly a labor of love, for each gave what he had, whether money, materials, or work. There were but three families who gave for the building of this church who had a finished house to live in, and all were poor as to material possessions. One man gave off his homestead seventeen hundred feet of natural lumber. Another one helped to haul the logs to the mill and back to Stillwater. Another brought rock for the foundation; another, who had been healed of cancer, laid it. One family raised fifty turkeys, hauled them twenty-four miles, sold them for fifty cents apiece, and gave all the money to the church. The church was built by sacrifice, although no one stopped to think of it then, knowing that it was God who did it all.

A paper had been passed around to see how much money could be obtained to buy the lumber, and the total amount paid in amounted to three hundred and thirty-two dollars and fifty cents. A committee of two was appointed to go to Perry, a distance of twenty-four miles, to ascertain if the lumber could be bought. As lumber had already advanced in price, it seemed wiser to the committee to purchase at once. This step, however, meant diligent work, as ground must be bought to put the church on, and thus far there was no organized church to which to deed the lot. A lot twenty-five by one hundred and fifty feet, at 706 Duncan street, was purchased for fifty dollars, and was deeded to a young man who had settled in Stillwater and was helping to build the church. He was all the little church could secure as an architect, though not even a carpenter by trade. Each one helped in some way, however, to build the dear church, until the work was completed. All the interior woodwork of the church was finished in the natural wood, and even the children helped to sandpaper the pews.

By May, 1895, the church was finished and out of debt, and it was formally dedicated June 25, 1895. The service was simple but very impressive, and as a result it was decided to organize as a church. The church charter was granted by the state in 1896.

About 1900 a Christian Science reading-room was established and much good has been done in this way. At all times the members have dwelt in unity and love, all having earnestly worked to know the Principle of Christian Science, as taught in the text-book, "Science and Health with Key to the Scriptures," and been obedient to the Manual of The Mother Church. As in some other fields, it has occasionally happened that error has had to be met here, but with reliance upon God as divine Principle, the seeming discord has been overcome and the church left in harmony.

TESTIMONIES FROM THE FIELD

IN love and thankfulness to God, and gratitude to our dear Leader, Mrs. Eddy, I wish to tell of some of the benefits which I have received from Christian Science. I was healed by reading Science and Health. From childhood I had scarcely known a well day. When only three years old I fell and broke my right arm. The attending physician came three days in succession with instruments to take it off, as the bones were decaying and some of them came out. The arm was three inches shorter than the other, and I do not think any one ever looked at it without saying he did not see how I could use it.

It was this that caused me to take up the study of Christian Science over two years ago, as I could not use my arm very much without suffering pain, and I passed many sleepless nights because of it. I had a great fear that I could not stand the pain much longer, and that the arm would have to be amputated; but I found God to be the best surgeon as well as great Physician, and I am now able to do all my house-work, except washing, and I help my husband every day in the store, doing my writing with this hand without any pain.

Previous to taking up the study of Christian Science I had undergone three surgical operations, and was told that I would have to submit to another; but since the last one was not a success, I thought it useless to go through the same thing again. After a few months' study of the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of this ailment. I have also been freed from the necessity of using glasses, which I had worn almost six years. I had been told by an oculist I would have to wear them all my life. I had been obliged to put them on the first thing in the morning and keep them on until I retired at night, but one morning when I got up my eyes felt so well the thought came to me that if God could heal the pain in my arm, He could also heal the pain in my eyes, and I no longer needed glasses. I was instantaneously healed of the habit of worry and discontent.

For years I was a devoted church-member, taking an active part in everything. I always tried to live a good life, but I could never understand why my prayers were not answered when I prayed so often and earnestly for health, until I studied Science and found that I had been praying to a manlike God in the skies instead of an ever-present God who is Spirit, Life, Truth, and Love. Almost five years ago we moved to a small mining town where there was no church to go to, and the Bible, which I had read daily for years, was seldom read, as I could not understand it. I had read it only because I felt it my duty to do so.

I was at that time in a condition of ill health both mentally and physically, and words cannot describe how unhappy I was. I longed for death to take me out of what I then thought a most unhappy and miserable world, but how great was the hope that came when I heard of Christian Science! I found the "pearl of great price," and the great Physician to be an ever-present help in time of need. I found that the more I studied the more spiritual benefit was received, and by the renewing of the mind the body was made whole. I wanted to know the truth that Jesus said would make us free, and found great comfort in his words, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I had suffered for years with severe headaches and was never without drugs in the house, but it is over two years since I have used them or any other material remedy.

I cannot begin to tell what our Christian Science literature means to me in this little place where I am the only Scientist. I take the *Journal*, *Sentinel*, and *Monitor*. The Bible and Science and Health are my daily companions. I am now a member of First Church of Christ, Scientist, Johnstown, Pa., also of The Mother Church in Boston.—*Elizabeth Alice Ross, Bracken, Pa.*

I HAVE so many things to be grateful for in Christian Science that it would be difficult to enumerate them all, but I would like to relate my first demonstration in Science. For thirty years I was a victim of the drink habit, for over fifteen years being completely dominated thereby. I constantly struggled to overcome the habit, but the longest I was able to hold out against it was six weeks. I tried every cure of which I was told, and after taking one well-known cure abstained for fifteen months, but I craved drink constantly. I used to walk up and down past saloons merely to smell the odor coming from them; I gambled constantly to keep my mind from the drink and sought all kinds of excitement to keep me from it, but it did me no good. I gave way at last and drank for one whole night and day.

I have been under the care of doctors dozens of times and several professed to be able to cure me. I was in business for sixteen years in Indianapolis, Ind., but drink brought me so low that I was ashamed to walk the streets. At last in desperation I sold out and fled; but this did not cure me, although it checked the habit for a short time.

I had now arrived at the point where death was preferable to life and I was debating the easiest way to wind it up, when the angel of Christian Science stepped in and removed my burden. Only the drinker and his loved ones can know what relief, what a blessing I have received from Christian Science. I thank God and am grateful to Mrs. Eddy for the light of Truth. I hope these lines will help some other struggling heart, for God is good, and it brings a rich reward to be a follower of Christ Jesus.

It is now almost six years since I was healed of the liquor habit by reading "Science and Health with Key to the Scriptures," and from that day to this I have not touched, tasted, or handled intoxicants in any shape, nor have I had any desire or craving for them. These years have been the happiest of my life, and everything I have undertaken has been a success.

All I am and all that I have, I owe under God to Christian Science.—*Julius Zollinger, Phoenix, Ariz.*

When my youngest child was seventeen months old, during the month of August she became very weak from what appeared to be a form of bowel disorder. One night she cried out so feebly once or twice, while apparently asleep, that I became alarmed, and taking her in my arms went down-stairs. The rest of the family were in bed, and there was no one to whom I felt I could apply for help, as we were living on a farm several miles from town and had no very near neighbors. I had depended on Christian Science for healing in sickness for some years, but that night I was filled with fear and trembling. There seemed nothing that I could do but "pour in truth through floodtides of Love" (Science and Health, p. 201), and I read audibly from the Bible and Science and Health for about four hours; then I placed the baby back in her cot and left her sleeping, while I continued to read until daylight.

During the morning the child seemed very weak, but ready to take her food. I gave her bread and milk, feeling that the food which was good when she was well had not changed in quality when she was ill. I knew also that God, divine Love, is over all, "the same yesterday, and today, and forever," and that He would not leave a little child outside His protection. About noon she seemed to be very poorly, and I carried her outside. I had been reading some very helpful articles in the *Journal* and *Sentinel*, and although fear came again, I worked to realize the truth as intelligently as I knew how. In a few minutes the baby sat up, and presently slipped down from my knee and joined the other children playing near-by, and the next morning her bowels were perfectly normal.

I was filled with joy over this healing by the power of Truth alone, and my heart kept singing, "What shall I render unto the Lord for all his benefits?" and the thought came that my thankfulness must be shown by a corrected life. This is only one of the many times that Christian Science has healed sickness in our home. From my heart I thank God for giving us Mrs. Eddy, the one whose purity and goodness enabled her to understand His word and redeclare it to this age.—*Christina A. Mondey, Garrington, Alberta, Canada.*

It gives me pleasure to confirm the statements of my wife respecting the efficacy of Christian Science treatment in healing our children. During the past seven years this truth has been our sole remedy, and we have proved it to be certain in its results.—*H. C. Mondey, Garrington, Alberta, Canada.*

In the beginning of my study of Christian Science, that which appealed to me most strongly was the teaching of Science in regard to divine Love. St. John said that "God is love," and Mrs. Eddy impresses this truth throughout her teachings. I had been taught to fear God, and it needed the explanations of Science and Health to make me realize that "perfect love" casts out all fear. When I tried to realize that God combines the qualities of the mother with those of the father, it brought a wonderful light to me. What mother ever denies anything within her power to her child; what sacrifice is she not willing to make to bring him happiness? Does she not forgive all neglect, make excuses for all shortcomings? Can she ever turn a deaf ear to the cry of her child? Her heart yearns for him always, and no matter if his hair be white, still he is always her child. Just so, I learned it was with our heavenly Father-Mother God. If we but turn to Him trustingly, with the love and confidence of the little child, we are never turned away.

With a better understanding of divine Love my physical ailments vanished one by one; and they seemed to be many. At the time Christian Science found me, five doctors had examined me and said that there was organic heart disease, an internal growth, rheumatism, and other ills. I had then no understanding of Christian Science and no faith that it could help me, but asked for treatment to please my husband. I told the practitioner that if it required faith on my part, she could give up the case, for I had none. She smiled and said it did not make any difference what I believed, that when I got help I would believe; and I certainly did get the help, and also believed. All evidence of an abnormal growth, which had been very noticeable, soon disappeared, and although my complete healing was very slow, it was sure and I was conscious of continual improvement.

Before coming to Christian Science I had lost all desire to live; but with my healing I felt the wish to live and to help others to understand God rightly. My heart is full of thankfulness to God for His love and mercy to me, and I am grateful to Mrs. Eddy for the teaching which has made divine Love, "our Father-Mother God" (Science and Health, p. 16), a reality to me.—*Ellen Toms, San Diego, Cal.*

I FEEL that I have a personal duty to perform,—that of expressing my gratitude through the *Sentinel* for the great benefits I have received from Christian Science. Language fails to express my gratitude to our dear Leader, Mrs. Eddy, for giving so great a boon to mankind as the understanding of how to obtain our God-given heritage,—the destruction of sin, disease, suffering, and all untoward conditions, thereby obtaining freedom, harmony, and peace in proportion to this understanding as taught in the text-book, "Science and Health with Key to the Scriptures," and given to the whole world. I am deeply thankful to God for His goodness, and would say, in the words of the psalmist, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Who is so great a God as our God?"

As I was an active church-member, I was slow to acknowledge my healing through Christian Science; indeed, I did not acknowledge my first healing. Then I was again reminded of the need of gratitude, of heeding the Scripture which says, "Forget not all his benefits."

In July, 1910, after suffering day and night for several years, and being scarcely able to get about at all on account of rheumatism, and after I had exhausted all available material remedies without benefit, but instead was growing worse, with great reluctance, on account of my church, I yielded to the desires of friends that I should try Christian Science. I called a practitioner whom I knew well, for he had years before been a worker in the same church, and I therefore had great confidence in him as a Christian. He came in the forenoon and talked about an hour, quoting the Scriptures and explaining and making all so clear and plain that I told him I wanted treatment. He gave me a silent, present treatment, and went away. That night I went to bed, and slept sweetly and harmoniously all night without a pain; for I did not have to be up and down and pack myself with pillows, as I had done before. The next morning I got up, went to work, and was well. Nevertheless I disdained to acknowledge my healing through Christian Science, and went on my way as before.

In the first part of January, 1911, I was stricken down with an aggravated form of rheumatism and a very serious and intense stomach disorder. I again called the doctor. He waited on me between two and three weeks, when the sentence was pronounced that I could not live,—all had been done for me that could be done; that even if it were possible for me to live I would still be a great sufferer and a cripple.

Then we again called the Christian Science practitioner who had treated me in July of the previous year. He came in the evening, when it was not supposed that I could live twenty-four hours longer, and stayed most of the night. I think he had not been with me over two hours when I turned myself in bed, whereas before I could be moved only by handling the bedclothes, and then I screamed with pain. In two or three days I could sit up and get in and out of bed myself. In two or three weeks I could go about quite easily, but I was not absolutely free for three or four months. When I was ready to take a firm stand and willingly acknowledged to any and all who inquired of me the source of my healing, then I was free indeed, and "every whit whole." I have been rejoicing ever since in such freedom, harmony, peace, and activity as I had not enjoyed for many years before. — *Martha Lobingier, Stillwater, Okla.*

[Translated from the German]

Sincere gratitude, as well as the desire to help some sufferer, induces me to write this testimony. In the spring of 1906 I was taken with rheumatism of the joints, manifesting itself very severely on account of heart trouble. The physicians said that this ailment was hereditary; in fact, one of my relatives had been in a helpless condition for eleven years as a result of it. I was very ill for sixteen months and paralyzed for four months, at times suffering excruciating pain. During this period eleven physicians examined me, as I carried life insurance; I had medical attendance and was sent to health resorts. Finally, I was told by my physician to save my money, as it was all of no avail and I would never again be fit for work.

But the love of God saved me. I made the acquaintance of two dear ladies who led me upon the way of Christian Science. I then began to read the *Herold* assiduously, attended the Christian Science services, and translated parts of the Christian Science text-book, "Science and Health with Key to the Scriptures," word for word with the help of a dictionary, as I was not familiar with the English language. This was in the fall of 1907. In January, 1908, I again took up my duties as a superior cook, which was by no means easy work. I knew I had found the truth and continued to work for eight months. Then I took two months off for a rest, but spent the time in trying to gain a better understanding of Christian Science.

At the end of this time I again resumed my work for fifteen months, and then I had a severe relapse. My hands became stiff, and one finger of the right hand came out of the joint, the left foot was badly affected, and the pain seemed almost unbearable. I found it impossible to master my sense of fear and applied to a Christian Science practitioner for treatment. A time of severe trial came, but Love remained the victor.

I have been entirely capable of filling my position for the past two years and a half, and I cannot express in words my thankfulness to God, and my gratitude to Mrs. Eddy. Without Christian Science my life would be a blank.—*Elise Heussner, Frankfort-on-the-Main, Germany.*

I WANT to give a testimony to what Christian Science has done and is doing for me every day. My healing seems most wonderful to me, and our doctor, who had given me up, said he thought Christian Science was one of the grandest things on earth. He has told all of his doctor friends about my healing through this teaching. I had been bedfast for two years, when I began to take Christian Science treatment because our doctor gave me only a few hours to live. His kind thought was for me to get some good person to pray for me, as he said no one but God could help me, because material remedies had proved of no avail.

I had about every ill that flesh could manifest, among them what the doctors called consumption of the bowels in its worst form, and chronic sore mouth. I was extremely emaciated the morning I began to have Christian Science treatment, which was Feb. 13, 1911. Now I weigh more than the average woman, and am healthier and happier than I ever was in all my life, and I owe it all to Christian Science. I shall never forget the peace and rest that came over me with the first treatment, and I began at once to improve; but my healing was very slow. In fact, it was almost a year before I was entirely healed. I had treatment from two practitioners, and they were both very good and kind to me.

My trouble was that I depended too much on personality, and as soon as I overcame this I began to rise higher in an understanding of what God is, and what He will do for us if we will let Him. Since I have quit depending upon others for help all the time, and have begun to work out my own salvation, as God requires each one to do, and to this end works with us, I have a better understanding of Christ, Truth. I have been able to do some good work in truth for myself and for others, for which I am grateful. Every time I look back over my healing and see where and how Christian Science found me and where it has brought me, I feel very humble indeed, and it seems as though I cannot do enough in return for what has been done for me, because if I had not taken up Christian Science when I did, I would not be on this plane of thought today.

My daily prayer is that I may get a larger understanding of this truth, which is indeed a staff to lean upon in all our seeming discords. "God is our refuge and strength, a very present help in trouble." He is our sustaining power, our strength, our stay, and it seems so good to be able to know that we have some one to look to in our needs and never look in vain, for "all things work together for good to them that love God." I am deeply grateful to our dear Leader, Mrs. Eddy, who gave out this truth so unselfishly to the world. It seems as though I would never tire of telling others what Christian Science has done for me.

I am very thankful to say my healing is permanent, and I am living Christian Science to my highest understanding.—*Pearl Gordon, Kokomo, Ind.*

I AM truly thankful to God for the benefits received through Christian Science, and thinking that some one may be benefited by reading my testimony, I gladly send it for publication in our periodicals.

My little girl had been suffering with catarrh ever since she was about a year old. In consequence, her stomach and bowels were constantly out of order, so that she could not digest her food unless a strong dose of medicine was used. She had become very nervous and restless at night, was always pale and without that vivacity so natural in children of her age. My wife and I were greatly worried about her, and we consulted doctors and tried various remedies, but it was all to no avail.

The doctor had advised us to take the child to a southern climate or near the sea-coast. At that time her weight was far below the average. I had heard very little of Christian Science when a friend told me of the benefits he had received, of healing accomplished in himself and others. I had told him of my worry, and had no idea that Christian Science could do much for the child. His words started me thinking, however, and I considered the matter until the next night, when I consulted my wife and we decided to try Christian Science treatment. Words are insufficient to express the joy of our hearts in realizing the truth, the love, and the goodness of God. Just three weeks from the time a Christian Science practitioner came to see the child, she was free from all the ailments abovenamed and wonderfully improved in every way. This was a very happy experience for us, and we rejoiced over the healing, which, we are glad to say, has proved permanent.

We thank God for the manifestation of His goodness, and are truly grateful for all that Christian Science has brought to us. Sorrow, worry, fear, and other afflictions have disappeared, and happiness and joy have come. "Science and Health with Key to the Scriptures" proves to be of great help to us in coming out from the darkness of materiality into the real light and understanding of the word of God and the spiritual relation between God and man when he lives according to spiritual law.—*Charles Muti, Rockland, Mass.*

Mrs. Eddy says in Science and Health, "Divine Love always has met and always will meet every human need" (p. 494). I have proved that to be a fact in every case since coming into a knowledge of Christian Science. I am so glad that there is no seeming difficulty that I cannot take to God. I first heard of Christian Science four years ago, but did not begin to believe in it fully, until I saw the remarkable benefit received in the healing of a relative's child. This little one had tuberculosis of the spine and was strapped to a bed in a hospital for some months. Several physicians had said that she would never walk again. As a result of Christian Science treatment, however, she is now entirely well, and can run and do as other children do.

When I heard of Christian Science, I had been suffering for twenty years from some stomach disorder. At times I was unable to eat, and when I did eat the pain was almost unbearable, until life was scarcely worth living. I had also suffered from a chronic throat affection from early childhood, and when I had attacks of this illness I was often unable to eat for days at a time—I could not swallow even water. I had also suffered from nervous breakdown, and a very distressing bladder trouble, which at first came only in spells, but became so bad that two physicians had told me I would have to submit to a slight operation. It was then that I applied to a Christian Science practitioner and was healed in three present and two absent treatments. The healing has been permanent. Since gaining a better understanding of the truth, I have been able to make many demonstrations, one of which was over an injured ankle and a broken toe. Both conditions were overcome in less than a week.

I am indeed grateful for the spiritual uplift and a better understanding of God and the Bible, and I find that when I adhere to the demands of divine Principle, I am always able to make demonstrations. Mere words can never express my gratitude to Mrs. Eddy for giving Christian Science to the world through her wonderful book, "Science and Health with Key to the Scriptures;" and I want to show my gratitude daily by helping my brother man into this knowledge of the truth that makes men free.—*Ella E. Seufferle, Washington, D. C.*

Christian Science brings out and is governed by the one great fact that God is All-in-all. I feel that I owe it to God and to the Discoverer and Founder of Christian Science to tell how it has been proven to me that God is omnipotent, omnipresent, and omniscient Mind.

I began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy over two years ago, studying it and the Bible together, and its healing power has been demonstrated to me in a number of instances. I had been having medical attendance for several months and was examined by some of the best physicians. Some said an operation was necessary, and the sooner the better. One physician said he could relieve me but could not cure me. I took his medicine and local treatments, but after I had been under his care for some time, I found the same condition prevailed as when I first went to him. I could not be on my feet, except for a little while at a time, without suffering severe pain.

At last I was examined by the surgeon who was to operate, and he said for me to keep on with the treatments and come back to him in three weeks. I thank him for giving me that time, for in it I turned to Christian Science, which teaches us the spiritual understanding of God and His spiritual idea, man. I had the help of a faithful practitioner and studied diligently the Bible and the text-book, and in three weeks I was so well I felt I could get along without the practitioner's help. I realized that I had to work out my own salvation; that I must learn to understand God spiritually and do my part, and He would show me that His work was done. The pain vanished into its native nothingness and all other conditions became normal, and I was able to do all kinds of work and have been ever since.

In November, 1912, my hands became infected after being pricked with the needle in sewing, and blood-poisoning developed; but this did not weaken my faith in Christian Science at all, for I realized I was as a child beginning with numbers, and I again had help from the practitioner. This condition was also overcome in a few treatments. Two fingers and one thumb seemed to be badly infected, but I have had the proof that Truth "searches 'the joints and marrow'" (Science and Health, p. 423). I have never used any material remedies since I accepted divine Science.

It is my earnest desire to learn more of this truth each day,—the truth that heals the sick as well as regenerates the sinner, the truth to which Jesus referred when he said, "Ye shall know the truth, and the truth shall make you free." I hope my testimony will help some other sufferer to overcome false sense and discern that which is true.—*Belle Rhodes, Oreana, Ill.*

With a heart filled with gratitude for the many blessings that have come to me and mine, I am impelled to send this testimony of the power of God to heal.

In the spring of 1912 I had an attack of erysipelas which started on the nose one Tuesday afternoon and developed so rapidly that it was necessary to get a substitute to take my place at the Wednesday evening service. I asked for help in Christian Science, and although even on Saturday evening it did not seem possible that my face would be normal so I could read on Sunday, the inflammation having extended over the entire surface of the face even to the edge of my hair, yet upon awakening early Sunday morning I found myself perfectly free, the face smooth and clear, and I was able to be at my place for the service.

About twenty-five years ago I was

ill for weeks with this same trouble, and the contrasting effect of the application of the truth as revealed through the teaching of Christian Science, and the absence of all fear, was to me a beautiful evidence of the great blessing that has come to the world through the teaching of our revered Leader. It was in the winter of 1903 that I first investigated Christian Science and was healed of an acute sensitiveness to chill, and a fear of heredity. Since then I have been led step by step.

One of the first proofs given to me was the overcoming of a throat affection for my son, then about eleven years old. With a few hours' realization of the truth of being, the fever and soreness vanished. Christian Science has been found applicable to business and man's place and work in God's government. For all my blessings, and also for the privilege of serving others that has come to me, I am indeed grateful.—*Harriet L. Miller, Manhattan, Kan.*

For over two years I had suffered almost continuously from severe pain in my left side. I also had stomach disorder, and everything I ate caused severe pain. I had several doctors, and they put me on a light diet, but I got no relief. I also tried different medicines, but they did not help me, so I became discouraged and gave up drugs. About September, 1912, two young men friends who had been healed through Christian Science loaned me the book "Science and Health with Key to the Scriptures," and I began to study it, together with the Bible. I became very much interested, and soon found I had never understood the dear Master's teachings, although I had been a Bible reader.

On Dec. 25, 1912, while listening to the service at church, I was taken with the worst pain I had had for some time, and could scarcely sit still. After the service I was introduced to a Christian Science practitioner, who kindly talked to me and to whom I explained my condition as nearly as I could. She told me that I need not have the pain, that God never made anything but what was good. She asked me to call on her the next day, and said she would give me a treatment if the suffering continued; but she did not think it would. A friend walked home with me, as the pain was so severe. I got to bed after praying to God for relief, and after some time went to sleep. I awakened about two o'clock with not a vestige of the ailment left, no matter how I turned.

I cannot express my feelings, and my thankfulness to God and to Christian Science for all it has done for me. A few months after this healing I had a malignant growth on my hand which would not heal, but after one treatment by the same practitioner it was made perfectly well. My healing has been permanent. I have also laid off my glasses; it has been over a year since I put them aside. I am now in my eighty-fifth year. — *James A. Rider, Atlantic City, N. J.*

I wish to tell of some of the blessings I have received through the study of Christian Science. I had been an invalid for about twenty-five years, taking medicine every day. I suffered from what several physicians pronounced inflammation of the nerves, brought on from female trouble, and they said I would never be well. I also had a chronic bowel disorder, and granulated eyelids which had bothered me for twenty-five years, often becoming inflamed and making it necessary for me to stay in a dark room for weeks. This was also said to be incurable.

In the year 1908 a deep sorrow came to me, as I lost both my mother and my husband inside of two weeks. Being left alone, I broke up my home and came to Indianapolis to live with relatives. They put me under the care of their family physician, but after almost a year of treatment I suffered a nervous collapse. I was much worse, and the doctor told my relatives if something was not done soon it would be too late. I was in a desperate state of mind and did not know what to do. My brother-in-law, knowing what it had done for others, advised me to try Christian Science. I felt that my only hope was in God, and I knew if He healed others He could heal me.

When I commenced taking Christian Science treatment I was able to sit up only a short time each day; in fact, for twenty-five years I had been able to sit up only a few hours each day. After taking two or three treatments I began to improve, and with the eighth I sat up all day. At the end of four weeks I was healed of the physical trouble and my grief. In five weeks I was healed of the eye trouble and gave up glasses which I had used for thirty years (the oculist said I would never be able to see any better). I have never worn them since, and I now use my eyes freely.

I had always hungered for the spiritual food that was given me in Christian Science. I had been identified with two other churches, but was not satisfied. I was glad to learn that God was not responsible for my troubles, but was ready to help me as soon as I was willing to leave all and go to Him. I honor Mrs. Eddy for her labor of love for all humanity, and I am very happy after four years of freedom to tell others of the blessings received through the study of this wonderful revelation.—*Ida Overshiner, Indianapolis, Ind.*

It is now several years since I went to a Christian Science practitioner for treatment for a chronic bowel difficulty. For more than thirty years I had been a sufferer, taking remedies for this ailment from the very best physicians, both here and elsewhere, but they afforded me only temporary relief; in fact, my condition was even worse after using their remedies. I was seventy-five years of age when I placed myself under the care of the practitioner, and in a very short time the power of Truth made itself manifest not only in respect to this infirmity but with other ailments as well.

It is with thankfulness and great pleasure that I tell not only of the physical healing after years of suffering and the failure of material methods to heal me, but of the real happiness that has come to me in the last four years. It would take too much space to write of this in detail, but I gladly tell of the joy and comfort I receive each day in my study of the Lesson-Sermons and all of the literature bearing on this great revelation. As I go on, I feel more and more an inexpressible nearness to the great finder of the discarded jewel, and I rejoice with many that she lived to accomplish this great work. I am now nearly eighty years of age, and I think that many can unite with me in my truly honest feelings regarding this matter which has become so sacred to me. I have been working earnestly for the truth since I relinquished membership in the church which was for years so dear to me, but which failed in giving me that which I now see and know I needed.

I am more than grateful to acknowledge my entire cure. I look on this great change as an evidence of divine love and power, also a fulfilment of the promise to those who seek "first" the kingdom of God and His righteousness.—*Kate H. Thomas, Rutledge, Pa.*

I CAME into Christian Science for the physical healing. I had been a church-member for a number of years, but as I grew older and began to think more for myself, I became very much dissatisfied with that belief. I could not bring myself to love a God who sent sickness and all sorts of punishment on His children here, and even prepared a place of eternal punishment for them hereafter. The more I read the Bible, the more confused I became. I often read these sayings of the Master: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "He that believeth on me, the works that I do shall he do also," and "These signs shall follow them that believe," etc., and as I was unable to prove the truth of these sayings and had never known any one who could,—for I then knew nothing of Christian Science,—I became very skeptical. I believed there was a God, but I could not make myself believe that the Bible was His inspired Word.

One evening I heard a lady telling some of my friends about her healing through Christian Science. She had been healed of a malignant growth after the doctors had done all they could for her and had told her she had only a short time to live. I did not doubt her statement, but never thought of applying Christian Science to my own case, although I was greatly in need of healing. I thought it a kind of faith-cure, and that one must have unlimited faith to be healed; so I continued with medicine and doctors for four years longer, growing worse all the time, until the last doctor I consulted told me I was simply wasting time and money, that medicine would never help me, and that unless I submitted to an operation I might as well make up my mind to go through life in that condition, as I could never hope to be any better. I then sought Christian Science treatment, and was healed in two weeks. That was two and a half years ago, and the healing has been permanent. For this I am indeed grateful, but the physical healing seems a small part compared to the spiritual uplift and the many other blessings which I have received.

A few months ago I had to meet what seemed the greatest trial of my life, but the realization of God as Love and an ever-present help in trouble, has lifted me above the deep waters of despair. By trying to live this truth in my every-day life, I now know there is nothing that can make us really unhappy. Christian Science means everything to me, I have had so many demonstrations, so many proofs of the power of Truth to heal not only sickness but every discordant condition.

I am indeed thankful to God, and grateful to Mrs. Eddy for a little understanding of this truth that the Master said should make us free.—*Emma Stovall, Fort Worth, Texas.*

I THANK God that I am able to testify to the healing of my dear husband through Christian Science. He was ill from what was called meningitis, and after being unconscious for four weeks the doctors said they could do no more for him, and that he must be put under restraint. I then wired to a Christian Scientist to send me the address of a practitioner. She lovingly took the case herself, as it was so urgent. My husband had treatment for three weeks, and one morning he awoke in his right mind. It just seemed as if a cloud had been lifted and he knew where he was. That was five years ago, and he has had the best of health ever since, and has not missed one day from his work. We feel truly thankful to God, and grateful to the dear friend who worked so lovingly for him.—*Mrs. M. Thorpe, Londonderry, Ireland.*

IN November, 1910, I was attacked by a sudden illness which confined me to the bed. All indications pointed to an acute case of appendicitis. The pain finally became so severe that I was unable to remain long in one position, and most of the time I did not know what I was doing. It seemed that the pain was more than I could bear. After I had suffered in that manner for quite a while, my son called in a Christian Science practitioner, who arrived at the house about midnight. In an hour and a half I was free from pain, and went to sleep and slept until morning, when practically all signs of the illness were gone. If it had not been for Christian Science, I would in all probability have been rushed off to the operating-table, with uncertain results. I am more grateful than words can express for what this truth has done for me and mine.—*Mrs. J. B. Wolgemuth, Hamilton, Mont.*

WHEN the subject of Christian Science was first presented to me twenty-six years ago, I had been suffering from stomach trouble and also from another functional disorder of a nature serious enough to cause my family considerable alarm. Everything I ate brought pain, even the one apple a day to which I had finally reduced my diet. Between distress and starvation I had been for six months in a miserable state. Medicine had failed to give me any relief whatever. I had been obliged to discontinue teaching school, and felt myself helpless, useless, a burden to myself and to others.

At this point, a sister wrote me about Christian Science, saying that it was a method of healing such as Jesus practised, and she earnestly advised me to write for absent treatment to one whom she recommended. I did so, and was treated for three weeks without being conscious of receiving any benefit, when all at once I found myself entirely relieved of pain and possessed of a very hearty appetite. The other ailment was also healed at the same time, and I resumed my work, permanently cured.

Nine years later I was led to apply for Christian Science treatment again and to begin studying, in response to urgent requests from the same sister. I now realize how much I owe her for her perseverance in continuing to send me letters of loving entreaty despite the fact that I gave her so little encouragement. The heart trouble for which I sought aid was overcome in a few treatments. The study has continued ever since, and there have been many convincing proofs of God's power to save from sickness and other discordant conditions. Some of the tests have been severe, and those who are best acquainted with the facts know that I am a living testimonial to the blessings that may be had by relying on the great Physician for healing.

I joyfully give credit to the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for having destroyed former mysterious, terrifying impressions in regard to the judgment day and hell, also the false concept of heaven, and for giving me instead sane, satisfying explanations of these subjects. I used to be perplexed about the trinity before I learned from this same source to regard God as the "triune Principle,—Life, Truth, and Love" (Science and Health, p. 469).

A great debt of gratitude is due to Mrs. Eddy who had the spiritual courage, patience, and love to follow the star of Truth as it illumined her way through the Scriptures, enabling her to find the strait gate and the narrow way "which leadeth unto life." Among the many other things in this connection for which I am thankful, are the writings of our revered Leader, the periodicals of our denomination, church-membership, and class instruction.—*Sarah M. Kelly, Minneapolis, Minn.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal
FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

UNTIL we learn to think with the understanding which is the reward of a knowledge of divine Science, we are wont to regard vision as purely a matter of seeing with the material eyes, as something dependent on mortal sight. We pity the blind as those deprived of the beauties of earth and sky, when we should remember, as Mrs. Eddy points out on page 586 of Science and Health, that eyes mean "spiritual discernment,—not material but mental;" that these seemingly afflicted ones are not cut off from the discernment of heavenly things, the glories of the kingdom of our heavenly Father which the apostle tells us "eye hath not seen."

We are unmindful, too, of the multitudes who, today as in the time of the great Teacher, go through the world unheeding of that which alone is true and beautiful and enduring, who are lacking in that spiritual sense which enables one to discern between the true and the false, to see beyond the ephemeral pleasures of mortal sense the enduring joys born of right thinking and right living. These are they of whom the Master asked, "Having eyes, see ye not?" They are those who, despite the multitudinous proofs of the Father's omnipotence and loving-kindness, still cling to the fallacies of mortal sense, lose the spirit in the letter.

There is less excuse for this mental blindness today than ever before. When the word of the Lord came to the child Samuel, we read that "there was no open vision," there was only the voice coming to him out of the darkness, yet clear and unmistakable in its purport. In the darkness that filled the temple mortal vision was helpless, but the child's spiritual sense perceived the presence of the Almighty God and was obedient to the call. All down the centuries there were those to whom the word came, those whose ears were attuned to catch the heavenly message and make it plain for the people. Even in the days of the prophet Habakkuk the vision of the Lord was not vouchsafed, and he was shown that he must walk by faith, not by sight, and encourage the people to wait patiently, "for the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

There were those, however, who heeded not the call, whose eyes were holden in the bonds of materiality. As a people they wandered away from the true God, until the time came for an awakening, when a famine was upon the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." When the great Wayshower came among men, the vision was revealed in all its abounding fulness. He who was to redeem Israel had come to earth, and the hearts of the weary and burdened ones rejoiced, for they saw in the lowly Nazarene a savior, one whose heart yearned for these needy children of the King, and whose tender message satisfied their longing for rest: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light."

The great Teacher found many who were hungering for the bread of righteousness and thirsting for the water of life he so freely offered, and there was opened to the multitudes of sick, weary, and disheartened ones of earth that source of supply, of consolation, which is unfailing and inexhaustible, draw upon it as freely and as fully as we will. There is no escaping the fact that the great need of the world today is for help in time of trouble. Christ Jesus bade his followers heal the sick, and while that command was heeded there was at least an open door where all who would might enter and be relieved of their sorrows. The pity is that the time came when for centuries people were taught that "the healing of the seamless dress" was only for a bygone age, and that the only thing for them was to bow in resignation to the affliction sent upon them as a chastisement. No wonder there were many who with Job were tempted to curse the day that they were born.

The thousands of Christian Scientists throughout the world today can never cease to be grateful for the vision revealed to them through Christian Science, for the truth first demonstrated by Mrs. Eddy, that God does hear prayer and raise up the sick and suffering who turn to Him with that unwavering faith in His omnipresence and omnipotence which casts out every form of error and bids him that was bound by the chains of false appetites go free. They are grateful that the door has again been opened, and that the healing Truth once more binds up the broken-hearted and frees the captives of sense.

"Where there is no vision," wrote the wise man, "the people perish: but he that keepeth the law, happy is he." Shall not we, then, give heed to the vision, open our eyes to the word which has come to us through the writings of our revered Leader, Mrs. Eddy? With what far-seeing wisdom did she constitute the Bible and our text-book, "Science and Health with Key to the Scriptures," our only preachers! Whatever there is to be learned in Christian Science, we must come back to the original source of it all, the writings of our revered Leader and the Bible she studied so faithfully until its pages were illumed with the "light that never was, on sea or land," and she knew she had found the truth which Jesus had preached and practised, the law which brings true happiness to those who are obedient to it.

There is but one safe rule for the Christian Scientist, and that is to keep close to the teachings of Mrs. Eddy. The touchstone which divides the pure gold from the baser metals, the true teaching from the false, is to try whether any given statement can be substantiated by our Leader's writings. If not, it is the part of wisdom to let such mistaken views alone. Our Leader was vouchsafed the vision—she was called of God, and she gave to His work, the advancement of His kingdom in the hearts of men, all that she had to give in consecration, in self-sacrifice, and in obedience to His will. When, therefore, strange doctrines are presented to us, from whatever source they emanate, let us test them by our text-book—in the words of Paul, "prove all things; hold fast that which is good."

Archibald McLellan.

ALL ethical questions, all the important issues connected with human progress, are related to and bound up with a yet greater question, namely, that respecting the nature and allness of Deity, an answer to which must antedate the profitable discussion of every vital matter, since it conditions all rational thought. It is this fact that renders the maintenance of the perfection of the divine character, as taught in Christian Science, of such immeasurable significance. To realize and maintain that God is infinite Life, Truth, and Love, and to bring every assertion of our world-explaining philosophy and our inherited theological belief into conformity therewith,—this means the transformation of material sense, the new birth. On the other hand, it is apparent that if one's concept of God is awry, he is utterly unprepared to judge rightly respecting God's universe or manifestation; for when our basis of estimate and interpretation is questionable, then safe and satisfactory conclusions cannot be reached.

Speaking of the moral world, a great preacher has recently said that while God is the whole of being, "He is realized in human beings who are the parts;" that "human society, human history, the human race, is the realization of God." He who accepts this statement, together with the familiar aphorism, "Like causes, like effects," is compelled to define the human as he defines God. He cannot recognize confusion and contradiction in the nature of man, and deny its presence in the source of that nature; and yet this is the offense against logical thought which the many are constantly committing.

In no respect is the teaching of Christian Science more fundamentally corrective and healing than in its insistence that the ideality of the one cause and creator must be manifest in the ideality of all that He creates. It was the distinctive teaching of the Hebrew prophets, in contrast with the theology of surrounding nations, that, as the psalmist has declared, "the Lord is righteous in all his ways, and holy in all his works;" and this absolute ideality of the divine nature has been reaffirmed in every Christian creed. It has always been seen that if there is any least fleck of error in Truth, any imperfection whatever in the Supreme Being, His unity and immutability cannot be affirmed, even as the likelihood of the coming of chaos cannot be denied.

Theologians have tried to harmonize the imperfect human order, the so-called inscrutable ways of Providence, with the perfection of Deity, by assuming that God could create that which elects to manifest His unlikeness, and that His knowledge of and consent to evil does not impugn the integrity of His nature. Respecting this claim the teaching of Christian Science takes an unequivocal ground which is of the highest possible significance to Christian thought. Its declaration that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), eliminates all unlikeness in kind and all distance in removal between Principle and its idea, God and the real universe. This is its understanding of the divine immanence: that there is no reality outside of or apart from the divine consciousness; that, as Paul has said, in Him all things, all realities, have their being; hence all realities are like Him because immediately of Him, all of which interdicts the thought that man can be what God is not, or do anything contrary to divine law.

Arguing for the reality of evil, a minister recently said: "I agree with you that all causation must be mental, but may not mentality create states of both pain and pleasure in a conscious organism; and if this is perpetuated in time, may it not be in eternity?" Instantly the answer came: "If the mentality referred to is itself a state of pleasure and pain, then the law that like begets like would warrant your expectation; but if the mentality is a perfect mentality, as all Christian people have regarded the infinite intelligence to be, then surely there is no possible ground for concluding that such a Mind could beget its unlikeness. Pain means friction, disorder, decadence, breakdown; and we cannot conceive of its existence apart from some of these conditions. Are any of these conditions in the consciousness of God? Do they make up the substance of Spirit? If not, how can they appear in man, who lives, moves, and has his being, as says St. Paul, in God? Your point of view is fundamentally at war with the idealistic concept of the universe, that all being, substance, is the immediate expression of the divine activity. It is impossible metaphysically to separate the divine intelligence from its activity; hence we say in Science, God is All-in-all. Logically God and His manifestations are separate and distinct, but metaphysically they are one and identical; hence God's universe must be as perfect, as free from disharmony and pain, as is He. Pain is the outcome of what is called mentality; this, however, is not the divine mentality, but rather, as explained in Science, a false sense of being, unrighteous thought, the old man which is to be put off as St. Paul has said in order that the new, true man, whose continuously God-given nature fulfils Christ Jesus' command, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' may appear."

This is the fundamental and inspiring thought of Christian Science, and this its offense against much human belief and creedal statement,—that God, the ultimate, all-creative, all-sustaining fact of being, is wholly righteous, and that His universe, the actual over against the seeming, is necessarily and unchangeably like Him, spiritual and perfect because it is God manifest. Strengthened and quickened by this concept, Christian Scientists are impelled to prove the nothingness of that which is unlike God, the unreality of sin, disease, and death, even as did the great Wayshower; and in the measure of their success they have the joy of knowing that they are indeed following him.

John B. Willis.

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IN all the crises of human experience, those who are in any wise spiritually awakened turn to the Bible for consolation; nor is this strange, since we find in the fortieth chapter of the prophecy of Isaiah the command, "Comfort ye my people, saith your God." Then follows the message to be given to an afflicted people at that day,—"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished." After this we have a wonderful word-picture, showing in strong contrast the difference between the universe divinely and spiritually created, and the false mortal concept of it, which passes away at the breath of Spirit. Not only does the grass wither and the flower fade, but we read, "Surely the people is grass." Then there follows the assurance that although all that is material will pass as a dream, "the word of our God shall stand forever;" and because of this, Zion is bidden to go up unto the high mountain and proclaim the good tidings, that all the earth may hear the invitation, "Behold your God!"

We note that it is Zion which is here called to announce the presence of the Most High, Zion which, as defined in Science and Health (p. 599), is more than any earthly city, for it is declared to be "spiritual foundation and superstructure; inspiration; spiritual strength." Here we are also given the mortal concept of Zion, as "emptiness; unfaithfulness; desolation," words which most fittingly represent the materialistic concept of God and man,—God the author of materiality with all its discords, and man as the expression of this concept, or to quote Kipling, "all valiant dust that builds on dust." Not to this desolating concept, however, is the commission given to comfort the people by revealing to them the God who "giveth power to the faint," who feeds His flock as a shepherd and carries the lambs in His bosom. No, nothing less than true inspiration and spiritual strength can do this for men or for nations in their hour of need; but the word has been spoken, and God's people will not be comfortless if with all their hearts they seek Him, knowing that infinite wisdom rules the hour, exalting the valleys of mortal experience and leveling the hills, making the crooked straight "and the rough places plain."

Christian Science has for many years been comforting God's people, some of whom had come to think as did the one whose words Isaiah gives, "My way is hid from the Lord;" but they learned that this was not true, that though a mother might forget her babe, divine Love would neither forget nor forsake one of His children. Then they learned to wait upon God, and in so doing renewed their strength, until erelong they were ready to "mount up with wings as eagles," to soar above materiality with its false hopes and bitter sorrows, and to find the things that do not perish at the breath of Spirit, but that live thereby; and of these we read, "He calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Is not this comfort?

There are others who might have listened to the teachings of Christian Science had not its Discoverer, Mrs. Eddy, insisted that we must turn away from materiality and look "toward the imperishable things of Spirit" (Science and

Health, p. 21). She did this because she saw that humanity had missed the comfort promised by the prophets and more fully revealed in the mighty works of Christ Jesus. With strange blindness, both in the past and at the present, mortals have refused to see that only "the word of our God shall stand forever," and that spiritual ideas alone are substantial and enduring. They have contended with their very lives for the things which at best endure but for a few years, and so they have failed to see spiritual reality as the one fact,— God and His ideas filling the entire universe with light and harmony. They have refused to listen when Christian Science would explain that the giving up of belief in materiality involves no loss of any good thing. Rather does it give freedom for bondage, "beauty for ashes, the oil of joy for mourning," in every age and clime. When spiritual sense rules over men and nations, justice will prevail, and, to quote Isaiah again, "violence shall no more be heard in thy land, wasting nor destruction within thy borders." Men will cease from strife, public or private, to listen to the song of the angels ascribing "glory to God in the highest," and announcing "on earth peace, good will toward men."

This is the evidence of spiritual sense, not alone at the hour of Jesus' birth but evermore, and yet the great Teacher had to prepare men for a fierce struggle in human consciousness when the carnal mind is summoned before the bar of Truth, that the utter falsity of mind in matter may be understood, and Mind as Spirit revealed. Christ Jesus promised that his faithful followers would not be left comfortless; he said that the evil days of the final struggle would be shortened "for the elect's sake." Though the birth throes of humanity may seem severe, a higher, holier consciousness will be born, and great will be the joy, so great indeed that the travail of material sense will soon be forgotten. We are also told that through the thick clouds will come the Son of man, God's idea, "with power and great glory," and above the sounds of mortal strife will be heard the trumpet of the angels, echoing from zone to zone; and the command to each servant of Truth is this: "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

ANNIE M. KNOTT.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXII DECEMBER, 1914 NUMBER 9

"VICTORY THAT OVERCOMETH"

IRVING C. TOMLINSON, M.A.

CHRIST JESUS enjoins, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and Christian Science makes a rich gift to its followers in showing them what and how to overcome in order to progress toward the shining goal of perfection. The beloved disciple John clearly stated the divine modes and methods of overcoming in the fifth chapter of his first epistle, where he wrote, "Whatsoever is born of God overcometh the world." He well knew that worldliness—in other words, bondage to material sense—must be conquered, and all that is unlike God must be put aside, if one would "press toward the mark for the prize,"—the prize of perfection.

Only those who are born of God, who have awakened to realize the allness of Spirit, can truly overcome, and as the apostle says, "this is the victory that overcometh the world, even our faith." This faith is the spiritual understanding of eternal realities, the origin and ultimate of all that really is. St. John concludes his statement on overcoming with the words, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" In other words, he affirms that the understanding of God, and that man is His image, is the key which unlocks the treasure-house wherein are found the abundant riches of Spirit. A true comprehension of man, as not of the flesh but as the child of Spirit,—this is the faith that overcomes all worldliness.

The importance of overcoming is well set forth by this same inspired thinker in the second, third, and twenty-first chapters of the Apocalypse. First, he that overcometh is "to eat of the tree of life." One is eating of the tree of life who finds his substance in the inspired word of the Scripture, and in the pages of that wonderful commentary on the Bible, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Again, John declares that he who overcometh shall have "power over the nations." That is to say, he who is at-one with Spirit, conquers all conditions of material belief, and thus gains dominion over every form of error. In the third chapter of Revelation, St. John declares that the spiritual victor "shall be clothed in white raiment;" he shall be untouched by evil, uncontaminated by the corrupting influence of false sense. Further on we read that such a one shall be "a pillar" with a "new name," signifying that "he that ruleth his spirit" shall become a helper and a blessing to others who are also making earnest efforts to overcome all that is unlike good, in so far as the light is revealed to them.

Searching and true was the vision of the revelator when he said that this practical Christian shall sit with Christ in his throne, for with authority he shall indeed wield the scepter of Truth, and with this regal insignia shall become as a king in the spiritual realm, rising superior to sin, sickness, and death, a victor over the unreal hosts of evil. Finally, in the twenty-first chapter of the Apocalypse, is the declaration that "he that overcometh shall inherit all things." He shall feel himself the possessor of all good, enjoying, as Paul says, "the fruit of the Spirit," without fear, because he knows that God is ever with him and supplies his every need.

Our great Master has shown us plainly the spiritual means to be used by all who would win spiritual conquests. It was said of Jesus that he "was in all points tempted like as we are, yet without sin." He was "the way," and his counsel to his followers is this: "Be of good cheer; I have overcome the world." We can do this if we are faithful. In what are called his temptations in the wilderness, there are illustrated the various forms of error that Jesus met and overcame during his whole career; and if we comprehend the lessons that his victories portray, we shall learn how to overcome for ourselves when similarly tempted.

It will be remembered that the wilderness experience came to Jesus after his baptism of Spirit. Spiritual exaltation does not mean present immunity from temptation, but it does imply that through it we shall be able to resist temptation in every form. Christ Jesus had just been assured that God was well pleased with him. Peace, love, joy, inspiration, and revelation were his in apprehension, but he now makes them his own through demonstration. The tempter would rob him of his divine birthright, and he must prove his spiritual heritage by deeds as well as words. In the fourth chapter of his gospel, Luke says that preceding his temptation Jesus was baptized with the Holy Ghost. Then he was driven into the wilderness, where temptation assailed him. If this is true of him who was tempted "in all points," we need not be surprised if, when we feel the exaltation of Spirit, we are also called upon to meet and overcome the tempter that would rob us of this heaven-born consciousness.

Observe that it was in the wilderness where the man of Galilee was tempted. Science and Health (p. 597) tells us that the wilderness is the "vestibule" to new and better thinking and living. At the threshold of every higher experience there is likely to be an opportunity to overcome which will enable us to enter upon a truer life, because found equal to the test. It was from this viewpoint that St. Paul was able to declare that he took "pleasure in infirmities."

In the forceful language of the New Testament the tempter is called the devil, who is defined in the Glossary of our text-book as evil in all its counterfeit forms. It was when Jesus "had fasted forty days and forty nights," and was "an hungered," that he was tempted to make stones into bread. Thus evil subtly wears the guise of good, claiming some justifiable excuse for every false suggestion. We should note that the tempter came to him; Jesus did not go to the tempter. We have enough error to meet of which we know and which comes to us, without going out of our way in search of it. If we are to be sure of overcoming temptation, we must have ever in readiness "the sword of the Spirit," and be strong enough to use it skilfully and without hesitation when confronted by contaminating influences. Jesus said, "Watch . . . that ye enter not into temptation."

The first utterance of evil was an "if," implying uncertainty. "If thou be the Son of God," was evil's entering wedge with which to undertake the separation of man from his Maker. Man is the son of God, and this spiritual parentage is never to be questioned, for so long as one realizes his divine sonship, there is little danger of yielding to temptation. The only possible opportunity which error has of mastering one who is so panoplied, is to induce him to abandon the divine relationship. One who unfalteringly knows that he is the offspring, the idea of divine Love, and continuously holds this right thought, will overcome temptation in every guise.

The temptation to make stones into bread was error, because it involved a denial of God's allness, and a declaration that there is another creator than infinite Spirit. The Master overcame this temptation by reliance on God, absolute good. He knew God to be the only cause and creator, and man a spiritual being, his sustenance Spirit, not matter; therefore he could declare, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The temptation thus subtly proposed is one which is still common. Frequently it comes so craftily in the name of good, that it is not recognized as evil. From the beginning of history, mortals have made the mistake of failing to resist this temptation, and so they have fallen readily into the error of thinking there is good in matter. The gross deception of this first temptation is shown by the fact that nearly all mankind have believed in the efficacy of drugs as a remedy for disease,—stones thus being made bread; the belief of matter being said to come to the aid of man, who was given dominion over it. Mrs. Eddy has made so plain the evil of the drug-taking habit, that her teachings are today helping thousands to overcome this wide-spread form of enslavement.

This suggestion to find good in matter comes to us in so many disguises, that we need to be constantly on the watch lest we yield unwittingly to the evil one. To urge Christian Science unduly upon those unprepared for it, is a serious mistake. It is natural that we should want all our friends and companions to be in sympathy with that which is dear to us. This is not bad in itself. Evil comes when we listen to the tempter which whispers, "Command that these stones be made bread." We are desirous that our friends be Christian Scientists, but we must avoid the error of using will-power in order to bring them to our way of thinking, instead of leaving them to the guiding influence of divine Truth and Love. It is this wilful mistake that often brings such distress to Scientists, when their friends are slow to accept what seems so precious to them that they fain would share it. The appearance of discord is sure evidence that somebody is trying to make stones into bread, because if all really knew that divine Mind supplies every need, they would be content with this heavenly manna, and find their need fully met in "the bread of life" which God, divine Truth, alone supplies.

If it be true that one needs to guard against the temptation to turn stones into bread, it is also true that one must guard against the temptation to turn bread into stones. This we do when, in reading the Bible, we bury the spirit in the letter, and the sacred Scriptures are treated as if they were mere historical documents. We need to remember the words of St. Paul, "The letter killeth, but the spirit giveth life." Again, we are turning bread into stones when we blindly follow personality. This is what the Christian church has done in the past, when in worshiping the human personality of Jesus, it neglected the truth for which he stood.

It is ever to be remembered that attachment to personality means detachment from Principle, and that we can serve the Master only by being loyal to Truth. The error of thinking that there is good in human personality was met by Jesus when he said to an inquirer, "Why callest thou me good? none is good, save one, that is, God." In the Greek, this word "good" means perfect, so that Jesus really said, "Why callest thou me perfect? none is perfect, save one, that is, God." Personality means "a mask;" it is not the real man, and the temptation to worship personality must be put aside by knowing that there is nothing good in any material semblance.

When we realize that an abiding consciousness of Truth and Love satisfies our hunger, we shall never be disturbed because our earthly friendships are not just what we would like them to be. If we take our stand as Jesus did, we shall see that what we need is not so much a better earthly companionship, as it is a better understanding of our heavenly companionship. Our work is not so much to make others different, as it is to make ourselves different. A writer has well put it:—

Not in event, restriction or release,
  Not in scenes near or far;
But in ourselves is restlessness or peace—
  Rest where you are.

He who faithfully lives the truth which Jesus taught, is rendering him the truest honor. It is certain that our opportunities, our responsibilities, and even our trials may become "bread from heaven," if we truly know that "all things work together for good to them that love God."

We are turning bread into stones when we transform privileges into drudgery and believe that the responsibilities or trials which come to us are evils. We should remember that "trials are proofs of God's care" (Science and Health, p. 66). It is through striving that we enter the kingdom. It is not ours to drift with the tide, but to pull against the current. He wins who overcomes. Discouragement and self-condemnation always evidence that we have been trying to turn bread into stones. Strangers come to our Wednesday night meeting to be fed with the bread of God. Those who have testimonies to give, should study well the by-law (Manual, Art. VIII, Sect. 24), and be sure that their testimonies are wisely given, for lack of wisdom in this particular is sure to have the effect of turning bread into stones.

Another of the corrective lessons which we learn from the temptations of Jesus, is to avoid that insidious form of suggestion which would have us expect God to do our work for us, instead of being alert to what we ourselves have to perform. Said the evil one to Jesus: "Cast thyself down: for it is written, He shall give his angels charge concerning thee." Thus temptation bids us trust God so blindly that we fail to see the task imposed upon us. The first temptation comes to the timid; the second to the over-confident. The fearful are tempted to place too little faith in their own spiritual endeavor; the self-confident, too little in God.

We are inviting temptation when we do not take proper time to read the Bible and our text-book, "Science and Health with Key to the Scriptures," and fail to retire into the closet to pray in behalf of our own spiritual needs. We are inviting temptation when we try to do so much for others that we do not have time to work sufficiently for ourselves. There are times when the best charity to our fellow men is to have reasonable charity for ourselves. He who would bless others, must not fail to work so faithfully for himself as to be always ready, so that God can bring to him continuous blessing in renewed opportunities for service. We invite temptation when we allow our profession, our duties, our work, or our play to master us, instead of ourselves being master of them. We are placed here to do the driving, not to be driven by circumstances. Fidelity to God does not mean bondage to mortals. We must be as quick as was the Master to deny this allurement to misplaced activity, through the declaration, "Thou shalt not tempt the Lord thy God."

We invite temptation when we believe that we can continually hold wrong thoughts, and then expect that God will bless us as He does those who are holding only right thoughts. One cannot habitually be mastered by fear, by resentment toward others, by envy or jealousy, and escape their seeming evil consequences. Only by right thinking, and consequent right living, do we win the freedom we seek. The temptation to cast himself down, does not come to him who works so well that he is able to "hold thought steadfastly to the enduring, the good, and the true" (Science and Health, p. 261); or if it come to prove what manner of man he is, it cannot overthrow him.

Satan, having failed to tempt the Master in the name of good, now boldly appeals to him to fall prostrate at his feet. "Worship me," announces the evil one, and "all the kingdoms of the world, and the glory of them," shall be yours. We are worshiping evil when we give way to selfishness in any of its forms. The devil promised Jesus the whole world if he would worship him; and yet, as another has said, "he did not have an acre to bestow." So selfishness promises us good if we will but fall down before it, though it possesses not one iota of good. To worship is "to find worthy," and the temptation which comes to mortals is to find worth in matter rather than in Spirit. That only is good which is of God, and the mistake of the ages has been to regard that as worthy which is without reality or power.

Jesus sought to emphasize the fact which Christian Science teaches, that man is the reflection, the idea of God, and inseparable from Him. This is clearly set forth in the Master's words: "I can of mine own self do nothing;" it is "the Father that dwelleth in me, he doeth the works." Only as one reflects God, good, is he worthy, and his worth can be estimated only in so far as he impersonally expresses the divine nature. The belief of mortals that they of themselves are good, is named self-righteousness, self-exaltation, and it shuts the door of the kingdom against all who are possessed by it. Also for one to think that not only his virtues but his talents are his own, instead of knowing that they are the manifestations of the divine Mind, and should be used in His name and service, is to yield to the suggestion of evil. Jesus overcame this temptation when he said to his mother, "Wist ye not that I must be about my Father's business?" He dedicated himself to the service of the infinite creator, and worked not for himself but for his fellow men, that they too might be one with God, even as he was. Hence he declared, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Another subtle form of worshiping evil is to believe that one's property and possessions likewise are to be used for one's own personal good and private benefit. In the parable of the talents, Jesus showed that man is but a steward of Him who bestows every good gift, and that all his possessions should be administered for the good of humanity. One is siding with evil when he yields to the temptation to criticize or condemn. He who condemns another is self-condemned, because he opens a door for the incoming of evil thoughts.

We overcome by remembering that good alone is real, and that worth is to be found only in spiritual being. One must, in humility, remember that it is only through overcoming in the past that he has dared to call himself a Christian Scientist now. Grateful for victories won, and therefore confident of greater glories to be revealed, we can continue to "press toward the mark." Those who diligently "stand porter at the door of thought" (Science and Health, p. 392) will find, as did the Master, that angels come to minister unto them in their every need. Thus in following him shall they gain the "victory that overcometh."

CHRISTIAN SCIENCE AND JUDAISM

LOUIS A. GREGORY, LL.B.

THE increasing number of Jews who are students of Christian Science and who have been healed through this means, occasions frequent comment. This comment is usually favorable to Science, and commends the teaching that presents the life and work of the Son of David in such light that Hebrews, once antagonistic, are led to accept his teaching and benefit thereby, as do people of other races. It remained, however, for a central conference of American rabbis, through resolutions and the authoritative address of a prominent member, to cast the first stone. The resolutions, asserting that "it is impossible for a Jew to accept Christian Science without thereby denying Judaism," and the address, misstating essential particulars of Christian Science teaching, are being circulated in pamphlet form and are more than a pebble of mistaken criticism.

The rabbi critic states as a teaching of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that "all is infinite Being." Then, without regard to logic, he deduces as a necessary conclusion from this statement, that the universe is non-existent. The rabbi can hardly be unaware that the Old Testament records of Jewish prophets teach the infinity, the allness of God, while the New Testament writers dwell upon the necessity for overcoming worldliness in order that more of spirituality may be attained. Christian Science carries this thought to its logical conclusion, that while the allness of Spirit involves the non-existence of materiality, the fact of the infinity of Spirit inevitably includes the existence of a spiritual universe.

Similarly at variance with fact, is the further assertion that in Christian Science teaching "the heavens, earth, waters, myriad forms of life, have existence only in mortal belief." In Christian Science, as in the first Mosaic account of creation, these things are God-created and perfect, therefore eternal and spiritual; but the false, mortal concept of them is material and unreal. Science and Health (p. 573) plainly states this "fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material."

To support the dogma that the spiritual creator is the author of a material universe, the critic reiterates that "the creator must be distinct from the creation," and therefore, "the creator being Spirit," the universe must be "something that is not Spirit," which necessarily means that the effect must be unlike its cause, a proposition which is neither logically nor practically maintainable. It is a proposition which conflicts also with the Genesis declaration that the creator, infinite good, pronounced the creation to be, like Himself, good.

Commenting upon the Christian Science teaching that man is purely spiritual, the critic refers to the human misconception of man as "the apparent man," and says that according to Christian Science "the apparent man has no reality whatsoever." Thus he represents that this Science would obliterate man, just as he has claimed that it would obliterate the universe. The fact is, that all that Science destroys is a material, false sense of man and the universe. The complaint that Christian Science eradicates mortal man can hardly be justified, because many characterizations of "the apparent man" in the Hebrew Scriptures leave nothing of him to be destroyed. For instance, Job describes him as "man, that is a worm;" "crushed before the moth." David says of him that he is "like to vanity: his days are as a shadow that passeth away." Both declare, however, the reality of the real man, awake to his being in God's likeness. Applying this fundamental test, Christian Science awakens consciousness from the dream of material existence, and makes apparent immortal man, God's likeness, who is spiritual and eternal, and who in the light of spiritual understanding is found to be the only man.

While contending for the reality of mortal man, the critic departs from his previous attitude of rock-ribbed materialism, and says that Judaism teaches the "empirical reality of matter." He asserts that God works with this empirical, suppositional stuff, and from it creates man, "a compound of earthly and heavenly elements." This "empirical matter," like everything earthly, is perishable; and this assumption that God creates the perishable, contradicts the preacher of the Old Testament, who says, "I know that, whatsoever God doeth, it shall be forever," and it is upon the basis of this great fact that the healing work of Christian Science is accomplished.

The attempted explanation of the origin of sin is pitifully illogical. One of its fundamental propositions is, that "all proceeds from God." Then follows an effort to account for the alleged existence of sin by the statement that God created only "the possibility to sin." This ignores the fact that if sin exists it must be part of the all that "proceeds from God." The following self-contradictory statements appear in three consecutive lines: "All proceeds from God;" "Sin does not proceed from God;" "Sin exists." Another obviously fallacious statement is, that "the impulse for evil . . . is essentially good." Immediately following this statement that good and the impulse for evil are essentially the same, is the declaration that good posits evil by virtue of a supposed law of opposites. It is hardly necessary to say here that Christian Science repudiates entirely this materialistic philosophy, and maintains that good alone is based upon Principle and is therefore permanent.

The apparently authoritative statement given by the rabbi of modern Judaic thought concerning disease is interesting, for the actual application of it would do away with drugging methods of healing. This statement divides the causes of disease into three classes, as follows: first, violation of laws of health, established by God; second, disease directly inflicted by God's will as punishment for sin; third, disease sent by God as loving discipline. It must be evident, even from the rabbi's standpoint, that medical methods cannot heal ailments arising from such causes. Certainly the only thing that can heal illness caused by breaking a law of God, is obedience to this law. If God sends disease as punishment for sin, the only remedy is to cease sinning. If sickness is divine discipline, to wish or attempt to escape it through an appeal to medicines not only is rank ingratitude, but also is sinful rebellion. If the adherents of dogmatic Judaism conform to its teaching as asserted, it must follow that they may not wish to escape or be healed of sickness in any other manner than by righteous living and patient, grateful endurance of such disciplinary illness as they may experience.

When Moses healed his leprous hand by thrusting it into his bosom in obedience to God's command, he proved that God is the healer of disease, and received the assurance that the people "will believe the voice of the latter sign." The ancient Hebrews understood this sign of God's power, as shown by the healing works of the prophets, and by such statements as these in their sacred writings: "I am the Lord that healeth thee," and "In his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

The Christian Science doctrine that God is good only, and does not send disease, coincides with the estimate of God declared by the prophet Habakkuk, in these words: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Agreeing with the declarations and proof of Moses and the prophets, this Science teaches that God heals disease; but it logically concludes and fully demonstrates that "what causes disease cannot cure it" (Science and Health, p. 188).

The sum of the conclusions of the rabbi is, that dogmatic Judaism is not in full accord with Christian Science, a conclusion which no well-informed person would undertake to controvert. This conclusion in no way disposes of the very important question, Is the Judaism of Moses and the ancient Hebrew prophets merely dogmatic, or is it demonstrably scientific, as the words and deeds of Jesus represent it to be? The same point is involved in the assertion that Christian Science militates against the spirit of true Judaism and is anti-Jewish, for the conclusive test is whether the promises of the Judaism of Abraham and of David and of Isaiah are fulfilled through dogmatic assertion or through scientific demonstration. This is the test that priesthood generally has seemed unable, or unwilling, to appreciate or apply.

The same question, whether Judaism is dogmatic or scientific, is involved in the *ex cathedra* resolutions of the conference that "it is impossible for a Jew to accept Christian Science without thereby denying Judaism," and in the statement of the critic that "a person cannot be a professor of both the Christian Science religion and the Jewish religion at the same time." Such conclusions can be supported only by disregarding indisputable evidence and rejecting that conception of Judaism which Jesus of Nazareth taught and proved, a conception which Mrs. Eddy shows is scientific, and which Christian Scientists are continually demonstrating in their daily living.

Conclusive evidence of this fact is embodied in the rabbi's own words describing the experience of those Jews who accept the scientifically Christian conception of Hebraic religious teaching. He says: "Quite a few of its Jewish adherents claim to have become better Jews, both in faith and in practice, since coming into Christian Science, and almost all of them find their divided allegiance between Judaism and Christian Science perfectly compatible." The fact is that while for obvious reasons those who realize and apply the teachings of Christian Science no longer retain their connection with the Jewish church organization, they become better religionists, better citizens, happier people; for the overcoming of sickness, the destruction of sin, the promotion of harmony, are indubitable proofs of Christly and scientific attainment and expressions of the highest good. The statement that "almost all of them find their divided allegiance . . . perfectly compatible," calls attention to the fact that an allegiance which from a dogmatic and denominational standpoint appears to be divided, is found to be demonstrably harmonious when scientific understanding is attained.

The time may well be drawing near when both Jews and Gentiles shall recognize the vital truth that the coming of the Messiah is spiritual realization, even as God the Father is Spirit; that the Christ has come to and remains with all who worship God "in spirit and in truth;" that the promise of the Hebrew prophets that the children of Israel shall return to their "inheritance" means much more than a reassembling in a material Palestine, which is non-essential, but means the coming of all "the children of promise" now, including all, whether Jew or Gentile, who accept the Messiah, into the fulness of an ineffably grander inheritance than can be comprehended in things material and temporal, although "all these things shall be added" unto those who seek "first the kingdom of God, and his righteousness."

Nearly two thousand years ago, rabbinical conferences did what Jewish prophets had foretold and precisely as recorded in their own sacred and acknowledged records: The Messiah "came unto his own, and his own received him not;" he was "despised and rejected of men." Lacking the spiritual insight of Abraham and Moses, and blinded by their own traditions and assumptions of authority, the priests and Pharisees looked for a temporal king and a conquering warrior. They would not accept, nor would they permit the "common people," who "heard him gladly," to accept the one so long awaited, though his coming was attested by the promised "signs and wonders." Accordingly, still in fulfilment of Jewish prophecy, he became "a light to the Gentiles," so that "in thy [Abraham's] seed shall all the nations of the earth be blessed."

Throughout history, priestly conferences have rejected the Messiah, who antedates Abraham and has always awaited that individual acceptance by his people which means salvation for every one of them. Those are the true children of Abraham who grasp this truth that the Messiah is ever-present Spirit, "a priest forever," and who accept Christ, Truth, knowing that "unto him shall the gathering of the people be."

"WINGS LIKE A DOVE"

HENRIETTA MARCUS

THE flight of a bird conveys such an impression of swiftness, power, and joy, that it is little wonder flying has become a poetical term for thought which directs itself on high, indifferent to the call of the senses. The thought of flying always holds a secret charm for the adult as for the child; it seems to lift us above the ordinary earthly experience into a new atmosphere of novel sensations and exciting possibilities. Perhaps if we trace this desire to its origin, we shall find that it is but a tangible expression of an aspiration that cannot be satisfied by mere physical flight through the air.

With the child as with the philosopher, the winged flight is an image of the wish for something higher and better than can be found in mortal experience. It is known to all of us, in some shape or form, and is a spiritual desire beyond the accomplishment of human activity,—glorious, though impossible to realize. The flight may be a low one,—not soaring far above the earth's surface,—weak and wavering, or it may be the steady, regular pulsation of strong pinions making way through the rarefied air far above this world, unseen, unnoticed by the plodders who toil along with down-bent heads. The steady, strong wings make a way for themselves in the regions of the unknown, through which the weaker ones will fly in due time.

The idea of flight is beautifully interpreted in Mrs. Eddy's definition of angels as "God's thoughts passing to man; spiritual intuitions" (Science and Health, p. 581), for if we conceive, however dimly, the spiritual exaltation of God, and if we realize how His thoughts of mercy, love, and truth radiate ever to His ideas, then how glorious appear the aspirations of man that wing their way to heights unknown to mortal thought! A child often demurs at leaving his toys in order to do his school work, but the day comes when he realizes that the mental work has opened a vista he would never have seen had he always been allowed to play. The flight upward, mental or moral, requires effort. Many people frankly avow that they will not study Christian Science because they would have to give up so many pleasures dear to them, oblivious to the fact that we can know real happiness only by rising above material desires. Each step onward in Christian Science is marked by a fuller life, a higher joy, a larger, more comprehensive understanding of the spiritual universe as an expression of God's will.

It is true that the negative pleasures of human life drop away one by one, as in the autumn the ripened leaves fall from the trees, displaced by the growth of new buds. Progress can be attained only by movement; and though it may seem absurd to say that remaining in the same place we slip back, yet a little consideration will prove it true. In a world of activity there is no time for idleness, if we would keep our place relatively to the movement going on around us. In one of Lewis Carroll's books, "Through the Looking-glass," little Alice has to run hard in order to keep in the same place, and she is told that she would have to run still harder if she wanted to advance. There is a metaphysical truth hidden in this delightful bit of nonsense over which it is profitable to ponder. Directly we pause to worship a dogma, to criticize others, or even to crown ourselves with the laurels so dearly won, we lose our place and are hopelessly left behind. There must be no delay till the goal is reached; there can be no repose till the work is completed.

The constant, reliable thought is progressive, not stationary; higher and higher it wings its flight, and because the aspiration that bears it upward is spiritual, the mortal mind which it controls, as a potter the clay, is enabled to demonstrate humanly a progress before impossible. Mrs. Eddy tells us that "progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal" (Science and Health, p. 296). It is not the flight that harms us; it is rather the sudden descent from the ennobling thought, from the God-given impulse, to the hard, cruel unrealities of mortal life, and in the shock of that impact we at times lose heart. Our aspiration is not at fault, but it is our want of faith that causes our suffering and impedes our onward flight; whereas, if we always dwelt in the serene atmosphere of Spirit we would not be harmed.

This mental soaring upward and away from false material laws does not mean that our mortal activities should be neglected or even despised, but it does mean that the smallest, most menial act which it may be our duty to perform, should be so lifted up by our discernment of its spiritual import that its accomplishment is viewed as a visible demonstration of an idea and not as a mere task of meaningless drudgery. Under this inspiring influence our work is not only admirably done, but it is a joy to accomplish it.

As a rule, any individual dislikes to voice a noble aspiration or to discuss metaphysical subjects; he has an extraordinary desire to keep on the same moral level as those around him, and he is invariably shy of expressing what he knows to be the truth, apparently unconscious that his occasional flights toward the ideal are also indulged in by many others. This curious reluctance to show his real self makes a marked difference in the conversation of the ordinary man and in that of the genuine Christian Scientist, for the latter has an equal aversion to voice evil of any sort, and he also knows, or should know, that the expression of the noblest aspiration is a step toward its practical fulfilment.

In Science and Health (p. 261), we read, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." This ideal can be obtained only by rising on steady wings of thought above the turmoil of material beliefs; and though we fall, we must rise again. As the material flight through the air, now accomplished, will be followed by further desire for the greater conquest of physical law, so the occasional aspiration, lifting us for the time above mortal beliefs, must be exchanged for the constant dwelling above the things of sense, which means dwelling "in the secret place of the most High," and abiding "under the shadow of the Almighty." The emotional ecstasy of transcendentalism must give way to the absolute understanding of the sole reality of spiritual being, to the realization of the eternal presence of Truth and Love, until consciousness abides perpetually in "the most holy place."

LESSONS FROM THE SEA

GRACE E. ADAMSON

STANDING on the seashore recently and watching the tide slowly creep over the flat expanse of sand, my attention was caught by a sudden inrush of water, and I looked for the cause. Some distance away the breakers were rolling in over a ridge of rocks, and now and again a wave larger than the rest broke with such force that the effect was felt over the whole of the intervening space, and caused the apparently sudden disturbance at my feet.

It seemed an illustration of that "influx of divine Science" (Science and Health, p. 43) which one sometimes experiences in working for our cause, the explanation of which could often be traced by lifting one's perception to a broader view of the Christian Science movement as a whole. The faithful work of those at headquarters, and of all who are responsible for the successful working of the different branches of activity connected with the movement, must have its effect even to the "uttermost part of the earth."

As the waves manifest the effect of a force unseen by the physical senses, so all faithful work is the manifestation of a spiritual force originating not in mortals but in Him who has declared, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Then came the thought of law. What absolute reliance is placed on so-called natural law! Who would think of acting in defiance of it? Who doubts that the tide will rise and fall at the fixed time? But are we as certain of the spiritual law of Love? Do we act in accordance with that law, in perfect confidence of its inevitable operation? Two little incidents, insignificant in themselves, had forced me to ask myself these questions. In both instances the action on the part of certain individuals with whom I came in contact gave the impression of discourtesy or personal slight. In so trivial a matter, the impulse arose to adopt the same attitude. But then came the question of law. If another had disobeyed the law of Love, did that justify my doing the same? Should my actions be controlled by mortal belief, or by divine Mind? God's law annihilates evil. Should I maintain as real and true that which has no existence in God's sight, or should I obey the law of Love and witness the disappearance of the illusion? It did not take long to make the decision, and the result was of course inevitable—harmony reigned triumphant where otherwise a rankling sense of discord would have held sway.

The world needs healing of many conditions of thought besides those manifested as physical ailments, and we as Christian Scientists have "enlisted to lessen evil, disease, and death" (Science and Health, p. 450); but if we fail to apply the Principle of Christian Science to the smaller problems of human experience, how can we hope to succeed in solving the large ones?

When we apply our understanding of divine Principle and the rules of Christian Science to every-day experiences, then we are honestly praying, "Thy kingdom come," and are beginning to realize the truth of Mrs. Eddy's spiritual interpretation of these words on page 16 of the Christian Science text-book,—"Thy kingdom is come; Thou art ever-present."

[Written for the *Journal*]

THOMAS THE DOUBTER

BEN. HAWORTH-BOOTH

"Nay, I will not believe,—it was not he;
Ye may not me cajole to things unseen
To grant a blind consent: I need to see
And handle with my hands. It ne'er has been
That one whose heart the Roman spear-point keen
Has torn and sundered—whom the enshrouding grave
Long nights and days enfolded fast, I ween—
Should break his bonds and leave his lonesome cave;
Nay, tell your dream to babes, such childish tales who crave.

"It was not him ye saw; your fever'd sight,
With long lament and pondering of the past,
Beheld some phantom of the frenzied night;
The times are out of joint, the graves upcast
Their ghostly brood upon the world aghast,
To walk the fitful pathways of the moon.
Except my finger in the print is pressed
Torn by the nails on that accursèd noon,
Talk not to me, for me ye won't persuade so soon.

"Talk not of truthless risings of the dead
And sights unseen: except I thrust my hand
In daylight where was thrust the dire spear-head,
Prate not to me." But wrangling while they stand,
There was a movement 'mid the awestruck band—

The doors and entries of the warded room
Were stoutly barred, the ways were watched and manned,
When sudden, swift appeared from out the gloom
Jesus, the conquering Christ, triumphant o'er the tomb.

"Peace be to all"—and with the word of peace
He made them bold who were distraught with fear—
"Thomas the doubter, bid thy doubting cease,
Give me thine hand, put forth thy finger here
And press the nail-prints, see them dark and clear,
And thrust thine hand into this spear-torn side;
Thy faithless quest shall find full witness there."
He touched, he saw. "My God, my Lord," he cried.
"This is the work of Love," each thankful heart replied.

O faithless earth, and unbelieving still,
How long will ye deny the truth unseen?
Ye drink the golden cup, ye quaff your fill
At mercy's open fount, that flows serene
From His all-bounteous hand; your times have been
Brim full of blessings: aye, ye drink and eat
And clothe in soft attire of silken sheen,
Nor heed the naked outcast at your feet,—
When will ye in your lives give praise, in practice meet?

Ye eat the fat, ye clothe you with the wool,
To mercy's tender call ye stop your ears,
Long as the feasts are set, the vats are full;
Ye think there is no need for thoughts or prayers
Till evil comes, and catches you un'wares;
Then to your idols impotent ye turn,
Your pills and potions,—and your senseless fears
Add fuel to the flame wherewith ye burn,
Till naught remains but dust, to fill some funeral urn.

Though to the doubter proof divine is given,
Yet some would fain believe not when they see!
But blest are they—and these are nearer heaven—
Who see not, yet believe the things that be
Pertaining to their peace: and thus should we
Give heed with faithful and believing heart,
To hear the "still small voice" of Deity,
That ever bids us choose the better part,
And leads our faltering feet, dear Lord, to where Thou art.

WORK WELL DONE

REV. CHARLES D. REYNOLDS

THERE is both pleasure and advantage in work well done. The skill a workman displays in doing his work not only calls out praise and reward, but it also advances his usefulness in society and promotes the cause or profession which he represents, rather than himself. Great as is the economic value of proficient workmanship, it has even greater ethical value. The mental stimulus and moral courage which the example of an efficient, skilful workman inspires, are great. It is wholesome.

Looking at the incompetent worker, we find that his pathway is strewn with failure and its accompanying results,—discord, faultfinding, anger, personal encounter, alienation from his fellow workers, division. Beset by such an array of difficulties, there is waste and loss in every direction, the final outcome of which too often is extreme embarrassment, shame, and discouragement. There can be no doubt that constantly recurring mistakes lead to moral and financial failures. Faulty workmanship is not wholesome. It serves only to point to a need. Paul's words as to this are well worth remembering: "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The practice of divine metaphysics shows no exception to the rule. Here as elsewhere true workmanship, accuracy, and skill count, while poor workmanship is always a disability. Here, too, work must be measured by its quality more than by its quantity. If every good deed were to be offset by an evil one, every skilful act by a mistaken act, on which side will the balance rest when the account is rendered? It is quality, it is skill, the uniform absence of mistakes that counts! The good one does is correspondingly determined. The fact that one is showing some skill in doing good is not all that need be considered when making up the account, if it also appears that there is an aftermath of evil effects due to mistakes.

Skilled labor is labor with a maximum of accuracy and a minimum of mistakes, and the true Christian Scientist glories in the fact that he cannot escape the demand for excellence. Mistakes must disappear and the sum total of good results increase as skill increases. He knows this, and it reminds him of St. Paul's impassioned appeal for mastery. So in Christian Science, as in everything else, skill is the doing of one's work with the fewest possible mistakes. This skill consists of the application of the knowledge that all true causation is God, divine Love; that this Love is absolute, omnipotent, omnipresent, hence there can be no other power or presence. Every thought and every act that expresses not the power and presence of Love, is not of God. The metaphysician's rule of determination is therefore this: whatever is not loving is not of God. The task presented is simply one of realizing the presence and power of God as adequate to the solution of every problem.

By carefully observing how God works we may acquire skill in identifying our work with His, and so by degrees lose the desire to do anything contrary to what the sense of His power and presence dictates. Faulty workmanship begins in so far as this rule is not kept. The difficulties which Christians, working by this same rule, experience with one another, have their origin in a mistaken understanding, or else in the faulty application, of this metaphysical rule. Love can be reflected in nothing but love. Thus, by holding strictly to the terms of a syllogism, efficiency is demonstrated and faulty workmanship is escaped.

If the healing of sickness and sin, and also the practical affairs incident upon the Christian Science movement, are accelerated or retarded by the accurate or inaccurate workmanship of its adherents, how important it is that we cease all mistakes and poor work, and become proficient workmen! How many embarrassing situations might have been prevented if greater care had been exercised in little things. The sharpest discords to which mortals are subject, too often have their beginnings in the blunderings of an inefficient but well-meaning workman. Right here is where the worker, in his zeal for work well done, too often himself becomes subject to a mistake, the error of impatience. He fails to observe that impatience with another's poor workmanship is itself poor workmanship, and it calls for closer adherence to the Master's teachings.

The skilful metaphysical worker, knowing that two wrongs do not make a right (though he may take note of all mistakes sufficiently to know them for what they are), takes no offense, but regards him who made them as courteously as before. To him the correction of error is not a personal contest, but the skilful application of the knowledge that Love is reflected only in love. This love is not like a cruel sword, but is a healing influence, unutterably kind, and only those who are not ready for it can feel resentment at it.

This leads one to see how it becomes possible for the impulsive and the immature to get into wrangles which are wholly due to their inexpertness in rectifying one another's blunders. Problems arise which more efficient workers would have solved with ease, or would not have recognized as problems at all. Through lack of skill a few mistakes become exaggerated and blunder adds fuel to blunder, until an issue is presented out of all proportion to the importance of the points originally raised. All religious inharmonies and disputes are discredit marks for stumblings, and how many of them might easily have been prevented! The habit of "paying back" mistakes is not good workmanship, it is wasted effort, because wrong added to wrong will not make a right, a saying which Mrs. Eddy rephrases when she says that "one error will not correct another." She also says: "If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified" (Science and Health, pp. 486, 240).

Many an earnest and otherwise competent workman may be strongly tempted to be impatient with the persistent failures of others. But no matter how strongly entrenched, this fault can be overcome by every one who desires to achieve the mastery of a master workman. Scorn for those who along with their skill exhibit some faults, was the sin of pharisaical pride, and it was rebuked by the Master when he said, "He that is without sin . . . let him first cast a stone." There is no way in which one workman can do more to correct the mistakes of another and so help him to do better work, than by making no mistakes himself.

TRUE REASONING

KATE W. BUCK

FOR many years people have used the phrase, "Give the devil his due," when in a charitably disposed frame of mind they were ready to gloss over and condone certain evil deeds and conditions, on the supposition that even the so-called "prince of darkness" might not be so black as he was painted, and that the proverbial "dog in the manger" might have been a nervous animal, whose snarling and snapping should therefore be overlooked.

In a situation where evil seemed rampant and for the time being appeared to hide everything else, a rebuke administered to the instigator of it all, brought the old reply, "Oh, well, you must 'give the devil his due,' you know." Instantly the listener rose in rebellion, as like a flood of light the teachings of Mrs. Eddy in regard to the devil (evil) came rushing to a consciousness momentarily darkened and bewildered by the evidence confronting her, and she said quietly, "All right; that is exactly what I will do." Retiring from the scene, she proceeded literally to "give the devil [evil] his due," and she kept at it until that present manifestation of error's seeming power was wholly allayed. To use this expression in its commonly accepted meaning is really to compromise with evil; to think, "Oh, yes, of course that is rather bad, but there is good there too;" or, "She does not mean what she says" (a common excuse that does incalculable harm).

Surely there is "good in everybody," and "no one is wholly bad;" but the absolute truth is, that there is nothing but good in everybody, and that no one is bad at all when he comes to know himself as God's idea, a child of God. Then to "give the devil his due" is utterly to destroy him. The realization of this brought such joy to the one who a short time before was attempting to do this in the old way (admitting that error's attempt to dominate seemed very real), that it was literally like a burst of sunshine from behind a cloud so dark that it had seemed as if the sun could not get through; and therefore the victory was all the greater, the light the more brilliant, the gratitude most deep and sincere.

Still thinking along this line (for the experience opened up a train of thought that demanded hours of consecration and study that the revelation might be permanently held), the question invariably asked by beginners in the study of Christian Science came to mind: "If God knows nothing of evil, how can He destroy it?" In conjunction with this a sentence was recalled in Science and Health, "Immortal Mind, governing all, must be acknowledged as supreme in the physical realm, so-called, as well as in the spiritual" (p. 427); and here another question came up for answer: "If God does not know or recognize the physical, how can He be supreme in it?"

Whittier writes,—

The same old puzzling questions! . . .
I have no answer for myself or thee,
Save that I learned beside my mother's knee;
All is of God that is and is to be;
And God is good.

Here is a safe, sure basis upon which to rest, quieting and comforting to turbulent thoughts, which, being finite, would fathom the infinite. "All is of God,"—this covers the whole ground. "God is good," and everywhere present; then there is but one universe and one God. Good is supreme in it, now and always, and it is only the material concept that is at fault and makes for discord. God is Spirit, dwelling then in a spiritual universe, together with all the creatures He has made, and the so-called physical becomes unreal and fades from consciousness as one comes to realize this fact. Our text-book, "Science and Health with Key to the Scriptures," teaches that "the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material," and assures us also that "when the destination is desirable, expectation speeds our progress" (pp. 573, 426). That the destination is of all things most desirable, those who have had even faint glimpses of the glorious truth gratefully attest.

If God knew evil, He could not destroy it, for it would be a part of Him,—since He is Mind. It certainly could not be destroyed by any one else, for God is all-power. It would therefore be a permanent thing from which there could be no escape. The sun shines and knows nothing of the earth-shadows; if it did, they would be a part of the sun, and its steady shining could never be depended upon. Either God is omnipotent or He is not. If He is not, there is no use in depending upon Him at all, for one would never know at what minute He might fail; but since He is omnipotent, why not trust Him? The law of good is ever operative and keeps on operating, quite unconscious of any other usurping law; and as one by one men come to recognize this, its supreme power is established "in earth, as it is in heaven." Jesus said, "I am not come to destroy [the law], but to fulfil." So this eternal, beneficent law of good, ever active whether one is conscious of it or not, is irresistibly and infallibly drawing each child born "under the law" (of Spirit), to recognize it as the only law, and so come into harmony with it.

Oh, the pity of mankind's belief, sometimes so hard to eradicate, in a law of evil; for because of it comes fear, dread, and disease, with their wretched kin. Of a surety God knows not of them. Did He not make all things, and make them good? "Is there a God beside me? yea, . . . I know not any." Then how about evil? That God never made it, is sure; then He is not responsible for it. If one turns away from the light (either by his own volition or through wrong guidance) and seeks darkness, it is not the fault of the light; neither is the light to blame because, perchance, the one who has sought the darkness fails to like it after he has found it.

It is not because of God that humanity suffers; it is no part of His plan. Nevertheless, they who are obeying a wrong concept of law, must suffer till they turn from it and obey the right one. God is all good; He is Life, Truth, Love, the source of all real law; then in Him alone (a consciousness of His ever-presence and power) true, absolute, and permanent harmony abides. One who is living apart from this knowledge, feels dis-ease because there is no comfort, harmony, or ease in any of his false beliefs, trusts, and dependences. It is usually through suffering and stress of one kind or another that one comes to realize that there must be something wrong, and so to desire a change. Turning to seek a better way, a good law, a good governor and His government, they learn with a sense of gladness that there is but one, and that God and His infinite, perfect, spiritual manifestations are all-in-all.

One may ask, "But if God does not know all I have endured and overcome, how can He understand and reward me?" It is not necessary that He should know; it is enough for us to know that only through overcoming evil beliefs can we ever come to be like our heavenly Father, whom Jesus declared to be perfect. How frequently one hears the remark, sometimes indignantly spoken, "You cannot expect me to doubt the evidence of my senses!" Until one does doubt the evidence of the material senses, however, and turns to spiritual sense, though the light of Truth shine ever so brightly, there are no windows of understanding through which it can enter.

Paul said, "Be ye transformed by the renewing of your mind." Then to be of a different mind, to change the thought-processes, is the way of salvation,—to stop looking at matter and turn to Spirit; to stop looking at darkness and turn to light; to stop looking at and believing in discord and turn to harmony. Evil exists only as a human belief, and this belief must be destroyed by a recognition of spiritual facts as alone true, vital, and enduring. That evil seems extremely real at times, none can deny, else there would be no need to pray, "Deliver us from evil."

Who is there that does not need to be delivered from faith in the power of evil? Love alone is the deliverer; and as the thought of the allness and inexhaustibleness of the Love that is God fills one's consciousness, evil, material thoughts of doubt and fear, must needs be crowded out and overcome. It is constant cause for rejoicing that God is "of purer eyes than to behold evil." It is comforting to know that there is one Mind which knows not evil, and as we come to be more like Him, we shall cease to know it too. Truth could not by any possibility know a lie; only because a lie is no part of Truth can it be denied and destroyed.

Evil suggestions are powerless to act of themselves, and they are accepted or rejected according as one has learned to think materially or spiritually. Only through steadfastly knowing the allness of good and the consequent nothingness of its opposite, can evil be sensibly, wisely, and logically vanquished. No matter how many times a lie may be repeated, it never can become true, for Truth stands and is wholly unaffected by the lie. In a little poem by George Macdonald, the blustering wind becomes irritated and annoyed at the calmness and serenity of the moon, probably because her methods were so contrary to his own. So he sets to work to blow the moon out of existence; but we read that, after much strenuous effort,

> The moon, being so high in the air,
> Had never even heard the great wind blare.

Thus evil may bluster and scheme (in human consciousness) to extinguish the truth; but we may rejoice to know that Truth stands firm through all eternity, wholly oblivious of the confused and futile assaults of error.

The Mind which was in Christ Jesus had no consciousness of evil, and perceiving only good, the Master never for a second recognized an evil power. Seeing its manifestations all about him, he knew them simply as illusions clamoring to be acknowledged as real. Whatever their guise, they found no entrance to his mentality. To attack evil as an entity is worse than useless, for its seeming power grows stronger thereby, and one's own powers of resistance weaker; to attack it as a mistaken belief, a false claim to power, is the only way to escape from its subtlety. We finally learn that the asserted law of evil in the form of spurious arguments, suggestions, and appearances, becomes null and void in so far as those tempted by it repudiate and deny it.

If we yield allegiance to the one law,—the law of good, the law of Spirit, ever alert, actively and continuously operating,—and know that there is no opposition to it, in time the claim of opposition will cease to be. As it is true that "good, the more communicated, more abundant grows," so surely evil, the less communicated, less abundant grows; and in this work (the scientific recognition of good) each individual may bear an eager part.

[Written for the *Journal*]

NOW

EMILY HOUSEHOLDER

Between two thieves, yesterday and tomorrow,
  Time holds today, a trembler on a cross.
One taunts with good remote, and coming sorrow,
  One mocks with offered cup of lees and dross.

But when today's noon shines in benediction
  Upon their errant heads, Christ-wise,
The twain in one, blend in the resurrection
  To the eternal now—their paradise.

CHRIST OUR LAWGIVER

W. TAYLOR STONE

HAPPY indeed is the student of Christian Science who recognizes in Christ Jesus his lawgiver; and happier still is he who translates the Master's parables into illustrations and interprets his miracles into demonstrations of divine law. All so-called natural sciences have been discovered or created by the recognition of uniformities or similarities of law and manifestation by those whose thoughts were tending in that particular direction, as in the case of Newton and Copernicus. Just so Mrs. Eddy, because of the purity of her spiritual thought, was enabled to find in the teachings and miracles of Jesus certain underlying laws, which led her up to the discovery by demonstration that they emanated from divine Principle.

Though it was open for any of the inhabitants of the earth to discover the law of gravitation and the order of the solar system, it remained for Newton and Copernicus to do so. So too, while it was open for any one to detect the operation of spiritual law and discover the Science of being, it remained for our Leader, whose thought was sufficiently exalted and spiritually pure, to perceive this divine truth which she subsequently named Christian Science, and of which she says, "I named it *Christian*, because it is compassionate, helpful, and spiritual" (Retrospection and Introspection, p. 25). How unspeakable must have been her joy when she realized that she had found in the ocean of human thought the "pearl of great price"! It is only as one begins to study the Bible with this new and spiritually scientific understanding, that he apprehends how its teachings, especially the words of Jesus, are enhanced with a divinely metaphysical glory and excellence.

As a lawgiver for human needs, we cannot help seeing how compassionately, lovingly, and naturally Jesus adapted his teachings to human capacity. He knew how men and women thought, and he knew that by appealing to their thought in a tactful way he could lead them up and out of a false sense of existence into the true understanding of being, from the unreal and seeming to the real and eternal. Because his teachings were divinely true, they have lost none of their inherent power and force with the passing years, but still excel all other teachings in that they are both natural and demonstrable. He is the Saviour of mankind, and he would save mankind today by logical appeal to its highest thought. It is because he knew human thought better than any one else that he could better legislate for human peace and happiness. That men have so largely failed to figure out their problems satisfactorily or correctly, simply indicates that in their blindness they have either refused or ignored the method which was laid down by this master lawgiver.

In that wonderful discourse called the Sermon on the Mount, Christ Jesus demonstrated that he was divinely qualified to legislate for mankind. In those eight conditions of thought called the beatitudes, we cannot but notice that in each case the result or effect preceded the cause. He embodied that natural thought-law of cause and effect just as naturally as a mathematician would in teaching a pupil. He worked from divine Principle, and with that understanding he knew that its rules are as demonstrable as the multiplication table. He knew that the pure in heart "shall see God," as certainly as two and two are four. His insistence that mankind "either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit," further illustrates his logical method in appealing to human reason.

Through spiritual law Christ Jesus brought to human experience the true sense of reality. He knew the unreality and falsity of the phenomena of material sense, the seeing and feeling of things that were never created or made in the form and substance in which they appear to human consciousness. What was real to mortal sense was to him unreal and illusory. The specific purpose of his life-work was to show men by precept, demonstration, and example how to rise above and escape mortal mesmeric influences and entanglements. In his appearance to his disciples when they were gathered together in the room and "the doors were shut . . . for fear of the Jews," in his stilling of the tempest and walking on the sea, in the feeding of the five thousand, the healing of all manner of disease, the restoring of lost faculties, and the raising of the dead, in his transfiguration, his resurrection and ascension,—in all these he gave humanity instructive object-lessons. And because of his wonderful knowledge and understanding of the truth of being, and because his heart burned with love and tender compassion, and because of the density and stupidity of mortal belief, it should not seem surprising to us that he should have come down with them (from the mountain) and stood in the plain (of mortal apprehension), and explained and illustrated the truth in a perfectly natural, simple way.

How little the people guessed, or the disciples surmised, that day when Jesus set out and "left Judæa, and departed again into Galilee," and he "must needs go through Samaria," that this journey was to prove such a memorable one, not only to themselves but to all the world and for all time; that through a very commonplace circumstance he was going to unfold to human consciousness the law of identity, namely, all and only that which is spiritual, eternal, godlike, has real existence. The very simple incident and most natural conversation related in the fourth chapter of John was productive of the most profound and scientific statements of Truth the world has ever been given. In the conversation with the woman of Samaria, which in itself was significant to those who had eyes to see and ears to hear, explanation followed query, and culminated in the startling declaration, "Woman, . . . God is a Spirit," and how beautifully the statement by our Leader on page 492 of Science and Health, "*God is Mind, and God is infinite; hence all is Mind,*" harmonizes with this declaration of Jesus.

Jesus inculcated spiritual truth to mortals in the simplest and most natural ways. His understanding that God's creation is a present fact, that perfection is the normal, natural quality of creation now and always, enabled him to heal the sick and raise the dead. His insistence and demand for a change in human consciousness was based on this fact. He dealt with eternal things. He could never be induced or be influenced by material sense-testimony to admit that any other quality but good could characterize his Father's creation. He was never mesmerized by any appearance of discord, sin, sickness, disease, lost faculties, or death to admit that man was or is other than perfect, as the image or reflection of perfection must of necessity be; that man was or is ever governed by any other than spiritual law, or that there was or is ever an instant of time that God, divine Principle, is unconscious of His idea, His reflection, man.

This false belief about God, man, and the universe in human consciousness was the very thing which Christ Jesus came to banish by spiritual law. As our Leader expresses it, "He demanded a change of consciousness and evidence, and effected this change through the higher laws of God" (Unity of Good, p. 11). Though for centuries the power of the great truths he enunciated has not been fully apprehended, felt, or demonstrated, nevertheless it has in a measure counteracted the seeming power of the false assertions of mortal belief; and we today have not only the unsurpassed statements of moral and spiritual law comprised in the four gospels, but we have the key, the spiritual interpretation of these gospels in Science and Health, for, as Mrs. Eddy expresses it in her poem "Christ and Christmas,"—

> What the Beloved knew and taught,
> Science repeats,
> Through understanding, dearly sought,
> With fierce heart-beats;
>
> . . . .
>
> As in blest Palestina's hour,
> So in our age,
> 'Tis the same hand unfolds His power,
> And writes the page.

TRUTH'S IRRESISTIBLE CURRENT

MAJ. W. CYPRIAN BRIDGE

IT is to be expected that when the historiographers of the not very distant future come to treat of the epoch in which we are at present living, they will be practically unanimous in deciding that its most striking characteristic was the great moral advance culminating in purer and more self-denying ideals which was manifested by the world in general, but especially by those peoples who were commonly recognized as being in the forefront of enlightenment. It will be perceived that this upward striving took the form, first of a vague but widespread feeling of dissatisfaction with the material conditions which everywhere held men in bondage, engendering egotism, want, and woe with their resultant strife; and secondly of a determined endeavor to improve these conditions in every department of human experience.

Mankind will be recorded as having taken itself to task as it had never done before, in the honest endeavor to ascertain the truth concerning being and its signification, and the duty of men toward one another. Moreover, it will surely be credited to this age, as its crowning achievement, that it initiated the first serious attempt which the world at large has ever made toward giving to the term "neighbor" its full significance, and bringing about that universal brotherhood which is destined to annihilate the limitations of race and creed. This is outlined in the parable of the good Samaritan, who tenderly ministered to the needs of one whose nation was at variance with his own, both politically and religiously. As the light of Truth shines into the darkness of mortal sense the barriers of racial belief will go down forever.

Among the chief manifestations of this wide-spread awakening of the general conscience, will be instanced the spread of various organizations having for their objects the protection of children and the inculcation in people of all classes and ages of a loftier sense of duty, a steadily increasing sobriety, and a more compassionate regard for the rights of dumb animals; in short, a general uplift of the moral tone of society. But probably nothing will be held to betoken more plainly the change for the better in men's consciences than the growing repugnance to the settlement of international differences by a recourse to arms. Serious crises have arisen which only a very few years ago would almost invariably have occasioned hostilities between certain of the leading nations of the world; but thanks to the changed mentality of humanity in general, they have found their solution through patient diplomatic action, and despite the fact that an international conflict is now raging, war is certainly destined soon to become a thing of the past.

The chroniclers of the future cannot fail to note that after centuries of apparently slow and painful advance, alternating with periods of retrogression in the face of opposition and oppression, or at best of indifference, the cause of morality and good will on earth received a great impulse during the last decades of the nineteenth century. This impulse, so far from proving to be an ebullition as evanescent as it was sudden, has continued to grow and to extend its influence with the lapse of years. Although it is perhaps not to be expected that in the immediate future unanimity as to the cause for these remarkable effects will be arrived at, the more discerning will be able to point confidently to the leaven which leavened the whole mass in so short a space of time and to so great a degree. It will be seen that the spread of the sentiment of brotherliness, and the resulting amelioration of the selfish egotism which has hitherto engendered so much hatred, oppression, and ill will, coincided with the restatement and the putting into practice of the benevolent and self-denying precepts of him whose spiritual enlightenment enabled him to proclaim and to demonstrate the truth concerning God nearly two thousand years ago.

It is this reversion to primitive Christianity, which its inspired latter-day apostle has so aptly termed Christian Science, that has thus effectually touched the human conscience, and to which this poor, tired, struggling, and hitherto despairing world is eagerly turning as does the lost traveler to a light beaming upon the darkness. Should any question this fact of the return of Christian Science to primitive Christianity, they need only ponder the Master's declaration that the truth he taught would make all men free.

Materially regarded it may seem incredible that the perception of the truth—even if it be allowed by the materialist that Mrs. Eddy's restatement of Christianity constitutes the truth—by so comparatively small a number of individuals, could exercise any appreciable effect upon the world's teeming multitudes; but to him that understandeth, this phenomenon is in no way surprising. He knows that the truth is independent of mere numbers, and is so irresistibly potent that its apprehension, even in part and by but a few, is able to effect the most far-reaching results. This indeed is the lesson that we learn both from Biblical and from secular history, which abound with corroborative instances. Were it not so, how could we account for the rapid spread of Christianity in primitive times, when despite the comparative remoteness of the unimportant corner of the earth in which it was first propounded, the limited intercourse between the various peoples, and the difficulties of travel, the glad tidings reached even the farthest corners of the then known world within a few centuries of the time of the Master.

It is not surprising, therefore, if today we find that some of the philosophers and exponents of natural science are being forced, despite their bias toward the material, to give up the unsatisfying attempt to explain the universe from a material standpoint, and are asking whether indeed all reality is not to be found in the realm of mind. Thus, Dr. Sollas, professor of anthropology at Oxford University, in his recently published work, "Ancient Hunters," wherein he deals in an exhaustive manner with the antiquity of man, says: "If these experiences within ourselves correspond with a progressive modification of the substance of the brain . . . then it would seem possible that the fundamental cause in the whole process of evolution is in reality an affair of the mind. We know very little of the powers of the mind; on this subject we are scarcely more advanced than were the ancient hunters in the knowledge of the latent potency of matter."

Still more significant are the views expressed by Rudolf Eucken, professor of philosophy at the University of Jena, who in his recently published work, "Geistige Strömungen der Gegenwart," expresses himself to the following effect: "A spiritual life transcending all human life forms the ultimate basis of reality." This life, he goes on to say, is superior to all time and to all change, being more primary than matter itself and not derived from any material basis, neither a product of evolution. It is absolutely distinct, he further asserts, from the whole realm of natural phenomena and is essentially different from any process which follows natural laws.

These remarkable pronouncements are merely two among many which could be adduced in proof that spiritual truth is steadily finding its way into the consciousness of mankind and bringing us perceptibly nearer to the glorious day when we shall all know Him and shall rejoice in the freedom of the sons of God. That this grand forward impulse has been manifested in our day is directly to be attributed to the influence, as yet but dimly felt and still less acknowledged by the multitude, of Christian Science, as given to the world by our inspired Leader, Mrs. Eddy, to whom posterity, uplifted by her pure and logical teaching, will as time goes on undoubtedly accord the grateful recognition which is her due.

WISDOM AND ITS EFFECTS

HORTENSE W. LEWIS

UNTIL men and women begin to understand that all there is of power belongs to God, and to know that God is unchanging Principle, the all-knowing, all-wise Mind, the cry, "I am afraid," is apt to hamper, harass, and hold them in bondage.

The myriad channels through which mortals allow fear to operate, do not need to be enumerated here, as such a list would not tend to decrease or destroy fear. It is the release from and dominion over fear that mankind want, and seek. It would rather startle some of us, perhaps, were we to consider how many businesses have been established in order to lessen humanity's fears and anxieties. The fear of fire, the fear of dishonesty, the fear of death,—think of the number of enterprises based on these three fears!

Fear is always a mark of ignorance; that which one understands he never fears. We see this in watching a little child who is afraid of the water, and noting the change that comes when he learns how to swim. Understanding how to act in the water, he has overcome his fear of it. To overcome fear, there must be the destruction of ignorance by wisdom. Solomon said: "Get wisdom, get understanding: . . . Forsake her not, and she shall preserve thee: love her, and she shall keep thee." St. James shows us the way to attain wisdom, and he also shows that it is available to all men: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Here are definite, direct statements as to the means by which wisdom may be gained, and as to the results we may expect when we have gained it.

Throughout the ages mortals have studied and worked to know how to preserve and keep themselves and others, and how to banish fear and limitation. But despite all the time and energy spent, fear has not been banished, though the world has applauded the knowledge of some and acclaimed many as wise. The question then comes, Why has all this work and study accomplished so little? Why does there seem to be anxiety and fear instead of confidence and peace? Turning again to the Bible, we find Isaiah declaring that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever," and because of the many failures we have been led to conclude that righteous or right thinking has not been the basis of these strivings to banish fear, and that mortals have not gained wisdom in all their searchings.

All knowledge based on the reality of matter and materialistic laws may seem to have power so long as it is believed, but it is not wisdom, for wisdom is spiritual, as Mrs. Eddy shows on page 275 of Science and Health, where she says: "All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. . . . No wisdom is wise but His wisdom." So all need to turn from materialistic knowledge and learn wisdom of God, or, as Job said: "Acquaint now thyself with him [God] and be at peace; thereby good shall come unto thee." John defines God as Spirit; therefore all need to know Spirit, God, and the spiritual or real man,—to know the truth about God, the universe, and man, to apply spiritual law.

Let us consider some of the truths all must understand. First and foremost is the fact that God is omnipotent; or to put it another way, that good possesses all power. Thus evil has no power, for if all power belongs to good, there simply cannot be another power the opposite of good. There is only one mathematical truth about two times two, and that is that it equals four. Without mathematical wisdom some one might believe that two times two equals five, and he would get into trouble in working out a problem every time he used this belief. No matter how long he might hold to this false belief, he would never establish it as a mathematical fact, and would gain accurate results only when he forsook the belief and accepted the truth of the matter. So with mortals, just so long as they believe that there is a power, a mind apart from God, they are afraid and distressed. Understanding that omnipotence really means all power, and that God, divine Love, possesses all power, fear can be banished and confidence and peace be established.

The Bible is full of instances where men have had wisdom, have known that God, divine Mind, is always present, available, and all-powerful, and so they have gained victories over fear. The book of Daniel is full of instances of reliance on the supremacy of Spirit and the resulting triumph over fear. Daniel's work seemed to be to prove that the government rests on God's shoulders, and that when obeying and relying on divine Mind, mortal fury and hatred can neither make men afraid nor deprive them of life. It is also made clear that all men are willing and ready to acknowledge the power of divine Mind when they see that power demonstrated. Take the kings, Nebuchadnezzar, Belshazzar, and Darius: each of these men by public acts expressed his confidence in the God of Daniel, after Daniel had proved the might of the one God. Darius expressed his attitude toward God in these words: "I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."

In the first book of Kings we find

Elijah overcoming any sense of lack or insufficiency of supply, for he knew that "the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." The ravens fed Elijah, and the widow's "barrel of meal wasted not, neither did the cruse of oil fail." So imbued was Elijah with the greatness, the all-power of God, that he did not try in any way to limit the power of divine Mind. When he carried on the contest with the prophets of Baal, so sure was he of the omnipotence of the God of Abraham, and the consequent powerlessness of Baal, that three times did he have four barrels of water poured over the bullock and the wood, also had the trench round about the sacrifice filled with water, yet the fire descended and consumed the sacrifice. Elijah also proved divine Mind the healer of disease, and supreme over so-called material laws. In the New Testament we find Jesus again and again proving that fear has no power and that Spirit, not matter, must be man's sole reliance in time of need; that nothing else can avail when divine power is demonstrated.

That this divine power can be demonstrated today, Mrs. Eddy has clearly shown. Her writings are a precious legacy to the human race, and by their careful study, and the application of their teachings, men and women are understanding not only the omnipotence and omnipresence of the "Father-Mother God" (Science and Health, p. 16), but also man's relationship to Him. It is because man is God's image and likeness that man has a right to and can exercise his dominion over all discord, fear, sin, disease, and death. None of these can in any wise touch the image and likeness of eternal and all-protecting Mind. Man's inheritance from his Father is dominion, not bondage; freedom, not limitation; peace of mind, not fear; confidence, not anxiety. Man can never be deprived of aught that is real and true, but through his understanding that all that God makes is good, eternal, harmless, perfect, and harmonious, man can assert his freedom from any bondage or fear of that which is evil, harmful, erroneous, and discordant.

Mortal mind, or the "carnal mind" which Paul defines as "enmity against God: for it is not subject to the law of God, neither indeed can be," may rightly cry, "I am afraid," since as wisdom is gained, mortals are no longer deceived by it and its beliefs. Wisdom teaches that the omnipotent divine Mind is the only Mind, and when we see the falsity of believing there is any other mind, the belief has no power, and the "carnal mind," which is not mind at all, but a false belief about it, is rendered powerless to deceive or hold in bondage.

Through the study of Christian Science we learn that cause and effect are mental, and we begin to analyze and test our thoughts. By careful scrutiny we find that we are afraid because we believe that there is a power other than God, other than Love, divine Mind. Taking our stand that, as the Master taught, "thine [God's] is the kingdom, and the power, and the glory, forever," let us give full value to that little word "is," and not try to substitute "shall be" for it. So doing, we can banish fear and gain our rightful freedom.

DIVINE LAW

BEATRICE SLOTE

IN the annals of the early Christian fathers, the following tradition is found respecting the breaking of the first tables of the law which Moses brought down from the mount to the children of Israel. The first tables, it is said, were inscribed with the "primal and eternal law of God," that "man is created in God's image." When Moses brought these to the people, and found them in their depravity, he realized that they were not ready for the purely spiritual law, so he prepared a new set of tables containing a form of commandment suited to their comprehension, with its "Thou shalt not" covering all the sins of the people.

Irenæus says: "The moral law contained in the decalogue, states those natural and eternal truths which have at all times been the ground of salvation, and are written upon the consciences of all men; are, in fact, that image of God in which man was created. This was written upon the first tablets given to Moses. God gave them a second law of slavery suited to their low moral state." While this may be a human invention, it has its appeal of interest, because in this age there has been revealed anew through Mrs. Eddy the fact that man is indeed the image and likeness of the Most High.

When the truth is revealed to us in this statement, the human mind, looking out from its educated and inherited beliefs, at first sees no possible, practical hope of redemption through this understanding of the divine law and manifestation. It seems but a Utopian dream, beautiful to talk about, but to be put away with the Sunday clothes or upon a shelf with the family Bible, occasionally to be looked at as a curiosity. Out of curiosity it is tried, however, or perhaps through the inspiration of some neighbor's example and success, and it is found that in working from the basis of absolute Principle, the sick can be healed, difficulties relieved, and varied problems solved, so that men are born again. They enter upon a new life, a life which becomes a constant endeavor to construct and expand the demonstrably true in consciousness and to put away all false concepts.

In this new life there is no excuse for entertaining the thought of sickness, no excuse for inactivity, and, as Mrs. Eddy says, "sin is inadmissible, and indicates a small mind" (Miscellaneous Writings, p. 147). No law is operative except in consciousness, and all law and the expression of it is mental. The effect of the "primal and eternal law of God" upon human consciousness, becomes the inner light which reveals to us what our mental storehouse contains. One begins to see that he must take down many inherited and acquired articles of belief, must thoroughly dust the shelves, must place on them new objects of thought, born of faith and hope and spiritual endeavor. As the old is replaced by the new, as the true sense of being develops in the human thought, light dawns, the spiritual idea, the Son of God, the rock of the indestructible church of Christ appears, not alone in mental vision but as an expression in daily life, even as Christ came in the flesh to save and to heal sinful humanity.

The Son of God expresses quality, not personality, qualities not always easy of attainment by human beings. In the comprehensive statement of St. Paul, the fruits of the Spirit are given as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." It is impossible for the human mind to force itself through will-power to express these qualities. The incentive must inevitably come through the inspiration of revelation, and we must also be ready to reach out for the truth. As Mrs. Browning so beautifully says, we must be

> conscious and advised,—
> For if we lift a people like mere clay,
> It falls the same.

If we are conscious of the demands of Truth and obedient thereto, then we are among those of whom St. Paul said, "Against such there is no law." In the expression of these qualities, humanity is lifted above material laws and they become null and void.

There is plenty of activity in the constant endeavor to keep God's law before us and make our lives a living expression of its operation. It is not words alone,—words have been used in all the centuries since the discontinuance of the Christian church to demonstrate God's law; the character of a man's life, his deeds, of which his words are the concomitants, more fully express it. The master Christian showed us the way, and the type of his life as presented in the gospels shows unmistakably what is possible to the one who spiritually understands God's law.

As men strive in obedience to the law of God to purify and perfect their lives, their experience is outlined by Mrs. Eddy when she says (Miscellaneous Writings, p. 212), "The currents of human nature rush in against the right course;" and, with the impetus of this flood, men stagger under the cross. But, impelled by a great spiritual hope, the earnest disciple will rise mentally transfigured, even as Jesus rose, above the human weariness and weakness, above the hate, envy, malice, the self-asserting mortal will-power and opposition of human nature.

Striving honestly and individually, with a pure motive and a good conscience, a man is at peace with himself, and can walk with Truth. Jesus undertook to conquer the errors of the world, and yet no one man is responsible for the thoughts of others or the sins of others. The world never will be healed if healing is done from the standpoint that error belongs to any one person. If the statement that man is created in God's likeness is true, then sin does not belong to man, but to a false mortal sense of man.

Jesus healed from the broad universal standpoint that error is impersonal. The individual cases that he healed were but examples of the collective error of the world. In each case his endeavor was to lift men from the material to the spiritual. Sin will never be healed by pinning it to a person. St. Paul speaks of the sin which is common to all, and many a good man has been obliged to suffer for the sins of others; and he can so stand, having Jesus' example before him, if his conscience is good. It is only the morbid thought that makes error real, that likes to talk of it and pass it on to others, especially without asking if the statements are true. Wholesome mentality will find peace and happiness whatever be the environment or condition, for it possesses inward joy in all things heard and seen.

The day of the Pharisee is over, and in the light of God's law all men are born free and equal. It behooves the Christian Scientist not to condemn, but to uplift; not to criticize, but to heal; not coldly to slight, but warmly to welcome. Many in the old thought are offering all that they possess to redeem mankind in their way; therefore those to whom the greater revelation of Truth has come, are called to a greater expression, for to whom much has been given, of him much will be required.

Mrs. Eddy has delivered her message, the unbroken law of peace, hope, and good will, and given to all the opportunity to work unitedly for the brotherhood of man on the sound basis of Spirit, divine Principle. The message calls for a nobler, broader humanity, a greater goodness, a truer charity, than has yet been experienced, and in the receptive thought its intended purpose will be fulfilled. It is a repetition of the invitation of Jesus the Messiah, an invitation infinitely loving, insistent, commanding, irresistible to those that understand its import, and given to all, not to a favored few: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Truly man's heritage is a noble one, and the law of a righteous God is written on his heart.

THE KINGDOM AT HAND

JAMES PARKER NAUGLE

THERE is probably no message of the Scriptures given to mankind which would afford more relief to the wayfarer in the wilderness of doubt and discouragement, discord and woe, than that proclaimed by John the Baptist, who said, "The kingdom of heaven is at hand,"—the golden hour of "now" which dawned in its fulness through the ministry of Christ Jesus, the hour in which we may realize health, holiness, and harmony.

Yesterday has gone; tomorrow is but an expectancy. There is no time for us to act but "in the living present." Thoughts that rest in the nowhere of yesterday or the vagueness of a tomorrow are wasted. The glorious reality of life, its beauty, purity, and perfection, is in the kingdom at hand. The only time for us to awake in God's likeness, in the "beauty of holiness," is in the eternal "now," which is from everlasting to everlasting, and knows no past, no future. Now is the hour of Christ's coming; now we may enter into the joy of the divine presence, where all tears are wiped away, all injuries forgotten, all wrongs forgiven, all trials and all hardships obliterated; into the kingdom forever at hand, hallowed by the enveloping presence of Love realized.

Now may we enter into an understanding of harmonious being and rest from toil, worry, fear, and anxiety, secure in the ample provision of infinite good. When material sense argues perplexity, when the next step cannot be seen, when a decision cannot longer be deferred, when human wisdom is found helpless; when the heart is wrung within us, and we utter the cry, "What shall I do?"—without fail, without delay comes the answer, "The kingdom of heaven is at hand." And now, "now is the accepted time;" "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ,"—the recognition of the one Mind, and a more positive faith in the operation of divine good; the present found to be hallowed with expectation; the open doorway to manifestation and fulfilment.

In this kingdom at hand we may know that there is no intelligence, no power, no force or law, which can operate to destroy peace and harmony, since harmony is the only law that can govern man here and now, for "My peace I give unto you" is the Master's promise. The recognition of this law enables one to lift thought from the material to the spiritual and find the image of the perfect creator, made in His image and likeness, and thus to realize more fully the great truth that in Him "we live, and move, and have our being,"—and to find that truth beyond the possibility of loss. Because life is not a mere breathing process, but a thinking process, we may in the twinkling of an eye turn from despondency to joyful expectation, from discord to harmony, from the contemplation of disease to the glorious view of man made in His image and likeness, and exclaim with Job, "Yet in my flesh shall I see God."

No longer need we bow under the enslaving belief of sin, sickness, and death, for we may realize the declaration of the Scripture, "Now are we the sons of God,"—now are we "joint-heirs with Christ." Can the heir to eternal life change, grow old, or lose one God-given faculty? Can the heir of the All-in-all be weak, buffeted about with evil passions, appetites, and desires? Can the heir to omnipotent good be in bondage to fear, doubt, and discouragement? Can he who truly listens for the Master's saying, "Seek, and ye shall find," lack anything? No, a thousand times no! for again it is written, "Son, thou art ever with me, and all that I have is thine."

There is something wrong with the whole attitude of thought when one who claims to be a child of the living God is in want. There is something wrong when those who claim to be "joint-heirs with Christ," do not lay claim to their inheritance of peace and harmony; there is something wrong with the belief that children of the King of kings are under the harrow of worry and anxiety in their daily life; there is something wrong with the entire view of life in which joy, gladness, peace, and prosperity are not expressed. What hope fills the heart, what joy fills the very being of one who has turned from the thought of heaven afar off, to the realization of the kingdom at hand! What glorious liberty awaits him who reaches the realization that man is spiritual now; that "Spirit is the only substance" (Science and Health, p. 335), thus reaching beyond the boundaries of want, transcending all limitations, penetrating all obstacles, reaching the very center, the very source of his being; and there rests in the amplitude of God's abundance, in the realization of the fulness of the psalmist's promise, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasure."

This is the glorious and inspiring message which has been given to the world through Mrs. Eddy's life and published works; a message she could no more fail to deliver than could Moses refuse to deliver his message of "I AM THAT I AM" to the captive children of Israel; nor could she, for the same reason, fail to lead. As in the days in which the angels proclaimed, "On earth peace, good will toward men," the days in which John came crying in the wilderness, this joyous and inspiring message of man's eternal sonship in Christian Science is again brought to humanity; and it literally unlocks the Scriptures, as may be found by the study of Science and Health. Since the advent of this teaching a new light has dawned upon the human understanding, and mankind is fast leaving behind old theories and dogmas, fenced about with doubts and fears, to enter the domain of Science, where the kingdom of heaven is at hand and God's presence and power is demonstrated with absolute certainty.

"To those leaning on the sustaining infinite" (Science and Health, Pref., p. vii),—those opening their thought to the light of Love; those seeking the expression of the one and only intelligence, seeking hourly the direction of the one Mind, in the performance of every known duty,—to all such, can life's labor be a task? To these the kingdom of heaven can no longer be afar off; no longer can they be held in bondage by material belief; no longer need they surrender to creeds, or be the victims of want and woe, pain and disease, for all may now enter into the kingdom at hand, and here partake of the "hidden manna," the revealed truth in Christian Science, the great secret of secrets,—the secret of health, harmony, holiness, and happiness.

In the light of this revelation of Truth, the honest seeker sees the true import of John's declaration, "When he shall appear [be manifested], we shall be like him;" and he seeks in every conscious act to awake in God's likeness, in "the beauty of holiness," and to dwell in the constant realization of the divine presence until his life becomes a continuous expression of love, gentleness, grace, and peace. He who has studied well the letter and entered into the spirit of Christian Science, will gladly face the light of Love's guiding, assuring presence, knowing that whatever the issue, God will abundantly prove Himself to be all that Holy Writ has declared Him to be.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Houston, Texas

As early as 1895 a few Christian Scientists were known to each other in this city. They were zealous and earnest, and through the healing work done by these pioneers of Truth, the cause gradually gained adherents, who held meetings from time to time and in various places for the purpose of discussing Christian Science and later to read the Lesson-Sermon on Sunday. In time the conviction came and abode that proper and permanent organization was a necessity to progress and growth.

A charter was secured from the state, and First Church of Christ, Scientist, Houston, Texas, was incorporated with twelve members, one of whom had received instruction from one of Mrs. Eddy's loyal students. In a small upper room in the Mason Building, on Jan. 20, 1898, organization was perfected, readers and officers were elected, and a Sunday school was begun with three pupils. The first Christian Science lecture was delivered in Turner Hall in March of the same year.

Unfortunately, misunderstandings arose at an early date, with the result that several members withdrew. Later, this division organized as Second Church of Christ, Scientist, and built a small frame structure. In the spring of 1911 Second Church voluntarily disbanded, and nearly all of its members came individually to unite with First Church, where they were lovingly received.

Steadfast in its loyalty to the rules and by-laws in the Manual of The Mother Church by Mrs. Eddy, First Church grew slowly but steadily, and soon the need for larger and more accessible quarters became apparent. Accordingly, in December, 1898, desirable rooms on the ground floor of the same building were secured, and a reading-room was established and opened to the public. In the early part of 1900, a friend of the cause erected a small but beautiful and complete edifice on Travis street, near McKinney avenue, with a seating capacity of one hundred and sixty-five, and this was rented and occupied by the church. The reading-room was maintained in this building and a librarian provided. There was great rejoicing over this forward step, and the faith and courage needed to take it were presently rewarded by a marked increase in attendance at the services.

It later became necessary to provide more room for the growing congregation. This was done in the early spring of 1904 by taking into the main auditorium the space occupied by the reading-room. While these repairs were in progress, it was necessary to hold the services elsewhere. The Jewish congregation lovingly offered the use of their synagogue, on the corner of Franklin and Crawford streets, for which they would take no remuneration. Their generous offer was gratefully accepted, and all services were held there till the repairs were completed.

A building fund had been started in January, 1899. During the time of the building of the extension to

The Mother Church in Boston, Mass., its contents were added to special collections taken for that purpose, that this church might contribute liberally to that great work so long as the need continued. Although this delayed the accomplishment of their long-cherished desire for a commodious church home of their own, they joyfully began anew to accumulate a church building fund.

In 1907 the overflowing congregation again impelled the church to realize that "progress is the law of God, whose law demands of us only what we can certainly fulfil" (Science and Health, p. 233), and to take steps to acquire property upon which to erect a structure large enough to accommodate the people who wished to attend the services. Most desirable lots were purchased on the corner of Main street and Jefferson avenue, where the church now stands, and in May, 1910, plans were selected which would provide a handsome church home with a seating capacity of about six hundred. On Dec. 31 of the same year the corner-stone was laid. The work of construction went steadily forward, every obligation being promptly met when due, and on Oct. 11, 1911, the first service was held in the new edifice.

In March, 1911, the reading-room was moved to the seventh floor of the Carter Building, an elaborate new office building which had just been completed. The rent was quite a consideration, but the wisdom of this move was soon made manifest through the increased sale of literature and the attendance. The present larger and more desirable rooms, on the sixteenth floor in the same building, were secured Dec. 1, 1913. One lecture each year was given for a time, then the number was increased to two, and last year five lectures were given under the auspices of this church.

First Church of Christ, Scientist, Reading, Mass.

The awakening to the healing truth of Christian Science, as taught by our revered Leader, Mrs. Eddy, may be said to have had its beginning in Reading in the year 1885, and its first expression was found in a more thoughtful desire for the understanding of divine Truth. A more earnest spiritual living then became apparent, which resulted in a greater confidence, an every-day dependence upon God for the supply of every need.

The first public Christian Science service was held July 5, 1891, in Red Men's Hall, and in September, 1891, a society of nine persons was organized. Services were continued in this hall until December, 1893, at which time the society became tenants of Security Lodge.

From the earliest recognition of Christian Science in Reading its adherents entertained the purpose of some day erecting a church edifice which would fittingly symbolize their spiritual aspirations and be a credit to the town, but in those early days it was thought that a small building or chapel would be adequate. On Sept. 1, 1893, the first contribution to a building fund was received. The kindness of the officers and members of Security Lodge, however, undoubtedly led to a postponement until it might be possible to build a more substantial and satisfactory edifice.

Early in the year 1898 a constitution and by-laws for First Church of Christ, Scientist, in Reading, were adopted, and on March 1, 1898, a church charter was granted by the state. In January, 1900, a reading-room was furnished and opened to the public in Manning's Block, where it continued until its removal in April, 1914, to the new church edifice.

Progress demands continuous activity, and aspiration begets that possibility, and the time came when a church building site merited consideration. On April 7, 1904, the present site, the most desirable of all which were considered, was for sale; two days later, its purchase was effected. That great blessings may be gained as the result of generous sharing of one's store with others, has been splendidly illustrated in this church, for on two occasions it gave practically its entire building fund as a love offering to The Mother Church in Boston. Gifts were also made to neighboring church friends when they were confronted with unexpected need. With every seeming sacrifice there came not only a manifest increase of love of the members for each other, but of others for them, together with a copious increase of the fund with which the church was finally built.

On Nov. 27, 1911, Odd Fellows' Hall, the place of meeting at that time, was partially destroyed by fire, but the furnishings belonging to the church were practically unharmed. Almost before daybreak the Congregational Church had offered its edifice for services, and other marked manifestations of brotherly love and Christian fellowship were received, evoking gratitude for such a demonstration of the spirit of cooperation and Christian good will. Services were held in this church until Jan. 7, 1912; then in Masonic Hall until the rebuilding of Odd Fellows' Hall was completed, it being occupied July 17, 1912.

On Sept. 30, 1912, at a special meeting, a vote was taken for the purpose of securing the written expression of every member as to the kind, size, and cost of a church building which they would approve, and when it should be built. The following week the votes were returned, resulting in a unanimous expression of desire for a stone edifice, the cost not to exceed thirty-five thousand dollars, to be completed not later than January, 1915. The trustees were authorized to appoint a building committee and to proceed with the work.

The last day of March, 1913, marked the beginning of the foundation work, and the corner and inscription stones were laid on Aug. 8, 1913, with a simple service. At no time was there other than a unanimous expression of approval, from the beginning of the building to the assembling of its furnishings. The committee completed (within the appropriation) its apportioned work of constructing and furnishing the new church edifice, also the reading-room. The dignity of the new edifice, together with the harmony and beauty of its decorations, has been the subject of universal comment. The good business judgment shown in the choice of a design suited to the needs of the church and within its means, so that it was possible to dedicate the edifice entirely free from debt on its completion, has also been warmly commended. The dedicatory service was held April 5, 1914. The Sunday school associated with this church has ever been active and progressive, and its members rejoice in having such an attractive home.

Hearty thanks are due to the townspeople of Reading, so many of whom expressed their interest in the work. To the Discoverer and Founder of this healing truth, Mary Baker Eddy, who in this age wrought so faithfully and effectively for the larger spiritual freedom and joy of all mankind, and who made this and all other successes of the Christian Science movement possible, this church is indebted to a degree which can be fittingly expressed only in lives of unselfish devotion to God, and to the fulfilment of a truly Christian ministry to their fellow men.

First Church of Christ, Scientist, Dayton, Ohio

The beginning of Christian Science in Dayton, Ohio, is traced back to about 1890; but it is difficult at this date to say with certainty who were the first persons healed and interested. Services were held for some time in various private homes, until First Church was formally organized with nine charter members on March 11, 1894. Their first meeting-place was a small hall in the Pruden Block, but larger and more suitable quarters were obtained in July, 1895, in Central Block, where also the first reading-room was established later on.

Through faithful work and good healing the membership and attendance grew, so that the church was incorporated under the laws of the state of Ohio on Jan. 8, 1898. A modest frame church building on the Boulevard was rented from the Central Congregational Church in the fall of 1900, with an option to buy. In the spring of 1902 the building was purchased for seventy-four hundred dollars, and was repaired and decorated at an additional cost.

To the members of that time this step seemed like a great undertaking, for not many were rich in worldly goods, especially since differences in opinion had led to the formation of Second Church in 1900; but this body gave up its organization and reunited with First Church in November of 1902. In 1905 many of these members again withdrew to form another Second Church. Despite these experiences, however, First Church steadily progressed. The advance of Christian Science may have been a little slower in Dayton than in some other places, but there has been devoted and courageous work, good healing, and unfaltering trust in divine Principle in times of opposition and persecution. "Trials are proofs of God's care" (Science and Health, p. 66), Mrs. Eddy writes, and these were not spared the early workers in this city; but the cause is now firmly established and prospering, while there is harmonious cooperation between the two churches for the common good.

One of the greatest proofs of divine Love's care came to First Church during and after the great March flood of 1913, which seriously damaged the building and destroyed all the furnishings, which had been provided but a few years previously, and also involved many of its members and attendants in the disaster. Through the generosity of the Christian Scientists of the whole country, which will always be remembered with heartfelt gratitude, the building was completely repaired and all the needy ones were helped.

This loving-kindness on the part of the field also gave an added impetus for united efforts to pay off the remainder of a debt incurred at the time of the purchase of the building, pledges for the paying of this debt in full having been made shortly before the flood. It was a happy day therefore for all, when at a joint service of the two churches the completely repaired and refurnished church was dedicated on Thanksgiving day, Nov. 27, 1913. Since then the attendance has grown rapidly, and the church is looking forward to still greater progress and increased ability to aid in the work of Christian Science, namely, to "lessen evil, disease, and death" (Science and Health, p. 450), thus establishing the kingdom of God on earth.

First Church of Christ, Scientist, Everett, Wash.

The city of Everett, Wash., was incorporated in the year 1893. Christian Science was unknown here at that time, but one year later (1894) a student of Mrs. Eddy visiting the city, delivered an address on Christian Science to a large and attentive audience. No further action was taken until the following year, at which time another student of Mrs. Eddy came to Everett to reside. Services and a Sunday school were held in this student's home for a year, when it seemed wiser to rent a hall.

The year 1898 saw the organization of First Church of Christ, Scientist, of Everett, Wash., with six charter members. The interest in the cause of Truth continued to increase, and in the year 1900 a small church with a seating capacity of one hundred was built and furnished. This building was used also as a reading-room and was occupied until April, 1909, when larger quarters being needed, rooms for church services and reading-rooms were leased in the Masonic Temple. These were occupied for one year, during which time arrangements were made for building a church on the three lots situated on the corner of Thirty-third street and Colby avenue, which had been purchased by the church in March, 1907. This edifice, with a seating capacity of four hundred, was completed, furnished, and occupied in the year 1910.

Christian Science with all that it stands for is growing steadily and prosperously in this city. A well lighted, comfortably furnished reading-room is maintained in the Colby Building. Several copies of Science and Health have been placed in the public library. *The Christian Science Monitor* comes daily to the high school library, the Y. W. C. A. and Y. M. C. A. rooms, and to the daily papers of the city. The Christian Science literature is also distributed at the jail, railroad stations, and the waiting rooms of the docks by the committee having charge of this work.

TESTIMONIES FROM THE FIELD

AS a boy I was reared in a church of which the late Phillips Brooks was then rector. When I grew older, I drifted to another church and continued to worship there until after my marriage, when domestic and business cares seemed to leave but little time for church association. After a while I gave up connection with any church; but, as our family grew, we cast about for religious instruction for our boys and girls, and removing to the country, I again became a church-member. Later, when our family had reached riper years, we removed to this city, close to a church, whose members sought to have us join with them, and with success; and for a number of years I was active in the church organizations.

At this time the sudden passing on of father, mother, two sons, wife, and sister, together with many business cares and worries, had brought me to a pitiable condition. I suffered from heart affection in an aggravated form, bringing with it sleeplessness and that most distressing of complaints, stomach trouble. In a comparatively short time I became much reduced in weight and was practically without bringing with it sleeplessness and worse, many nights being spent without any sleep whatever. Something had to be done, and that soon, for I had about concluded there was no place for me on this plane.

While, as I have stated, I had spent many years in church service, I had no thought of turning to God for help, assuming that since all the knowledge exercised by several of our best physicians to meet my troubles had been without success, there could be no avenue of escape. I seemed afraid to die, for fear of the hereafter, and yet I did not want to live. None but those who have experienced sleeplessness in its worst form can appreciate in what a desperate condition I was. A change of scene was tried with but a flutter of success, since the relief lasted only for a short while.

During all this, I held on to the vices that were helping to bear me down. I was a constant user of tobacco in every form, and I also drank, though not immoderately,—sometimes to forget, sometimes because I liked it, sometimes to please others. Hour after hour, as I looked out upon the twinkling stars, I wondered if there really was a God, and one of tenderness and mercy. Would He know I was there all alone with my sorrow? Could it be I was forgotten? There was no God for me at least; He had passed me by. Such nights, and such misery and loneliness! And then came the taking of opiates to force me to sleep. But what of the days following,—the sense of loss of memory, the absence of confidence, the inability to cope with my daily tasks? I cried out to God to show me the way.

Relief came at last, and incredible as it may seem, through the recommendation of my doctor. When I asked him if there was anything in *materia medica* that would cure me, he replied, No; that my case was simply a mental condition, and if I were living in the open and free from business cares, it would all vanish. I then asked him what he thought of Christian Science, and I thank God for his reply, for he advised me to try it. That was enough for me, coming so candidly and from a notable physician. I did not tarry long to debate the matter, but followed his advice; and what has been the result? Not half will ever be told. I do not drink; I do not use tobacco; I have gained greatly in weight, and the sleeplessness has gone never to return. And what became of the old thoughts,—selfishness, envy, hatred, jealousy, false desire for prominence, love of self, a never-ending desire for wealth? I cannot tell more than that they are no longer present. I have found that God is not far away, but here to save. I had lost sight of the fact that man is His image and likeness, a reflection of Him; that I live and move and have my being in Him, and that perfect love casts out fear. Christian Science has shown me all this; it has opened up that avenue of escape I had long thought closed against me, and today finds me resting on His promises, knowing that all is well.

I daily give thanks to God, and am grateful to Mrs. Eddy for these many blessings, for bringing into my consciousness the knowledge that "there is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), and for enabling me to know how to demonstrate man's authority over sin, disease, and death. Christian Science, when understood and properly applied, does heal. It is no respecter of persons or of diseases. My experience is but one of thousands throughout the world, and my hope is that these words may catch the eye of some of those in despair or in doubt, to all of whom I repeat Jesus' words: "Ask, and it shall be given you; . . . knock, and it shall be opened unto you."—*Walter Scott Ottinger, Philadelphia, Pa.*

[Translated from the German]

I WOULD like to give my testimony of healing for the encouragement of other seekers after Truth. Fourteen years ago the way was opened to me by the reading of a copy of *The Christian Science Journal* which a neighbor gave me, and the explanations in this periodical as to the life and mission of Jesus were so satisfactory to me that I accepted them unhesitatingly as true teaching. The old church had failed to enlighten me with regard to some of the most important points, and I felt that it did not fulfil its mission, for the vital and most glorious element of religion appeared to be obscured.

Mental distress awakened the desire in me to gain some understanding of this teaching, and I therefore purchased a copy of the book "Science and Health with Key to the Scriptures" by Mrs. Eddy. While it is true that I did not investigate Christian Science in order to be healed, it is nevertheless true that I was healed of a disease which I was believed to have inherited and which no physician as yet has been able to cure. It was not altogether a physical trouble, for the loss of a child and the deceit of so-called friends had brought about a mental condition difficult to describe. These afflictions all disappeared in less than two weeks' time through my faithful reading of the text-book.

Since becoming acquainted with Christian Science I have seen many people who seemed in a hopeless condition but who have found peace and health. Christian Science is the "pearl of great price," and I feel deeply grateful to God that my life has been transformed. This teaching has given me inner peace, and has inspired me with the certainty of God's ever-presence and with a firm confidence in a helper who never sleeps.—*Frau Christine Keller, Wagoner, Okla.*

We are taught in Christian Science that gratitude is a very important feature, and that showing our gratitude for the blessings already received, enables us to receive more. I want to show my sincere gratitude by the giving of this testimony of the many demonstrations we have had in the raising of our baby. I hope it will help some mother who is relying on the great Physician for help in bringing up her children.

When my baby was about four weeks old, we noticed that one side of his neck was hard like a bone, and there was considerable surplus skin and a small lump. I took him to see a Christian Science practitioner in a few days, and explained the condition to her. She immediately took up treatment, telling me not to watch the symptoms too closely, but occasionally to report to her, and to have no fear, but to know that my baby could reflect only the truth of being. I did as she told me, and while at first I had some fear as to the outcome, being a beginner in Science, this was eliminated by seeing the child growing fat and hearty each day, for this showed me the trouble was not in any way affecting his general health. After about twenty-six treatments had been given, my husband called up the practitioner to report that the lump was softer but to mortal sense was still there. She said she felt the work was done, and that no more treatments were necessary, but for us to know that God's perfect work would be made manifest. I did not look at my baby's neck again for about a week, but one morning, as I was giving him his bath, I examined it, and was very happy to see that the discordant manifestation had entirely vanished and his neck was perfectly normal.

On another occasion my baby played several hours with a child who had the whooping-cough and was coughing hard all the time they were together. I called up the Christian Science practitioner to tell her about it, and she told me just to know there is no contagion in divine Mind. I am thankful to say my son did not take the ailment. He never had any trouble while cutting his teeth, except that for a few days he was a little cross, when several of the larger ones were coming through together. Several times, in case of a cold, I have asked for treatment for him, and the ailment soon disappeared to its native nothingness, usually in a surprisingly short time. He is now past three years of age and has never had a drop of medicine, but is an unusually strong, healthy child.

I am indeed thankful for these blessings, and for what understanding I have of Christian Science, and

I am daily striving for more of the Christ, Truth. I am also grateful for the *Sentinel* and our other Christian Science literature. The reading of the testimonies helps me to keep away discouragement.—*Mrs. R. H. Hess, Hollywood, Cal.*

FIVE years have passed since I became interested in Christian Science. Judging by appearances, which is contrary to Jesus' counsel, I was in a very serious condition, mentally and physically, and worse than all, I had grown skeptical. I had passed through much trouble, sorrow, and suffering, and could not associate this with a loving Father. I could not see why He allowed His children to suffer so much.

I had tried all the material remedies that offered any hope; in fact I had given up all hope, when a neighbor brought me some copies of the *Sentinel* to read. I had always scoffed at what I supposed Christian Science to be, so I thought to read and criticize, but I found out I was mistaken as to the meaning of Christian Science. After reading these *Sentinels* I was desirous of reading more and called on this same man, who supplied me with several others. After reading them I was not long in securing a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I commenced to read this, with the Bible, a book I had decided could not be understood, but since reading Science and Health, it is much plainer and I have learned to love it as well as Science and Health. With the study of these two books and some help from a Christian Science practitioner, I have become a strong, well woman. I had stomach disorder and a bronchial affection from a child, with constant fear of lung trouble; and also female trouble. I have taken no medicine since I turned to God, but have learned that God never made these things, for all He made was good, so I need not fear them any longer.

My little daughter was healed in a very short time by Christian Science treatment, and my husband was healed of appendicitis and neuralgia. It would take a long time to tell of the many blessings we have received, for all of which I give thanks daily. I trust this testimony will lead others to this truth which is raising up thousands from helplessness and sin. We daily thank God for that noble woman, Mrs. Eddy, and her unselfish life. Many are rising up and calling her blessed. Her life and works are forever pointing us the way to God and better things, and we can begin to realize what Jesus meant when he said, "The kingdom of heaven is at hand." I want to prove my gratitude by my life, as our revered Leader has said in the text-book of Christian Science (p. 3): "Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech."—*Olive De Vore, Plainview, Texas.*

ABOUT six years ago I was taken ill and suffered two years with what seven doctors called heart disease. The doctors did all they could for me, but I got very little relief. A kind of massage treatment relieved me of most of the pain, but not of the constant fear that the pain and suffering would return.

I was in this condition of mind when Christian Science was brought to my attention. I was advised to attend the church and read "Science and Health with Key to the Scriptures." I did so, and in a short time all fear left me and it has never returned. For this great blessing and many others received through Christian Science, I am thankful to God and grateful to Mrs. Eddy.—*William Hodgson, New York, N. Y.*

Some time ago I had such a convincing proof of the protecting power of divine Love that I esteem it a duty as well as a privilege to give my experience to the field. I was passing the evening with some friends, and when I started for home, my host accompanied me. When but a short distance from his house we had to cross a boulevard thronged with automobiles. I advised waiting till the road was free, but being impulsive, he grasped me firmly by the arm and rushed across the way. I had no sense of fear, or doubt of safety, and was holding strongly to the thought that evil has no power.

I remember thinking we had reached the curb, and then I knew nothing more till I was picked up and set on my feet with the question, "Are you hurt?" I replied that I was not, and asked what had happened. I then learned that we had both been knocked down by an automobile. My friend was so seriously injured that he passed away within an hour. I had been thrown under the machine and the wheels had passed over my ankles so that they were quite black and bore plainly the marks of the rubber tires. I was, literally speaking, bruised from the crown of my head to the soles of my feet. However, not a bone had been broken, and I was able to go alone to my friend's home to prepare the family for what had happened. The next day being Sunday, I drove to church as usual with our family.

Many friends, together with an old surgeon who knew of the case, considered my escape nothing short of a miracle. From the moment I regained consciousness, I was sure my protection was due to the ever-present loving care of our Father-Mother God, who holds His children forever free from mortal touch, for man can never be separated for a moment from His Maker and keeper, God. It is now over two years since the accident, and during that time I have never suffered any discomfort or inconvenience in consequence of that experience.—*Harriet Clarke, Chicago, Ill.*

I turned to Christian Science over twenty years ago to find relief from a distressing disease of the eyeballs. I had had treatment for seven years from several doctors, but they could give me no permanent relief. As soon as one ulcer would break and heal, others would form. I then went to the most famous oculist in Canada at that time, who told me that I had rheumatism. He said that the disease had become chronic; that it was of a relapsing nature and could not be permanently cured. For four years after this I suffered as he had said I would, for the trouble would come back every little while. A friend who was a medical nurse, was healed through Christian Science and advised me to try it. I did so, with the result that

I was healed in a few weeks, and have had no return of the ulcers since. I then began to read Science and Health, and when the Christian Science church was organized here, I joined it.

Over two years ago I had a severe illness due to congestion of the lungs, but through the faithful work of a practitioner I was healed. I also learned a needed lesson, for I came to understand the meaning of that sentence from Science and Health, "Trials are proofs of God's care" (p. 66). I was not adding oil daily to my lamp. I am very grateful for the experience and for the spiritual awakening it brought to me. I am learning the wisdom of seeking first the kingdom of God and His righteousness and letting other things follow as a result of right thinking. —*Margaret Allen, Ottawa, Ontario, Canada.*

Through Christian Science I have found that God is indeed "a very present help in trouble." One day in the summer of 1912 I was out on the porch, and in turning around quickly to pick up something, I lost my balance and fell, twisting my ankle in such a way that it sounded as if the muscles were being torn asunder, and the cracking sound continued until I struck the hard sidewalk full length. I got up immediately, declaring the truth, and was able to walk into the house. I suffered no pain after a few minutes, and in two days I was able to take a long walk, perfectly healed.

No words can express the gratitude I feel for the glory and power of Christian Science, but I can best express it by following the teachings of Christ Jesus and those of our beloved Leader. I am grateful for the church and Sunday school, also for the *Journal, Sentinel,* and *Monitor* with their messages of Truth.—*Annie L. White, Kansas City, Mo.*

I did not come into Christian Science through physical healing; but soon after becoming a Christian Scientist I had a very conclusive proof of the infinite power of Truth. While engaged in making soap in the home of my father at Winlock, Wash., a can of lye was placed in the solution on the stove without first cutting the top off. The perforated holes were merely punched in to allow for the escape of the lye. When the soap was ready to take from the stove I attempted to lift the can out, but its contents had only been partly dissolved, and the instant it came in contact with the air, it exploded. The lye and soap shot from the can as from a gun, into my face and beyond me. My forehead and one side of my face and neck were dreadfully burned.

At this time I was the only Christian Scientist in Winlock, and the only one in my father's family; I therefore had no one to whom to appeal for help. My first thought was to apply cold water, but as this did not seem the thing to do, I went up-stairs to my room without being seen by any member of the family. There I read Science and Health, and immediately the pain stopped. I then went down-stairs, thinking to clean my face with fresh lard. Not finding any, I used vaseline to remove the lye and soap as well as I could.

My face was not even blistered, but the parts that had been covered with the mixture seemed to be cooked, and I now received some censure because I would not apply material means for relief. No bad results from inflammation followed, however, and after reading the Bible and Science and Health for three days, and at the same time applying my slight knowledge of the truth as well as I knew how, I washed my face. The burned skin then peeled off. Where the flesh had been penetrated by the lye and soap, slight red spots were visible after the peeling of the skin, but these soon faded, and my face and neck became perfectly smooth, without any mark whatever. The lye which shot beyond me burned holes in a woolen jacket hanging upon the wall. When this jacket was handled afterward, the burned spots fell out, just like ashes.—*Lois Gray, Portland, Ore.*

A DEEP sense of gratitude and joy prompts me to tell of the blessings which have come to me through Christian Science by way of deliverance from sickness of many years' standing. I was suffering greatly from chronic stomach disorder and other complications. I had been unable to eat any solid food for fourteen years, and *materia medica* could do nothing for me. I was healed of the stomach trouble in one Christian Science treatment. Such joy and happiness came to me, and such uplift into the spiritual understanding!

I have enjoyed perfect health for twenty years, and owe it all to Christian Science. I earnestly give thanks to God, and I am grateful to our dear Leader, Mrs. Eddy. My daily prayer is for growth in grace and for understanding, that I may manifest yet greater proofs of Truth's healing power.—*Martha E. Root, De Smet, S. Dak.*

SEVERAL years ago, while doing office work in Terre Haute, Ind., I began to suffer from a general nervous breakdown, and later contracted what the doctors called chronic malaria. I went from one doctor to another, and by going home two or three times, I was able to hold my position, through the kindness of my employer, until the following spring, when I was advised that if I wanted to live I had better make a change in climate. I decided to go to northern Michigan, and securing a position before leaving home, I went to work immediately upon my arrival, although I was very weak. As I had to walk about a mile to reach the office, one leg gave out after working three days, and on the evening of the third day, the man that relieved me made a support out of two old brooms, and in this way I reached my boarding place.

For several weeks following, I was so weak that I could walk only a short distance each day. My whole system seemed to be poisoned, and I could eat only a few things; in fact, I was in about as deplorable a condition as I think any one could be. At times I would get a little better and be able to do some light work, but the next fall (two years from the time I first became sick) I was induced to go to a well-known sanitarium. While there, I was shown every kindness, but at the end of two months

I was in a worse condition than when I arrived.

On Thanksgiving day, 1911, I partook of a tempting dish which was forbidden by my doctor, and that afternoon was compelled to take special treatments in order to relieve the pain. At six o'clock, while sitting in the lobby, I happened to engage in conversation with a stranger, and a remark or two which I made, revealed the fact that I had reached "man's extremity." The stranger explained about God's goodness, and seeing that I was interested, the conversation lasted two or three hours. He proved to be a Christian Scientist, and he was explaining the teachings of Christian Science.

It all seemed so practical to me, that the next morning when I awoke I decided that what the gentleman said was true,—that it must be one thing or the other; we cannot serve two masters. I had given material remedies a thorough try-out, and they had failed to help me, so I discarded the material means that I had relied on so long, and as soon as I did so, I was given unlimited strength, such as I had never known before. In fact, I was another man. I immediately made arrangements to go home, and that day walked two or three miles. The same evening, through a misunderstanding, I was compelled to wait more than an hour for an interurban car, and the mercury was not far from zero; but the cold did not affect me in the least, although the day before I could hardly stand being out of doors for more than a few minutes at a time.

When the train stopped at noon, the question of what to eat had to be solved. For almost two years I had subsisted on a light diet, and for the past two months had not even tasted meat. The full dinner was brought and I ate of everything, then hurried to the train expecting to suffer from it; but instead, I went to sleep, and slept like a child. Ever since that time I have been able to eat anything that any one else can eat, and I have all the strength needed to carry on my work, although most of that work is much heavier than that which I did before my sickness. Any slight ailment that has come up has been overcome by Christian Science; but best of all I have learned what constitutes real happiness. While the physical healing seems quite wonderful, it is not to be compared to the spiritual uplift which I have received from the understanding I have thus far gained of the Christ, Truth.

I am very thankful to God for this healing, and that He gave to Mrs. Eddy the knowledge and understanding which enabled her to hold a light for us that shines so brightly. I am also grateful to the stranger who showed so much kindness in helping me to realize that God's law is "the same yesterday, and today, and forever," as Jesus explained nineteen hundred years ago. Prior to the day before my healing, Christian Science had only been mentioned to me; further than this I knew nothing of the subject.—*Clarence V. Bertsch, Centerville, Ind.*

It is with the hope that my testimony may serve as an encouragement to some one who may be struggling to find release and deliverance "from the awful and oppressive bondage now enforced by false theories" (Science and Health, p. 151), that I am prompted to write it at this time.

Some sixteen years ago I was taken suddenly ill, and the condition developed into what is known in *materia medica* as epilepsy. Previous to this I had been a victim of severe headaches; otherwise I was in ordinary health, although as a child I was never considered very strong. I was constantly experimenting with all kinds of remedies, such as were prescribed or recommended, but none of them afforded more than temporary relief. I had one of the best physicians at that time in the place where I lived, but he could give me no encouragement. I had three young children, and I felt very keenly my inability to give them the care and training which they needed, for I never knew what moment I might again have to pass through what then seemed such an ordeal. We moved to a western city, and here my husband consulted a specialist and was told there was absolutely no remedy known in medical science that would effect a cure.

I was persuaded by kind friends to try Christian Science, and it is with gratitude I acknowledge the healing power of Truth, for I am better and stronger than ever before in my life. My healing was slow, for I had much to unlearn, and many times would be discouraged; indeed I was often almost on the verge of despair. I was under the care of a Christian Science practitioner the greater part of the time for more than two years, and I can never forget her forbearance, faithfulness, and sweet patience. It seemed such a stubborn case, until accidentally I learned that there was a thought of heredity in the family, my grandmother at one time having suffered from the same disease. Upon learning this, I told my practitioner, and she exclaimed, "The error is uncovered!" From that time on the attacks were less severe and less frequent, until they finally disappeared. The headaches are of rare occurrence and of a mild form compared with my former experience, and I rejoice that I have my remedy at hand, as an ever-present help.

I had been a church-member since childhood, also a teacher in the Sabbath school a portion of that time, and in later years an active worker in the temperance cause. I read the Bible faithfully, but I say with regret that it was from a sense of duty, and in secret I often rebelled at what I had been taught and tried to believe was God's will. Now the Bible and Science and Health are my daily companions, and I rejoice to say that through the understanding I obtain from the study of our Lesson-Sermons, the Bible has become a new book to me, and I read it because I love it.

I would also like to tell of a recent demonstration over an attack of erysipelas which occasioned much anxiety and fear in my family, but which was overcome in a few days by the aid of a practitioner. For a short time the trouble seemed greatly aggravated, and much fear was manifested by a member of the family who thought it time that something else should be done; but there came to me these words of Paul in his epistle to the Ephesians: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." I had heretofore been "guided triumphantly through the Red sea, the dark ebbing and flowing tides of human fear" (Science and Health, p. 566), and all I had to do now was "to stand." I soon began to feel better, and from that time recovered rapidly. Divine Mind did govern in this case, as often before in my experience.

My whole life is changed. I was once impatient, irritable, given to discouragement and at times even to despondency. I feel I have overcome all this, and am daily striving to be more charitable toward others, and am learning that "my neighbor" means all mankind. I am indeed grateful to her who in this age has made it possible for us to gain that understanding which enables us to become better citizens, better wives and mothers; and thankful for our periodicals,—indeed, all our Christian Science literature that we are privileged to have and read. I am also grateful for having had the privilege of class instruction, and to those who first pointed out to me the way in Christian Science, and helped me on my journey through the wilderness, into the open sunlight of God's love, ever abiding and ever changeless.—*Delia Weaver Shinn, Spokane, Wash.*

[Translated from the German]

It is with a heart full of thankfulness to God, also of gratitude to Mrs. Eddy, who has given to mankind this healing truth, that I wish to tell of a few of the many blessings which have come to me through Christian Science. While performing the duties of a nurse for a family in Egypt, I was taken ill with dysentery in such a severe form that the physician told the lady of the house that I would have to return to Europe at once, if I ever expected to get well. Instead of making preparations to leave, however, I wrote to a Christian Science practitioner in Basel and asked for treatment. A few days after my letter had reached its destination I was healed, and I have never had the slightest return of the trouble.

Soon after this the seven months' old child that was in my care had an attack of the same illness. The weather was very hot, unusually so even for Egypt, and the mother's fear for the little one was therefore very great. She knew nothing of Christian Science, so she called the physician. The child improved somewhat after a week, but the physician declared that if she should have a return of the attacks, the healing would take three years. A week later there was a recurrence of the trouble, but this time I applied to the faithful practitioner in Basel for help for the little one, having received the mother's permission to do this. She had no faith in Christian Science, but was willing to leave the child entirely in my care. The result was, that it recovered completely within a few days.

While on my journey to Egypt I was very seasick. Later when a summer's sojourn in Switzerland was contemplated, although this was a cause of great joy to me, at the same time I dreaded the sea voyage. I applied for Christian Science treatment, however, and was the only member of the party who was not seasick, all the other members being affected, despite the expensive drugs with which they had provided themselves. We had been in Switzerland only a month when one of the boys became afflicted with whooping-cough. As his mother had gained confidence in Christian Science through the results obtained, especially during the sea voyage, she consented to my writing to Basel for treatment, and in one week's time the boy was healed. Then the little girl in my care was stricken with the same ailment, and in her case also the trouble yielded to the truth in a very short time, to the astonishment of the parents and of all those about us.

May doubting hearts gain new hope through this testimony, and recall the words of the psalmist, "Bless the Lord, O my soul, . . . who healeth all thy diseases."—*Mathilde Urfer, Alexandria, Egypt.*

[Translated from the German]

It has long been my desire to express publicly my gratitude for all the good which has come to us through Christian Science during the last seven years. If I were to write about it all, it would fill a book. During these years and in times of need, God has been our only physician and helper. Cases of acute lung trouble, diabetes, whooping-cough, infantile paralysis, gall-stones, and other ailments were healed through treatment in Christian Science, and relief was obtained in childbirth. Speaking for myself, I suffered for two years from gall-stones, and underwent treatment from three physicians, all of whom were very friendly and conscientious men. The first prescribed a household remedy, the second expected to dissolve the stones through drugging, and the third advised the use of opiates or else an operation. I tried everything except the operation, as I felt that I could not submit to it. In our extremity, however, God proved to be an ever-present help.

Our attention was first called to Christian Science by an acquaintance of ours, and soon afterward, upon being taken severely ill, I asked my husband to send for a Christian Science practitioner who was just then visiting in our vicinity. She came the next day, and I was quickly relieved of the pain. This was in the spring, but in the fall the trouble manifested itself again,—as I now know through my own fear,—and I again asked for treatment in Christian Science. I was quickly healed, and have been free from the trouble ever since. This was in 1906. I was taken ill with acute lung trouble twice. The first time we knew nothing of Christian Science, and I was under the physician's care. I stayed two weeks in bed, and the recovery was very slow. The second time, six years ago, we were traveling, and I was seized with the trouble in Chicago at a hotel. This time I had Christian Science treatment and was able to continue my journey on the third day.

We daily realize more and more how much we owe to our dear Leader, Mrs. Eddy, for her constant labor of love, and also for the privilege that our German brethren now have in the shape of a German version of Science and Health. There is neither church nor society in our vicinity, but we read the Lesson-Sermon daily, and unite on Sunday mornings for a service in our home. I would also mention that I joined The Mother Church last year.—*Frau Emily Matthiesen, Cottonwood, Idaho.*

I WANT to tell what Christian Science has done for me. In the year 1897 I was taken ill with rheumatism, which ran on a few years and then dropsy set in. I was confined to my bed for eight years, hardly able to move. My joints were all stiff, so that I had to be handled and fed like a child. My knees were in such a condition that I could not move them, and the doctors told me I could never move them again. I had several large bunches on my body, and I also suffered from an abscess, which one doctor wanted to operate on, but I would not let him. I had to sit up in a rocking-chair for four years, wishing every day was my last. I had tried doctor after doctor, but all to no avail, as they gave me no encouragement that I would ever be any better. Finally we moved to town to try another kind of treatment, but it only made me worse.

One day a Christian Science lady called on me and spoke to me of how people were cured by Christian Science. I did not believe her, but consented to try this treatment, and she asked a practitioner to take the case. At that time I could sleep only a few minutes at a time, but after the first treatment I went to bed and slept well all night. After taking six treatments I returned to the farm and began to do some light work.

It has been four years since I took up Christian Science, and I have gradually improved ever since. My joints have loosened up, and my knees are all right. The bunches on my body have all disappeared, as well as the abscess. I do most of my housework and sewing, and have done some sewing for others. I never get tired any more, as I used to do. I bought a copy of Science and Health, which I study faithfully, and have had some good demonstrations in my family. Only as we endeavor to live in accordance with what this book teaches, can we begin to pay our debt to God and to her whom He has sent to make plain to human understanding the life and teachings of Christ Jesus.—*Eva S. Gilman, Fairmont, Minn.*

MY physical healing in Christian Science is sufficient cause for gratitude the rest of my life. I suffered terribly, and during more than two years and a half I did not sleep three hours out of the twenty-four, and even then it was not restful sleep. My own fear of a mental disorder, besides the fear of those around me, made my healing slow; but through the prayerful effort and patience of a Christian Science practitioner the condition was finally overcome.

I wish to give a helpful thought that was given me. One day the practitioner repeated what he had so often said, "Man is God's perfect child." I answered that I believed what he said, but could not understand it. I left his office, and while waiting for the elevator, I looked at my foot, and the thought came to me that my brain did not think any more than my foot. This thought kept recurring for some time. I walked a few blocks and was waiting for the street-car, when suddenly I felt as though my spiritual eyes were wide open, under the immensity of the great truth that man is wholly spiritual. When this came to me I could hardly stand on my feet, but I said, "Thank God!" From that day I improved rapidly, and soon I was perfectly healed. I have been well now for three years, and have received unnumbered benefits from Christian Science.

I am deeply grateful for the life and teachings of our revered Leader, Mrs. Eddy, and I am particularly thankful for the German edition of Science and Health. Its reading helps me to understand the English original. I cannot express my thankfulness to God in mere words. I have additional reason for thankfulness to God because of the realization of the omnipresence of divine Love which I experienced during the recent revolution in the City of Mexico. My home is about two hundred and fifty meters south of the Cuidadela, and on the fourth day of the fighting the shooting toward the south was very fierce, and shot and shell rained on both sides of our home. My washerwoman ran away, frightened on account of the balls whistling about in our yard, so I had to finish the washing.

After I had done this, I sat on the stairs to rest a few moments, and thinking over the situation, I repeated the "Rule for Motives and Acts" as given in our Manual (Art. VIII, Sect. 1). On reaching the statement that members should "watch and pray," my thought suddenly changed. I felt that I had been holding a false concept of God, and at once repeated the definition of God as given in our text-book, "Science and Health with Key to the Scriptures" (p. 587), then the definition of man on page 591. I could see what the real spiritual man was capable of doing. Then the thought came: Can you do it? Have you demonstrated it? Can you stand in the street and know that the balls will not hurt you? I began to see that I had been careless those four days, and I resolved to be more in earnest. I went upstairs, and a few minutes later the shooting got worse. A ball exploded in front of my kitchen window, and pieces of the same were scattered right in the place where I had been sitting a few minutes before. I could only cry out to God, and my heart was and is full to overflowing with this added proof of Love's protecting power. Surely, divine Love alone protected me.—*Elisa Müller, City of Mexico, Mexico.*

I BECAME interested in Christian Science through the healing of my child. She had a very serious bowel disorder and had been given up by one of our physicians, who advised me to take her to my mother's home some three hundred miles away. This physician told a friend that the child would not live until I reached the end of my journey. The night I came home a Christian Science practitioner was called, and the third day the child was healed. At this time there were no Scientists in the county that I knew of, and the Bible and "Science and Health with Key to the Scriptures" were truly my only helpers. All I knew about Christian Science was that it was all good, and all good was of God. The blessings for myself and family have been many. We have six children, and there is not one who has ever known of any healing power but the Christ, Truth.

Two years ago my husband had a complication of diseases, but was not willing to do anything until it came to the place where something must be done. A physician was therefore called in to examine him, and after the examination he asked if my husband wanted him to take the case. I left it entirely to my husband to decide whether he wanted Christian Science or *materia medica.* Before leaving, the physician said that if Christian Science could pull him through he had better stay with it. After the physician had gone, my husband decided to try Christian Science, and he was healed in three weeks. On reaching home the physician told his wife that *materia medica* could have done him no good.

We have depended absolutely on this healing truth to solve all the problems that have presented themselves in nineteen years, and they have been many. My three youngest children were born under Christian Science treatment. With the first one, who is now eleven years old, I was up and doing my own work in three days; after the birth of the second, now eight, I was up in forty-eight hours; and when the youngest was born, six years ago, every man-made law was broken and I was up in eight hours.

I thank God for this blessed truth that makes us free, and am very grateful to Mrs. Eddy, through whom it has been brought back to us. I am also grateful for the *Journal, Sentinel, Quarterly,* and *Monitor,* through which I get so much help. I am daily striving to know God's laws better and to be a loyal Christian Scientist. —*Mrs. George B. Johnston, Beaver Falls, Pa.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal
FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

WHATEVER may be claimed to the contrary, it can be safely said that Christian Scientists are daily doing their part in lifting the burden from sorrowful humanity. Mrs. Eddy believed, with the Talmudic philosopher whom she quotes in the Preface to "Miscellaneous Writings," that the best way to help a man is to help him to help himself. Whether he is poor or sick, the same rule applies. To segregate these needy ones, in either small or large groups, simply intensifies the situation, makes their troubles seem all the more real—they think, talk, and hear nothing else but the varying phases of poverty or sickness.

The Christian Science practitioner knows that his mission today is the same as his who came of old "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He knows that back of him, sustaining him, is the same omnipotence that was with the Master when he bade Lazarus break the seeming bonds of the grave and come forth to life and happiness; the same omnipresence that healed the servant of the centurion even while he talked with the ever-compassionate Saviour. Mrs. Eddy writes: "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness" (Science and Health, p. 365).

This is no impossible ideal! The Master healed the multitudes of all manner of diseases, and when we have his positive assurance that they who believe on him shall do the same and even greater works, is it presumptuous to try to emulate his manner of doing them? The farther one advances in his understanding of the allness of God, good, the more clearly will he appreciate the consequent nothingness of error and be able, "as one having authority," to bid it depart. Such an experience—and it is vouchsafed again and again to those that are faithful—evokes the deepest joy and gratitude of which the human heart is capable. To be equipped with the understanding which heals the sick instantaneously is the acme of attainment, the goal which he that would follow in the Master's footsteps keeps ever before his vision.

It is easy to see, therefore, how inconsistent it would be for the Christian Science practitioner to accept his patients on the same basis that *materia medica* does—make a diagnosis of the disease and then insist that the regular course of symptoms must be gone through with before the patient can hope for relief. When Jesus entered Peter's house, and found there his wife's mother ill with a fever, was there any questioning as to how it had been brought on or how many days it had run? Not so! The loving, compassionate Saviour put forth his hand and touched her, and we read that "the fever left her: and she arose, and ministered unto them." Just as quickly were the bonds severed with which Satan had kept one poor woman in durance for eighteen years.

But Christian Science reaches only a limited number, some one objects. What about the multitudes today who need the healing touch? The Master did not thrust himself upon people. He knew when they were ready to accept the healing at his hands, just as Peter and John knew that the impotent man at the temple gate was ready that very moment to be made whole. For many years he had been carried daily to the temple, there to lie, helpless and an object of pity, and let his very wretchedness call forth the alms that eked out for him a miserable existence. Doubtless Peter and John had passed him many times before, but this day there was a difference,—he was ready to be healed, and they bestowed upon him not the paltry dole he begged, but health and strength wherewith he might honorably earn his daily bread.

Shall we then let the throng of suffering ones go by us and give no heed to their great need of the ministry of Christian

Science? Surely we can give them a loving, compassionate thought as we pass; not to thrust Christian Science upon them, not to "treat" them, but to know that, whatever the seeming ill which is before our eyes, "love never faileth." Never must we permit ourselves to fall into the error of promiscuous treating. An attempt to heal after this fashion is nothing more or less than mental malpractice,—perverting this healing truth from its rightful office. If there are those who have erred in this respect, let them study faithfully Mrs. Eddy's views on "Obtrusive Mental Healing" (Miscellaneous Writings, p. 282) and see if their practice is consistent with the teachings of pure Science there set forth!

There is another way in which our ministry to all mankind may be made more effective, and that is, through earnest prayer. Not only have we that wonderful chapter on Prayer (Science and Health, p. 1), but Sections 4, 5, and 6 of Article VIII of the Manual will richly repay study and a consistent effort to put them into practice. What better aid can be tendered in any time of trouble and distress than the sincere offering of the "daily prayer" incumbent upon all members of The Mother Church? Section 5 still further aids us in our crusade for the welfare of mankind. In our attendance upon divine service we are bidden to pray, not for ourselves, but for the congregation as a whole,—pray that the light of Truth and Love may illumine each heart and neutralize all that is unlike itself. Such prayer is broadening and uplifting, and blesses him that gives and him that receives. Again, if we realize the necessity of daily "alertness to duty" (Sect. 6), we shall strengthen our defense against all that is unlike good. There is no force of the carnal mind that Paul tells us is "enmity against God" which will not go down, utterly routed, if Christian Scientists are but obedient to the counsel of the Leader whose trust in the power of infinite good enabled her to withstand the most subtle attacks of error. "Who shall ascend into the hill of the Lord?" the psalmist asks, "or who shall stand in his holy place? He that hath clean hands, and a pure heart." He who loves God supremely, cannot do other than love his neighbor as himself.

Archibald McLellan.

EACH year, as November draws to a close, the citizens of the United States recall anew the many reasons they have for thankfulness, and chief among these is their existence as a nation standing for the loftiest ideals of government known to any people. Vast and splendid as is their territory, stretching from the arctic circle to the tropics, and rich in all that makes for material wealth, yet this counts for nothing when compared with what the nation has stood for in its recognition of the rights and responsibilities of manhood. In spite of the relative narrowness of the age in which they lived, the founders of this great republic, the men who laid its foundations in the Declaration of Independence and the Constitution, had a tremendous grasp of the things that are vital to a nation's existence.

It is true that some may complain of a lack of fulfilment of all that these promise, but the question at once presents itself as to what the complainant has done and is doing to bring out good citizenship, and whether or not he is taking into account all the elements which go to make up the nation. It is vain to plead lack of opportunity, for true manhood is omnipotence humanly expressed, and the pages of history plainly tell how men of the lowliest station have taken the loftiest places in the affairs of the world, if they were brave enough and unselfish enough to see "beyond a narrow bounded age," to quote one of our poets.

In scanning the pages of history we find distinct evidence of a divine call to certain nations to aid in the establishment of God's kingdom on earth. In the case of the Hebrews this was very marked, and so far as we can judge of the divine purpose as voiced by the prophets, it ever tended to establish a pure democracy. The fact that the Jews were at first governed by their prophets in no wise disproves this; it only shows that they needed a deep foundation of moral and spiritual law to prepare them for true self-government. We read that they were warned against the introduction of kingly power, the divine purpose being expressed by St. John in the Apocalypse, where he tells us that all the faithful were to be "kings and priests unto God." This accords with Mrs. Eddy's statement respecting the government of man by divine Principle, when she says: "For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man" (Science and Health, p. 141). This does not, however, aim at the overthrow of existing conditions, so far as they represent justice and progress. From the divine side, God's kingdom is an eternal fact, and the rulers and people who constantly strive to bring out what the Bible calls "righteousness," are on a sure foundation and are under the protection of the Most High.

The Hebrew nation stood for pure monotheism; and so far as it was faithful to all that this implies, the people prospered. When, however, idolatry and sorcery found their way into the lives of the people, their national downfall was only a question of time. Rebekah's words in "Ivanhoe" fittingly express this:—

> Our fathers would not know Thy ways,
> And Thou hast left them to their own.

In spite of this, however, the people who were so long custodians of the "oracles of God" should be, indeed are, "beloved for the fathers' sakes," to quote St. Paul; and as God never forgets faithful service, neither should we, and we can best prove our gratitude by sharing the spiritual treasures of God's kingdom, its justice and its harmony, with all the human family.

Today all nations are called to have their share in the establishment of God's kingdom. The long night of materialism is drawing to a close, and the dawn of Truth is awaking all men to be up and doing. Too seldom do we remember that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Whatever men may think, they can never find permanent peace, much less joy, till they find both in the divine Science which reveals man as spiritual, not material, and possessing the godlike power to be and to do good at all times and under all circumstances. Righteousness we must have at any cost, in our lives, our homes, and in the state. No one need argue that his influence is too small to count. St. Paul tells us that "a little leaven leaveneth the whole lump." We also read that ten righteous men would have saved Sodom from destruction. The men who can effect such results today, must know the infinite power of right and the utter powerlessness of wrong, and know, too, how to demonstrate this in all the problems of human experience. Too long have men and nations deserved the charge that they mock God by creed and ritual, while ignoring His insistent demand for justice; that they, in the words of Browning, "maintain Thee in word, and defy Thee in deed." Too long has mere formalism usurped the place of righteousness, but today, louder than ever, the call is heard to work, watch, and pray for the righteousness which exalts men and nations.

Annie M. Knott.

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ONE of the most dramatic moments in the life of the Master was that in which, having entered the synagogue of his home village, he opened the book of the prophet Isaiah and read those wonderful words of Messianic forecast: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." It was the moment of his first public self-recognition, when he daringly yet calmly declared that he who was known to them all as a humble carpenter's son, was indeed the hope of Israel, their Saviour.

These words are not less interesting in themselves than was this their first personal appropriation by Christ Jesus. Hundreds of years before its appearance they definitely outlined the vocation of the life that was to meet "the world's great need." Moreover, they reveal the compassionate completeness of the redemptive ministry of this life, and, as we come to understand in Christian Science, they present the pattern and design for all Christian lives, including yours and mine! "If ye abide in me," said the Master, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Go ye into all the world, and preach the gospel;" "Heal the sick." In these and many other kindred statements he projected a vocational career for his disciples which was to be identical with his own in power and in beneficence, and it is thus in the glory of its aim and spiritual accomplishment that the simplest, humblest life may be "lifted up" and made savingly effective.

The question of vocation, "What shall I do?" must be met and answered by every individual. Normal men and women not only want something to do, but they want to do that which will tell. They covet not only success and happiness, but they would like to do something really worth while, something that will contribute lastingly to the human good. This desire deepens, grows more serious, ofttimes more impelling, with the average man as he grows more mature, and it is just here that Christian Science comes to stimulate and help its every student. It not only renders aspiration more intelligent, more unselfish, and more spiritual, but it gives him a satisfying proof of his capacity, as a channel for the expression of divine Mind, which frees him from an otherwise life-defeating sense of unworthiness.

There is no greater stimulation than that found in self-identification with great power, great undertakings, and great events; and when through Christian Science one is awakened to the greatness of the deeds which he is called to do, and when he is sure that the divine wisdom and strength is available for him in the doing, then he is free to declare with St. Paul, "I can do all things through Christ." This is the initial experience of every conquering life.

The ruling concept of privilege and power always supplies the mold of history, whether individual or national. All the doings of men bear the hall-mark of their thinking; and he who perceives the naturalness of the life of Christ Jesus, and is able to demonstrate that he has begun to apprehend the spiritual law which gave the Master his supreme authority,—that man has entered into life. The answer to the query "What shall I do?" thus hinges upon one's estimate of the "I." No one would presume to limit the possibilities of the divine idea, that which manifests God. The life of Christ Jesus removed every least limitation here, and if his teaching makes anything clear, it is that man, spiritual consciousness, is at-one with the Father. This he declared for himself, and this he presented as the ideal to which his every disciple might and should attain. Nevertheless, it has never even dawned upon the great majority of Christian believers that these words spoken by the prophet and accepted by the Master as the design for his life-work pertain to any other. Indeed, such a thought would be deemed sacrilegious by the many; and yet how explicitly and continually Jesus taught that his followers are to have his consciousness of Truth, are to do his works, and thus enter into his joy! This is the wonder of one's awakening in Christian Science. He gains a glimpse, at least, of man, the selfhood which Christ Jesus realized, and this spans the otherwise seemingly impassable distance between mortal sense and the Christ-consciousness.

Christian Science brings a faith-enlarging, courage-quickening concept of what constitutes the Christian believer's business. It inaugurates a new life-program for the aspiring, which includes the preaching of good tidings, the healing of the sick, the binding up of the broken-hearted, and the opening of their prison doors for all who are bound. This is "the acceptable year of the Lord," the eternal present of good, which it is declaring to the world.

In answering the question "What shall I do?" most men are largely if not wholly governed by consideration for their pride, their personal gratification, or their material welfare, and many of those even who are accounted earnest Christian ministers are so far removed from any thought of selecting the Christian vocation practised by Christ Jesus, that they deny both the necessity and the possibility of its present continuance. Christian Science comes to bring one a vision of service which, as he instinctively sees, is entirely in keeping with the spiritual nature of man and his indissoluble relation to God, a service which will fulfil his highest ambition and satisfy his deepest longings; and they are surely constituted of common clay whose hearts are not quickened with the throb of a divine impulse when they hear the call to this Christlike anointing.

JOHN B. WILLIS.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE CHRISTIAN SCIENCE JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXII JANUARY, 1915 NUMBER 10

"OUR CONVERSATION IS IN HEAVEN"

ROBERT NALL

AS the truth is unfolded to the loyal Christian Scientist, and he thereby grows in spiritual understanding, he becomes increasingly conscious of his responsibility. He asks himself what this new life means to him and what it stands for to his neighbor; he welcomes the thought that he has come to recognize his power and his influence. He may be only a unit, but he is a unit with capacities and opportunities that are at his disposal to be used in the most sacred way for helping the fulfilment of the divinest of all prayers: "Thy kingdom come. Thy will be done in earth, as it is in heaven." He remembers what Jesus said to the few who were just beginning to be awakened to the truth: "Ye are the light of the world;" and he ponders long and prayerfully on the beautiful admonition that followed: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He reads that gentle counsel or command, impossible to the material thought, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and there opens up to him a vision—a very real one—of what he may become; nay, rather, of what he already is in his spiritual selfhood. Then the desire wells up in his heart to be valiant and heroic, to be clad in the armor of purified thought and consecrated purpose, to be a Sir Galahad going forth in quest of the holy thing that stands for righteousness and truth. He learns that the Christ-ideal is godlikeness; and no man has entered upon the path of love and wisdom who has not mentally pictured the goal which the whole-hearted Christian hungers and thirsts to reach. It spurs him to noble and unselfish deeds, yet clothes him in the grace of humility. It instils in him the love of obedience and inspires him to be faithful. It serves to sanctify every word and act. It brightens the home and the office and the workshop. It is the life that Jesus the Christ would have every man live.

The writers of the New Testament,

imbued by the spirit that animated the Master, had much to say as to the manner in which his followers should be thus loyal to all that he taught. There is one word which has now become archaic in the sense in which they used it, but which has a meaning for us all, even though we take some liberty in interpreting it. This word occurs about twenty times, and is perhaps most familiar in that advice given by Paul to the Philippians: "Only let your conversation be as it becometh the gospel," for, he says in another verse, "our conversation is in heaven." The word "conversation" is dropped from all the translations except the King James Version.

The obvious meaning as the word is used in the Scriptures is not the modern one; it refers to conduct, manner of life or behavior. Thus, when Paul reminds the Galatians that they had heard of "my conversation in time past . . . how that beyond measure I persecuted the church of God," he was referring to what he did in his prechristian career; it was his experience then—the knowledge that his mental blindness, his pride and prejudice, his very vehemence, were all of the carnal mind—which caused him to plead everywhere that the old man should be put off, and that the new man should be put on; that they might be regenerated by Life, Love, and Truth. We may learn something from the word "conversation," however, when understood to refer to speech as well as conduct. These are correlated: the one is indicative of the other.

When Jesus revisited Nazareth, "where he had been brought up" and where he preached, the historian tells us that all who heard him "wondered at the gracious words which proceeded out of his mouth." This is all the more remarkable because he was among his own people, who must have known his ordinary speech or conversation. The words that he spoke then and many times afterward were, as he said, "spirit" and "life." It is noticeable, also, how his disciples in this, as in all else, sought to follow his example. Can we in these days do less? Do we seek to order our words aright? We forget, perhaps, the power of words; they outline our thoughts. How much we should refrain from saying, if we were always living in harmony with divine Principle. When Peter wrote, "But as he which hath called you is holy, so be ye holy in all manner of conversation," although he was directly referring to habits of life, he nevertheless knew that unguarded speech was a hindrance to spiritual progress.

"Language and conduct, when taken together," says a famous preacher, "form a complete revelation of character;" and character should be the reflection of Truth and Love. There is no more severe saying than that of Jesus, that for "every idle word that men shall speak, they shall give account thereof in the day of judgment." That day is now. We are responsible for our words in the highest sense; and for our silences also, let us remember. One of the things to be wondered at are those silences of Jesus. Is it not true, what Mrs. Eddy says (Miscellaneous Writings, p. 84) that his "wisdom ofttimes was shown by his forbearing to speak, as well as by speaking, the whole truth"?

There is "a time to keep silence, and a time to speak," according to one of the wise sayings of the Old Testament as redolent of truth today as when it was written. Every spiritual quality that makes up the whole man is requisite for wisdom in speech. Just as, when the Christ-idea appeals to us, an impure thought may obscure our spiritual sight and impede our progress, so persistently to voice error may be to place a stumbling-block in the way of our brother. We are not all stalwart and fully equipped with the divine armor. Some are but "babes in Christ," tossed about in the tempest of mortal mind, hungering for the heavenly manna, feeling that they are beset behind and before, and yet thirsting for the "living water" they know alone can satisfy.

As "ambassadors for Christ" should we not pray to be guided in the utterance of "gracious words," to words that are "as silver tried in a furnace of earth, purified seven times"? Sometimes the babes must be gently led; the kingdom of heaven cometh not by violence. The way is not always quite so clear as it would be if they had risen into a higher and holier consciousness. In proportion to our growth in grace and our demonstration of Truth and Love, we may make our divine service, our manifested love to our brothers, fulfil the command of the Master. In a measure it is true of every Christly thought, "I, if I be lifted up from the earth, will draw all men unto me,"—unto Christ, Truth.

There are those who by "patient continuance in well-doing," by a clear apprehension of the fundamental basis of Christian Science, and by bringing forth the fruits of right thinking, have built up a wall of defense against the subtleties of mortal mind. They have passed through the furnace of fire. They have known what it is to stumble and fall, to be perplexed and dismayed, to doubt and to fear; but they have also known what it is to rise into "newness of life," to put a cheerful courage on, to rejoice that "perfect love casteth out fear," and to experience that illumination of spiritual sense which, as the perception and apprehension of Truth, is the Science of Christianity of which Christ Jesus was himself the foremost exponent.

If we could array these as witnesses before the vast army of students throughout the world today, and ask them to speak, among the many helpful things they would say would be these: Let your words in Science be few, and only those that are the product of purified thought. Remember that you are governed by infinite Mind, which is always unfolding spiritual ideas. No man can live to himself; he is not his own, but God's. As you cultivate the Christ-idea within you, so you will gain spiritual ascendency over sin, disease, poverty, and every mortal foe. Thus you will be what the apostle Paul urged upon his own "son in the faith," "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

In "No and Yes" (p. 8) Mrs. Eddy has beautifully expressed a correlative thought when she says, "Utter the truth of God and the beauty of holiness, the joy of Love and 'the peace of God, which passeth all understanding,' recommending to all men fellowship in the bonds of Christ."

POLYTHEISM AND MONOTHEISM

HON. CLARENCE A. BUSKIRK

IF there is only one real cause to which all real effects are to be attributed, there can be only one causative Mind, *alias* God. Jesus declared God to be Spirit, and spoke of Him as "the only true God;" but if there be many real causes to which many real effects are to be attributed, it follows of necessity that there must likewise be many causative intelligences, that is, many gods. If there is only the one Mind, it follows that all causation, and therefore all effects, are to be attributed exclusively to the intelligence and volition of the Supreme Being; hence, that any and all supposed relations between material causes and their effects in what is called the material universe, are no more than false human beliefs.

If there be more than one real cause of all real effects, the universe which has a real existence must have had its origin, as it must have its energizing maintenance everywhere and always, in more than one creative and supporting intelligence and volition. But the fatal objection to this polytheistic supposition becomes apparent when we consider that this supposition would involve the discord which would arise between the ruling powers, for no two of them could be precisely alike in all respects, because if they were precisely alike the will of one would negative the will of another. If they were precisely alike, the existence of more than one would be futile, and there would in fact be no supreme power at all. If there were several ruling powers, or gods, as polytheistic beliefs have hypothecated, and they were not precisely alike in all respects, the differences between them would fully justify the conflicts between the Jupiters, Junos, and other Olympians which are recorded in Hesiod and Homer. Jesus taught that "no man can serve two masters. . . . Ye cannot serve God and mammon." But there is no need now to argue that polytheism is rebuked by reason at every point. Even the Master said, "Why callest thou me good? there is none good but one, that is, God."

It may be accepted as a truism that (apart from the infinite cause) nothing can possibly exist as a fact or truth without a corresponding and explanatory cause; and likewise that the fact or effect cannot be opposed to the cause. The one infinite Mind causes nothing antipodal. Neither does the infinite Mind cause any two facts which are in the very least respect antipodal to each other. Otherwise, the universe which exists in truth (or as a fact) would be discordant and therefore chaotic and self-destructive. If what is popularly termed the material universe be discordant in the least particular whatsoever, it follows that it is not the effect of the activity of infinite Mind, and therefore that no such universe can exist as a real effect or fact. There can be no causation, for example, of a solar system governed by harmonious rules or laws, unless such causation be of a sufficient intelligence for the purpose; and this of necessity implies infinite Mind. Matter cannot legislate to create matter or to rule matter.

The activities of infinite Mind are represented and expressed in a universe which is neither antipodal nor inharmonious in the least particular whatsoever. Therefore the real solar system is not the solar system of matter, according to the beliefs which originate in erring human mind from the testimony of what are termed the five physical senses. The believed-in material universe is antipodal and inharmonious, more or less. The solar system which exists in human belief as material, undergoes the constant changes which characterize human beliefs. The most conspicuous illustration of this is in the transition from the Egyptian or Ptolemaic astronomy to the Copernican. The real solar system, as the effect of the causation of infinite Mind, is not an inharmonious or inexplicable system pregnant with cruelties and injustice; it is a non-material universe which reflects the divine qualities of infinite Mind. The material universe, the existence of which is in human belief, is found to partake of the inharmonies, the cruelties, the injustices which characterize mortal mind. It is the false concept of the true universe, a concept based on what appears to material sense, and this material sense cannot see God, because God is Mind.

Many modern physicists recognize that what is called the material universe is phenomenon, and not noumenon or reality. This modern view was tersely expressed in the oft-quoted words of Mr. Balfour, a few years ago, to the British congress of scientists: "The natural sciences are now explaining matter by explaining it away." For a human concept of the solar system, or of any material phenomenon, to be true, would require that the evidence must be wholly and always true which is furnished by sight, etc., whereas we are all aware of the more or less deceitful and misleading character of such evidence. We know only what appears to be, not what is, in the realm of material beliefs. To know what a material object really is as a fact, if it were indeed a fact or noumenon instead of a phenomenon or appearance to sense, would mean something far beyond the scope of human intelligence. The physicists have been at work for many centuries in their efforts to find out what matter is, and they are forced to the admission that they thus far have found out only what matter is not. Atomic theories and their like may be useful (and dangerous) as working theories; but they have nothing substantive about them, for the obvious reason that they relate to a non-substantive universe of matter.

Many physicists now teach that in the phenomenal universe of so-called matter there is in fact no government of causes and effects; that there are sequential events and conditions, but that no event or condition can rightly be said to cause any event or condition which may immediately or remotely follow it. They argue that the sequence of events and conditions is too vast and too complex for any one event or condition, or for any number of events or conditions, to be singled out as causative of other events or conditions. They argue that if preceding events or conditions were causative of subsequent events or conditions, such a fact would necessarily imply the existence of universal and eternal laws, but that such laws would further imply that either matter is of itself intelligent or else it is governed by some external intelligence and volition. They reject the first alternative as wholly unthinkable, because matter is insensate and non-intelligent from any and every view-point. They also reject the second alternative as untenable, because it would imply that there could be no exceptions to the operations of the supposed laws, whereas the exceptional instances which deny any law or laws that can be hypothecated are quite as numerous as the instances which apparently point to such laws. They take electricity for one of their illustrations. No one attempts now to define what electricity is; therefore it is wholly illogical to attempt to define any law governing its operations. All that can really be done is to define the to-be-expected sequential events following prior conditions and events according to the believed majority of observed instances. They ask if any one can define a law which operates to cause the grass to grow, for example, which will endure the ordeal of analysis. They admit that it is convenient in ordinary speech and writing to refer, for example, to the summer rains as causing the grass to grow, although such language is really no less unscientific than the common reference to the sun as setting in the west and rising in the east.

It is plain that the physicists mentioned put forward a sufficiently plausible proposition to lead at least to much argumentation for and against. But on close scrutiny it may be noted that after all they are guilty of loose thinking. Their whole line of reasoning becomes a mere handle without a blade, because it can only apply upon the assumption that the material universe is noumenon, reality, instead of phenomenon; yet their reasoning leads only to the fact that all matter is merely phenomenon; in other words, it is the universe which simply appears to human sense to be true,—the proposition arrived at by great thinkers from Aristotle to the present day, and conceded by great modern physicists.

Upon the basis that matter is phenomenon, the entire question becomes solely a question concerning the operations of human beliefs in respect to causes and effects in the so-called material universe. When it is admitted that matter is phenomenon, it becomes plain that matter as phenomenon is not governed as such by any law or by any relations between causes, whether primary or secondary, and effects; but that if there be any law or government at all, such law or government relates only to human beliefs in respect to matter. And when it appears that matter is incapable of legislating for its creation or causation or for its maintenance, it follows that the realities or facts of the universe which really exist must be non-material, and governable by infinite Mind, and never antipodal to Mind or antipodal as between themselves. It also follows that the road of true reasoning leads to the fact of an infinite Mind.

The same road leads to Christian

monotheism—the teaching that the cause of all that truly exists is One, is Spirit (as Jesus declared) or Mind, is eternal, immutable, all-powerful, all-present, all-wise; in short, fulfils the definition of God given by Mrs. Eddy, viz., divine Principle. The perfect understanding and application of this eternal and immutable fact, in respect to cause, means dominion over what is called matter, *i.e.*, the incongruous and changing mass of the concepts of human, carnal, or mortal mind, and all the supposed relations between causes and effects, including the supposed causes, by reason of believed-in law or laws, of sin, sickness, death, want, unhappiness, and so on through the whole mythical catalogue of what in the mass is termed evil.

When careful thinkers in polytheistic countries recognized the crass unreason of polytheism, some of the more impatient of them recoiled into atheism; but those who more patiently pursued the road of their highest reason and spiritual intuition, always arrived at substantive monotheism. And substantive monotheism leads, as in the Aristotelian philosophy, for example, to the classification (to make use of Paul's words to the Corinthians) of the "things seen" as "temporal," which spells "phenomenon," and the "things not seen" as "eternal," which spells "noumenon," reality. The concept of material causes and effects really harks back to more than one causative intelligence and volition, *i.e.*, to polytheism.

If this were the true concept, and material causes and effects were the fact or truth, either because of some inherent law of matter or through the intelligent volition either of the one God or of many gods, there could be no mental or spiritual dominion over matter or physical conditions except through the agency of material means, such as drugs, etc. If this materialism were true, the New Testament records of the works of Jesus and his early disciples would be untrue; the history of the spiritual dominion over sickness, etc., of the Christians during the first three centuries of the Christian era, as chronicled by Gibbon and other veracious historians, would be untrue; and the testimony of hundreds of thousands to the overcoming of sin, sickness, etc., during the last few decades by means and methods exclusively mental, would constitute an unprecedented mass of falsehoods. Matter as noumenon, or constituting a fact, with its own laws of causes and effects, would be immune from interference from any other source whatsoever, for no real law of the real universe can be violated or broken. Also, matter would be immune if it were governed by any code of laws or rules, or sequences of events and conditions, from any deific source or sources, unless such source or sources can be said to be capricious and changeable, instead of eternal and therefore immutable.

The world's best thinkers have never been able to leave the subject of causation. They have been impelled to seek after the one great cause, but it remained for the Discoverer of Christian Science to reinstate the teaching of Christ Jesus and to prove by the healing of disease and the overcoming of sin what the understanding of God as the only cause, the one Mind, can do for humanity.

HOPE

SOPHIE F. STOLZ

AFTER Paul has classified the "diversities of gifts" which come from the one Spirit, he summarizes their excellence as follows: "And now abideth faith, hope, love" (Rev. Ver.). Let us slightly reverse the order of the climax and see that next to "the greatest of these" is hope; not hope, however, as it is understood in ordinary speech and experience. The "I hope so" that is often spoken sadly and fretfully is but the anxious craving for the attainment of some crying and rightful need. It is only desire founded on no substantial evidence; it knows no guiding Principle, and at best is addressed to an undefined providence or far-off God who demands that His own creation should sustain itself, a victim to all the evils that spring from ignorance of Truth. Such hope is not the true hope, for it is without the true God.

Even that storehouse of human knowledge, the dictionary, gives of hope a higher meaning when it defines it as "confidence in a future event;" and what is greater, "a well-founded expectation in God." Perhaps the writer of such a scientific definition of a spiritual gift which is next to the highest of all God's good gifts, did not realize that he touched a substantial truth and posited God as creator and sustainer. Else, why look to the creator for the expectation of his hope? Art thou cast down by the claims of bodily sense and disquieted by consequent fears? "Hope thou in God," says the psalmist, and he adds, "I shall yet praise him, who is the health of my countenance, and my God." No anxious desire, but confident expectation of health from the source of health; no fearful pleading, but joyful expectation in the source of all joy.

Christian Science can never suffer the reproach cast upon other faiths that locate the source of good but fail to show the approach to it. Founding its method on Scriptural authority, Christian Science not only determines the source, but gives him who is cast down the mental manner of his uprising. He must begin his regenerative process by faith, the faith that is "the substance of things hoped for," or, as the Revised Version phrases it, "the assurance of things hoped for, and proving of things not seen." This looking to the divine source is the higher hope that belittles and looks beyond discord, and lets in the light of spiritual intuition and illumination, so that the ensuing peace is its own conviction—faith has advanced to understanding.

Science and Health is constantly proving to its grateful students the truth of the statement on page 446, "To understand God strengthens hope." It strengthens understanding of its source, conviction of its supply, and above all, anchors progressive faith and understanding so as to maintain an abiding spiritual consciousness. The book of Hebrews places hope as the "anchor of the soul," and Science and Health explains its method as follows: "In order to enter into the kingdom, the anchor of hope must be cast beyond the veil of matter into the Shekinah into which Jesus has passed before us" (p. 40). The Shekinah or spiritual consciousness, the divine Mind, in which Jesus found eternal life, never knows a "cast down" material sense, but through its impregnability to evil, casts out all that material sense prompts. Anchorage in this consciousness means unity and cooperation with every spiritual gift Paul defined; and as he placed hope next to the apotheosis of God's greatest gift, we know Jesus must have been actuated by no vague, hypothetic yearning, but by a confident, expectant hope which anchored him to all that would prove the permanence of God's kingdom. What a goodly company to which to be anchored, now and always! This is surely the "more excellent way."

With this joyous understanding we may indeed plow the fallow ground of our mental estate, knowing there is no hope for the existence or perpetuity of any evil, but every hope in God's destined inheritance for man. One's harvest of good thus ever increases; his hope he cannot measure, for it is constantly enlarging, and so its circumference gradually encloses his own redemption and anchorage in heaven, but he reaches out for his unregenerate brother and a relatively unredeemed world. This gain of firmer anchorage is a daily process, a confident expectation that brings constant proof, the only proof furnishing one with a reason that brings conviction to others and sweet assurance to himself.

Thus may and does every student of Christian Science "rejoice" in hope, and with this hope in him, he ever seeks to realize his true selfhood as a pure idea begotten of God. This hope is indeed not only the anchor which holds him to Principle, but the helmet of his salvation, protecting from all discouraged, anxious craving. It is the very motive power toward the fulfilment of God's behests. Of a truth, when the Christian Scientist says "I hope so," he declares through spiritual vision, "I know so;" and he may indeed confidently, expectantly, calmly sing (Hymnal, p. 186):—

Turning from death and sin,
Thy Life to enter in,
  Lord, may I prove,—
All things to us are given,
Health, hope, and joys of heaven,—
All things to us are given,
  Gifts of Thy love.

◆ ◆ ◆

Foolish indeed is he who attempts to stifle the whisperings of his conscience. We are on a voyage in which dangers lie about us on every side, and storms encompass us by night and day. One guide have we which alone can bring us safely through to the eternal haven, and that guide is the "still small voice" within. Shall we undertake to slight its warnings or to blunt its sensitiveness, because, perchance, it disquiets us and awakens uncomfortable apprehensions? If we do, the shipwreck of our eternal interests is the inevitable result.—*The Moravian.*

REIGN OF LAW

JUDGE L. N. BLYDENBURGH

MAN is a divine idea, an individualized conception and product of the activity of the infinite and divine Mind. This is, however, the spiritual and immortal man, not the mortal and finite concept of man expressed in a physical form, which presents a seeming life, intelligence, and action to the physical senses. The true understanding of man is attained only as we comprehend the Principle and law which constitutes and governs the image of God, and the reason of the illusive phenomena of the mortal and finite concept of man entertained by mortal belief.

If there is one thing which is certain, it is that law governs all things which have real and eternal existence. It also determines the unreality of all the things which have a mortal and finite seeming existence. Absolute and perfect law must of necessity be the law of permanency to the perfect and immortal, as it is also the law of the destructibility of all seeming and illusory phenomena of existence which are not in harmony with and not created or caused in accordance with itself.

Perfect law, however complex it may be, is in each part harmonious with each and every other part, all of which constitutes and creates an harmonious total expression of law. Not only is it thus in itself perfect, but another requirement attaches to perfect law, namely, it must be perfect in its application to all possible existing conditions in the universe, infinitely protective to all real and perfect existence, absolutely destructive to all that is imperfect, unreal, or illusory in a false sense of existence. It is the law of the supremacy of Truth and the destruction of error. It is self-enforced, and through the law of cause and effect it gives proper reward to right action and makes error its own executioner.

From a mortal and finite point of view the rewards and punishments of divine law seem to sense slow in manifestation; but however much we may doubt the final demonstration because it appears to be delayed, it should be remembered that the law of eternal and immortal existence is not limited in the execution of its processes, or the vindication of its perfect efficiency, by the days or years of a mortal and finite belief of existence. Immortal life, real and eternal existence, is and ever has been, and ever will be, within its jurisdiction and expressive of its dominion. The dream of the night will not relieve the dreamer from the operation of the law of the state or the nation, neither will the mortal dream of finite existence operate to hinder the enforcement of the law of God in the demonstration of the omnipotence of good and the revelation of the nothingness of evil by the destruction of error through the ultimate manifestation of Truth.

That which is perfect in plan, construction, and action, has all the requirements of eternal existence. Lack of perfection in quality or condition in either, introduces an element of destructibility. The creations of infinite perfection are never the result of accident or chance; infinite intelligence alone is their creator. It is therefore demonstrably provable that Mrs. Eddy states the absolute truth when she says in Science and Health (p. 468): "All is infinite Mind and its infinite manifestation, for God is All-in-all." God being infinite Mind, intelligence, and the universe and the law of the universe being good, the order of the divine manifestation, it follows that to know the truth would make us free. When, however, we consider life as subject to material limitation through the false belief of life, intelligence, and substance in matter, we naturally ask, as did the psalmist, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

The injunction, "Know thyself," is fulfilled only by acquiring an understanding of God, and man in His image and likeness. The sense of man as mortal and finite, expressed in a material form, is not a sense of the godlike image and idea. If, therefore, we have no higher concept of man than that based on the evidence of the physical sense of seeming material existence, we have not reached the point of obedience to the command "Know thyself." That we should begin the study of the realities of immortal existence with humility and childlike trust, is indicated in the words of Jesus: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." This was said to the disciples when they were moved by the spirit of rivalry. They were inquiring who would be greatest in the kingdom of heaven. Bearing this in mind, we can readily see the lesson Jesus intended to teach. The command, "Love thy neighbor as thyself," is necessary to a reflection in thought and deed of that divine Love which is the omnipotent law of the universe of God. The supremacy of the law of Love is destructive of hate, and causes selfishness, all evil, to disappear from consciousness.

Fear is destroyed by faith in its perfect expression, because it is unthinkable that Love should cause or create aught that is harmful. Jesus knew this, and therefore said, "Be not afraid, only believe." Why is it that we are not of like mind with Christ Jesus? Why must it still be said, "O ye of little faith"? Why is it that men have more faith in evil than in good? It is not because God has ceased to reign, nor is it because Love is no longer the law and impulsive force of infinite good; it is because we have not yet realized the truth of being, and though we may say, "In him we live, and move, and have our being," we do not fully understand it.

The truth as to any real and existing thing must be in harmony with the truth as to all that in reality is. Life in its reality, as distinguished from any seeming condition, the false concept of existence, is the field of action and study for those whose desire is to know and understand God as "All-in-all." Life expressed represents continuous activity, and immortal life implies the eternal continuance of progressive action which belongs to and is inherent in man as God's idea, image, and reflection. If this continuous action is governed and guided by a knowledge of the truth, it must be perfect, harmonious, and uninterrupted. Truth makes the way plain and easy to him who walks therein. Past experience teaches clearly that when through lack of understanding the true course does not appear, we become wanderers in the desert of uncertainty.

In every effort to attain our ideals, a due estimate should be made of the means which are available for us in securing that which we desire. Knowledge is said to be power, and it is so in a limited sense in respect to that which is perceived and understood from the mortal and finite point of view, but knowledge attained through spiritual understanding partakes of the power of the infinite. No man believes that physical sense in its highest development reveals the truth as to existing things. For this reason Jesus taught the necessity of a saving faith in God and in spiritual law.

By the use of the microscope and chemical analysis, the natural scientist confirms the assertion that the appearance, the evidence as to itself presented by matter, depends entirely upon changing conditions, points of view, kind and quality of light, etc. The attempt to find reality in matter has resulted in a succession of failures, and the last and final conclusion of natural science is that matter is a mode of motion or an expression of force. The search in matter for life, though faithfully pursued through the ages, has gone unrewarded; the secret of existence has eluded the effort of so-called natural science.

Christian Science, following the teaching of Jesus, asserts itself as the Science of being. The truth of its teachings as explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy, is established in demonstration by her and her students throughout the world, and is silencing the claim of a conflict between science and religion. It is bringing truth to the attention of the world; showing a way of life which asserts and demonstrates man's God-given dominion, which under the infinite law of Love awakens a realization of salvation from mortal ills and directs to the way of truth in the life journey from sense to Soul. Faith in good, faith in Love, destroys the belief in the evils with which fear would people our surroundings and environment. "Perfect love casteth out fear," and it makes every man's hand for and not against his brother.

Love is the divine law of salvation, and its temple is the sacred abiding-place of eternal good. The consciousness which holds a perfect sense of immortal Life, reflects only Truth, and is filled with love. It reveals man in the image and likeness of God, and expresses the dominion of divine Principle and law. The necessity of the dominion of law in human affairs is more and more recognized as intelligence and civilization advance and the rights of man are understood. Lawlessness prevails only in a condition of ignorance wherein brute force and lack of intelligence govern. Law and obedience to law are the ideal conditions of society from the point of view of the most enlightened minds.

The declaration of the rights of man as God's idea and image under divine Principle and law, declares his inalienable right to immortal life, to eternal liberty intelligently to express and enjoy that which is good, and to the pursuit of happiness under the reign of the divine law of Love. We have faith in the law of the nation in which we live, and confidence in its protecting care. We have faith even in a man-made, man-enforced law. The efforts of humanity to establish the reign of law in the world is but the primitive and progressive attempt toward the ultimately recognized and demonstrated supremacy of divine law. Obedience to this law will obviate the present seeming need of man-made enactments, make material codes useless, and courts, prisons, and punishments obsolete. National boundaries, in so far as they indicate separation, will then be obliterated, and the brotherhood of man established in accordance with divine law.

SIGNIFICANCE OF THE CROSS

JULIA S. KINNEY

IN its general acceptation the cross is regarded as an instrument of punishment, and metaphorically is used to convey the idea of the punishment itself and the pain which it inflicts. The sign of the cross, however, even among many ancient nations, was invariably emblematic of immortality. This serves to show the difference between these two concepts of the cross, since human suffering or punishment can last only so long as there seems to be a human or mortal will opposed to the divine. As soon as this false sense of a life or mind apart from God is relinquished, mortality is put off and immortality is put on.

The International Encyclopedia states that "in the history of the cross as a Christian symbol, it is evident that it was used at first as an emblem of triumph, not of suffering." This is undoubtedly due to the fact that since Jesus was able to overcome "even the death of the cross," which was considered the most dishonorable death, he was able to rise above all the hate and malignity which the carnal mind could heap upon him, and since he had said, "He that believeth on me, the works that I do shall he do also," his immediate disciples, taking his words very seriously, strove to follow him by doing the same works. Finding that they were eminently successful in overcoming sin, healing disease, and even in raising the dead, the import of the cross was to them not the suffering endured by their Master, but rather his victory over death.

Unfortunately, Christians gradually lost the power to heal by the Christ-method, and in time came to look upon the cross as a symbol of unavoidable human suffering. Today many have their thought so riveted to the passing of our Lord that they entirely forget his subsequent resurrection and its joyful lesson. To such his crucifixion means that while on earth human beings must suffer untold agonies, but if patiently borne this suffering may prepare them for heaven when they die. There is, however, nothing in the Bible, nothing in Jesus' teaching, to justify this interpretation either of his life or of the significance of the cross.

It remained for Mrs. Eddy to restore to the cross its true significance as a symbol of triumph. In Science and Health she says: "The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed" (p. 238). In other words, our Leader finds in the symbol of the cross that which leads to activity in overcoming evil. In the textbook of Christian Science, "Science and Health with Key to the Scriptures," she explains that God is the only Life or Mind, that the real man, made in the image and likeness of God, reflects or expresses this one Mind, and that the false concept of a life or mind apart from God can be overcome just as the false concept of the earth as flat was overcome.

When Columbus discovered that the earth was round, he had difficulty in dispelling the fears of enough men to make a venture across the waters possible, but finally he succeeded in proving the truth of his theory. After this others, a few at a time, put away their false concepts and fears and crossed the ocean, availing themselves of the greater freedom offered by this discovery. Mrs. Eddy made the discovery that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468), and that Jesus' wonderful works had been performed on this basis. She, too, had difficulty at first in persuading others to give her discovery a trial, but eventually she proved conclusively the truth of her teachings by a pronounced success in healing which has led thousands to avail themselves of this method of overcoming every phase of sin and disease. To her followers, as to Jesus' disciples, the cross is symbolical of God's willingness and power to heal and save, here and now, all who put their trust in Him.

In this aspect of the cross nothing in the life of our Master is overlooked. His noble sacrifice, his sublime courage, are both acknowledged and appreciated. Added to this, however, is the element of obedience, the effort on the part of each to make of a trying experience what Christ Jesus made of it,—an opportunity for the realization and demonstration of God's power and presence. Paul says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." To those who perish, those who cling to the reality of evil and its necessity, the preaching of the cross is indeed foolishness, signifying merely submission to the power of evil and resulting in apathy. To those, however, who are saved, who are endeavoring to overcome every false sense of life or mind apart from God, the cross of Christ ever offers inspiration.

Jesus' simple definition of the Christian's duty is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Here is the real crux. To deny material self, deny every sense of a life or mind separate from God, since there is no such life or mind, and to know and prove here and now that there is one Life, one Mind, governing and sustaining man in perfect harmony, is our lesson. Jesus gave this proof. "In his resurrection and ascension, Jesus showed that a mortal man is not the real essence of manhood, and that this unreal material mortality disappears in presence of the reality" (Science and Health, p. 292). Jesus' humility, evidenced by his willingness to give up his human personality for the divine idea which he recognized as his real individuality, enabled him to deny any sense of anger or resentment at those responsible for his crucifixion, and to express only the godlike qualities of forgiveness and love.

The light in which one regards the cross determines to a large extent his attitude toward the problems of life. If, for instance, when confronted with disease, poverty, sorrow, or disappointment, one thinks this is his cross, if he believes that it is a God-sent suffering which must be endured, he sadly misinterprets this symbol and hinders his own spiritual progress. On the contrary, if he recognizes a cross as an opportunity to change this mortal concept of sickness, poverty, sorrow, or disappointment into a godlike thought of health, plenty, peace, or joy, he has followed Jesus in his resurrection, and in the true sense has taken up his cross.

Had Jesus ever entertained the suggestion that he had more than he could bear, he would most likely have succumbed to the belief of death, and hence would have failed to make his glorious demonstration over it. He, however, regarded every experience simply as an occasion wherein to put into practice his understanding of divine Love. Divine Love is sufficiently powerful to change every adverse circumstance in our life. Are we proving this, or are we consoling ourselves that we are patiently bearing our cross with the expectation of receiving our crown on some future plane of existence?

The Christian Science emblem, combining the crown and the cross, points to the need of constant uplift and consecration (the literal meaning of the word crown), the elevation of thought to the spiritual truth of man's unity with God, hence his immortality. In its practical application to every-day problems, to take up the cross is persistently and insistently to lift thought above every claim of suffering, trial, or persecution until the victory over all error is realized. Since God's law is ever operative and His kingdom is ever at hand, the vision beheld by St. John opens before all who will but lift up their eyes to see "a new heaven and a new earth" wherein "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

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Diligence looks not to tomorrow for results. Its eye is ever upon the work itself. It cares very little how men regard the love it constantly expends, if only they be made to feel its influence. This not even the worst of mankind can escape. The influence of all goodness is irresistible. And how right this really is. Our work lies before us, not to be gazed at, not to be turned over, but to be done. Let us up, and do it, then.—*Anon.*

OPPORTUNITY EVER PRESENT

LEON M. GROESBECK

PAUL wrote, "Now is the accepted time," and the following lines from the pen of a little known poet of the present day are significant of the awakening of thought to a better concept of opportunity:—

They do me wrong who say I come no more
  When once I knock and fail to find you in;
For every day I stand outside your door
  And bid you wake and rise to fight and win.

Heretofore the poetical literature of opportunity has been but the reflection of a very limited view of the subject. When Shakespeare wrote,—

There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries,—

he not only gave expression to a deeply rooted human belief, but he helped to impress it upon the thought of mankind. He crystallized a fallacy in beautiful language. Other poets have helped to lock the door of opportunity with a key of words. We may well rejoice, therefore, that Christian Science has turned upon this idea a new light of understanding; that seen with the vision of truth, opportunity has become the door to heaven, standing forever ajar. It has been finely said that man is forever at the standpoint of opportunity,—not once, not twice, not alone in human experience, but forever,—and is able and capable of seizing it.

Let us look more closely to see what opportunity really is and why it is always ours. Defined by the dictionaries, it is suitableness of time or other circumstances adapted to the end desired. It is immediately apparent that this definition is entirely material, and hence limited by a belief of good and evil. According to it, man's opportunity is governed by time and material circumstances over which he has no control, and the end desired to which a given opportunity opens, may be either good or evil. Under this definition the time or circumstances which are favorable to the theft of the thief are as much an opportunity as those favorable to any righteous action.

It may be said, however, that in the mind of the ordinary mortal the word opportunity stands for that favorable occasion which is adapted to secure a good end. Opportunity in popular thought is synonymous with a chance for good, for success. Even to the thief just spoken of, the opportunity to steal would be considered an opportunity for good; that is, from his false concept of what good is. Hence it may be seen that opportunity, as far as the one seeking it is concerned, is always considered good. The end to be achieved, to which opportunity leads, must be a good end. Examined then from the ordinary view-point of mortals, opportunity is always desirable; it leads to the attainment of ends called good, but it stands at the mercy of circumstance. Surely this is an unstable foundation for what mortal belief so highly prizes.

On the other hand, what do we see when we consider opportunity from the standpoint of Christian Science, or absolute truth? According to our definition, opportunity is suitableness of time or other circumstances adapted to secure a desired end. Now, there is no desired end but the attainment of good. However much mortals may be misled in the pursuit of those things they seem to desire, fundamentally, whether they have awakened to the truth about it or not, what they really seek as the one end and aim of existence is good, or Truth, a knowledge and understanding of God; in other words, salvation. This is the end toward which mortal man is struggling, for the most part blindly. The only opportunity there is, is that which opens man's way to this one and only desirable end.

Opportunity is mental, not material. It involves action, and action depends on thought, and thought on Mind. Opportunity presupposes an active, conscious thinker. Mortal man remains forever at the standpoint of opportunity, because he rests at all times at the point of decision. At every moment of conscious existence he decides whether his consciousness shall be the consciousness of good or the consciousness of evil; whether he will accept the opportunity that means all good, all peace, all harmony, all happiness, heaven. This opportunity for reflecting God, or Truth, in consciousness, is dependent on no time or circumstance. It is the only real opportunity, because God being the source of all truth, to reflect anything apart from God is to reflect a false belief, an unreality, or nothing. Hence it can be scientifically said that there is no opportunity for evil, and that opportunity cannot be otherwise than good. Thus Mrs. Eddy declares that "there is neither place nor opportunity in Science for error of any sort" (Science and Health, p. 232).

The opportunity to cast out the false and give place to the true is ever present to all mankind equally. No human condition, position, or circumstance can take it away. There is no inequality of opportunity, for to every mortal the consciousness of good without measure is possible. No law of heredity, education, environment, or habit can shut out any man from the opportunity to think thoughts of love and good or hinder his approach to God. In the arena of one's own consciousness lies all opportunity, and when we avail ourselves of this opportunity to express the one Mind, God, the truth about man, or true being, we are doing good work. This work of expressing God, holding the consciousness of good, thinking right thought, is "God with us," the appearing of Christ. This is that divine presence which heals the sick, casts out sin, and brings salvation, not only to ourselves but to the world. This is the only real opportunity, and it is ever present.

In proportion as we earnestly endeavor to maintain the consciousness of good, there will come into our earthly experience those favorable times and circumstances which are known to mortal man as opportunities. The truth about opportunity, the fact that it is universal and eternal, is the law which governs the mortal sense or belief of opportunity. It is the law which means all opportunity for all, now and forever.

Throughout the ages, mankind has closed the door of opportunity most of the time through ignorance of what opportunity really is and how to seek it. The secret of its finding lies in that same law which Jesus laid down in his Sermon on the Mount: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In like manner it may be said, Seek ye first the consciousness of God, good, and all right opportunity shall be yours. But with that seeking will also come a different sense of opportunity. It will mean less chance for gaining the things of the world, and more a gaining of the things of God.

Those who are walking in humble paths may feel that their opportunities for success have been few, that circumstances of birth, education, and environment have excluded them from those greater opportunities which have come to others, and this feeling may be intensified by the high estimation which the world places on the things of the world. Let it be remembered, however, that success as the world sees it does not bring men nearer God; that no success is real or satisfying that fails to put him who wins nearer to life's real goal, the understanding of God. Looking up and down the history of the world, who stands throughout all ages as the exemplar of the greatest real success? Without question it is Christ Jesus, and yet he sought no opportunity to gain either riches, or power, or fame. He said, "I must be about my Father's business." This was his understanding of what life means. We may well ask if we need any greater opportunity than was his.

What does the truth about opportunity mean practically? It means that those who are sick have now the privilege of casting out this false belief and coming to an understanding of man as perfect, the image and likeness of God, not subject to any law of matter; of knowing that health is dependent on Mind, not matter; that man is the idea of Mind, and therefore is sustained and governed in perfect harmony by God. It means that right now it is possible for those who have sinned and feel the burden of condemnation, to know that the image and likeness of God is and always has been perfect and sinless; that at this instant "the old man with his deeds" may be put off.

In so far as one is ready to forsake evil and to fill his consciousness with love, with truth, with right understanding, no belief of a past can hold him in bondage or under condemnation, because man is the ever-present reflection of God. This means that those who are sorrowing may learn that nothing true can be destroyed, because truth is eternal; that human birth and death are phases of mortal belief which will disappear with the understanding that man as the idea of God is "never born and never dying" (Science and Health, p. 258), but coexistent with God. Finally, it means that no matter what phase of mortal suggestion may argue its falsities, inharmony, unhappiness, want or woe of any name or nature, right now is that favorable time and occasion for asserting man's dominion, his perfection, his likeness to God; right now is the ever-present opportunity to let that Mind be in us "which was also in Christ Jesus," to win freedom from all mortal beliefs and thus to enter upon our heritage—heaven.

INTELLIGENCE VERSUS INTELLECTUALITY

JOHN MONTGOMERY TURNER

THE word intellect is defined in part by the dictionary as "that faculty of the human soul or mind which receives or comprehends the ideas communicated to it by the senses." In "Science and Health with Key to the Scriptures" (p. 588) Mrs. Eddy gives the following as the scientific definition of intelligence: "Substance; self-existent and eternal Mind; that which is never unconscious nor limited."

Not every one has a perfect understanding of the difference in meaning, so clearly apparent to the student of Christian Science, between intelligence and intellect. In reality they are diametrical opposites, intelligence being an attribute of God, divine Mind, never changing, enlarging, or diminishing, because it is perfect already; while intellect is the imitation or counterfeit of Mind, represented in belief by numberless minds in various stages of development.

The counterfeit of Mind, intellect, is believed to be almost nil in the degraded bushman, and to reach its highest attenuation in the material scientist and savant. In either case this "mind" is supposed to be dependent upon matter for its manifestation and expression, and the so-called death of the individual would in such case put an end to his mind. His usefulness had reached its limit. The teachings of Truth, as revealed through Christ Jesus and Christian Science, prove logically and conclusively that intelligence never dies, but exists forever, as does the individual through whom it is expressed; that before man could die it would be necessary for God, of whom man is the image and likeness, to become non-existent.

What is known as intellect is necessarily limited in its perception and scope to the creations of its originator, mortal mind. All that is beautiful in nature, art, and literature must, when viewed or valued from a materially intellectual standpoint, suggest at best something good, attractive, or perfect in the realm of matter. These same manifestations, seen with the reflected intelligence bestowed without stint on man by his Father, divine Mind, take on a beauty and grandeur which human intellect cannot possibly comprehend, or even imagine.

Before Christian Science was presented to the writer, the study of history was with him almost a passion. The work of a well-known philosopher and historian held an especial charm, and a large share of leisure time was spent in reading what he regarded as a splendid contribution to Anglo-Saxon literature. This reading was, of course, enjoyed intellectually, and it was believed that the author's thought was understood and assimilated to the fullest extent. Then in a dark hour the truth came into his experience, bringing deliverance from physical tortures, mental worries, and evil habits. For several years thereafter, Christian Science literature claimed all his reading time. If another work was looked into, it was soon discarded, as it had little or no attraction.

But one day a long-neglected work on history was opened and a few sentences were read. It was at once realized that heretofore there had been no genuine appreciation of this great historian. To be sure, this book is not, as formerly, devoured by the half day at a time, nor is the work of any other secular writer, for a very little of this reading suffices; but the mental expansion consequent upon the study of Christian Science revealed the sonority of style, the faultless, elegant diction, and the extent of knowledge as they never had appeared before. The motives, aims, ambitions, and many times the unselfish and disinterested loyalty and adherence to a fundamental truth which animated the actions of men in by-gone times were perceived and appreciated as they could not possibly be valued intellectually. The slight understanding of what real intelligence is, and that man reflects intelligence, had come through a few years' study of the truth of being, and had made possible to a man of comparatively limited education the enjoyment of the precise, deep, and at times abstruse work of one of the great thinkers and philosophers of the eighteenth century.

And wherefore? These things are now seen and comprehended with the reflection of intelligence which comes from an understanding of divine, omnipresent, and omnipotent Mind, because a fuller understanding of Truth is dispelling the cobwebs of error and limitation. The apprehension, even in small degree, of the boundless scope of this intelligence, so far transcends the confines of vision of the carnal mind as to admit of no comparison. Things are seen and perceived not only from a higher but from a totally different view-point. And this same higher perception is now taken of the work of present-day statesmen and thinkers, so that the good in all things continues to be seen with increasing clarity as the study of Christian Science gives a better grasp on the intelligence which is inherently bestowed on man. This same spiritual insight also enables one to perceive the error which appears to exist in public affairs and modern writings, and to relegate it to its proper place in his thought.

Intellect may be cold, selfish, unfeeling, and cruel. Oftentimes it is quite sufficient unto itself, and measures the importance of men and things solely by the relation they bear to the individual "I." Intelligence proceeds from and partakes of the nature of divine Mind; divine Mind is synonymous with Love, and that which proceeds from Love of necessity includes charity, compassion, and humility. Where one finds genuine intelligence, he will also find these qualities manifested, and they constitute a Christian spirit. When dependence is placed on the intelligence God bestows, rather than on "the mind supposed to exist in matter or beneath a skull bone," we see that our capacity for the legitimate enjoyment of all the beauties in literature is unlimited, for "man is in a degree as perfect as the Mind that forms him" (Science and Health, pp. 281, 337).

The earnest study of Christian Science and the careful reading of its literature is always helpful in acquiring an accurate and precise knowledge of English. In the chapter entitled The Christian Science Text-book, in "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy shows that the writing of this book was an inspired task. She explains on page 114 that she could not write after sunset, and the doing of this great work of Love in the light is beautifully symbolic. We know it was divine Mind finding expression through its representative, and it is therefore divinely natural that the writings of our revered Leader should contain the purest, most accurate and scientific language extant. To delve into her books for the treasures they yield, may involve a painstaking use of the dictionary, but growth in the understanding of Spirit is bound to be accompanied by a deeper and better knowledge of the language in which these books are written.

While a scholastic education may enable the student to acquire more readily the letter of Christian Science, such training is not indispensable, and often the spirit of Truth is quickly assimilated by ignorant people. Any ignorance which a sincere student of the Bible and Mrs. Eddy's works seems to manifest, cannot last. Light and darkness cannot dwell together. The fact that two bodies cannot occupy the same space at the same time is here exemplified, and where spiritual understanding has entered, ignorance or mental darkness cannot remain. Mind, intelligence, occupies all space. There is therefore no room for ignorance, a suppositional absence of Mind. The seeming handicap which attends a lack of intellectual attainment is quickly overcome by the recognition of the omnipresence of the Mind who is Light, and in whom "is no darkness at all."

FROM PREMISE TO CONCLUSION

LYDIA HAMILTON

TRUTH, eternally existent and ever drawing nearer and nearer to awakened sense, today announces through Christian Science the great premise that God and His manifestation are all; that God is Mind, and that this Mind is absolute good. The journey from sense to Soul, upon which the students of Christian Science have entered, is simply the mental journey from the major premise of this Science to its ultimate conclusion. As the premise is infinite in its scope, so the conclusion reaches far beyond our present concept of the infinitude of good.

This scientific statement of the unity of good, in accord with the first chapter of Genesis and the teachings of Christ Jesus, is in direct opposition to the premise upon which all of the philosophy and theology of the world preceding Mrs. Eddy's system is based. All other systems may be included under the term "dualism," in that they recognize, either directly or indirectly, the existence of two powers in the universe, evil and good, matter and Spirit.

Truth is worth nothing to humanity unless it redeems, unless it lifts men above the false sense of self with its consequent of sin and misery, into their native air of spiritual being and blessedness. Mrs. Eddy, divinely inspired, took a step beyond the metaphysicians who had preceded her, and crowned Mind as the Messiah, the redeemer of mankind, and by proof upon proof of her position, brought to light the long sought for unity between science and religion. Then with limitless patience and love she brought her teaching to the comprehension of all sincere seekers for light, showing them how, by logically "comparing spiritual things with spiritual," to make accurate deductions from the great premise in regard to man's relation to God and the universe, thus admitting the light of Truth upon all the seeming problems of every-day life. She has taught them that Truth is true not only in the infinite but in the infinitesimal, that God is both "the center and circumference of being" (Science and Health, p. 204), and in so doing she has brought food and drink for human need to the very door of each one's mentality.

As we are learning how to appropriate this spiritual bread for ourselves and to break it to others, let us not forget its priceless qualities, its immortal source, its dynamic power. If we adhere, as did our Leader, even if it be through slander and persecution, to the foundational truth of this Science, we shall reap a rich reward of realization of the redemptive power of Truth from all that makes for discord and unhappiness in human experience.

The beauty of Truth is its simplicity; but mortal experience is unintelligible, it is "an enigma" (Science and Health, p. 70), and at times spiritual thinking seems difficult. This is because the old superstition of dualism is ingrained in human nature. The human mind strives to be logical, and our true consciousness is inherently so; but when relying upon itself and ignorant of the allness and supremacy of the one Mind, human thought establishes false premises, and furthermore errs in forming conclusions. Jesus said, "I can of mine own self do nothing." What is this "own self" which Jesus denied absolutely? Simply the material sense, the material thinking based upon the double premise opposed to the allness of God. In trying to rise above the débris of error in which they find themselves, and feeling consciously or unconsciously the impact of truth, mortals try to satisfy the inner craving by saying that man is both good and evil, both spiritual and material. But in this inverted order of procedure they necessarily arrive at the conclusion that God as the universal creator must be the creator of matter, and hence of its partner, evil. As a consequence, they yield to the beliefs of pain, sorrow, and limitation, inevitably fastening these errors in consciousness by regarding them as God-ordained.

On the other hand, Christian Science bids its students begin with God in their mental processes. In Science and Health we read, "Man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free" (p. 171). So, with our priceless key and with the eyes of faith and trust, we peer into the realm of Mind; we "feel after" God, if haply we might find Him. And what do we discover in this mental search? Behold, it is man. We find sinlessness, selflessness, love, joy, peace, and power, and they are ours forevermore, since man is God's image. We find wisdom, intelligence, law, beauty, and harmony. We find life, vigor, energy, health, and freedom. These divine bestowals are the indestructible facts of our own true being. In searching for God we find ourselves; and it is inevitably true that what we really are at the present stage of our growth, consists only in what we know about God and logically adhere to in consciousness.

At this point in the mental journey there seems to be necessary a large degree of effort and of watchfulness in adhering to our divine Principle; for as the lie of the serpent argues an opposite to God, so it has an opposite belief to present to every idea of truth and beauty, wholeness and harmony, to which the student is endeavoring to hold fast, as his birthright. The persistency with which these falsities seem to force themselves upon him, requires patient study and effort. But Jesus said: "If therefore thine eye be single, thy whole body [conscious experience] shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." In our search through the realm of spiritual reality we find no selfishness, malice, lust, fear, grief, foreboding, discouragement, condemnation, pain, deformity, poverty, loss, or limitation. Christian Science teaches that God does not know or feel these discordant states of consciousness, and no more do we in our true estate as His image, His witness.

What is the result of this unveiling of the true self in consciousness? This, namely, the rousing of a hunger and thirst after righteousness which will never be satisfied without the entire transformation of the human self. This is true conversion, a mental renewing such as all the emotionalism of material theology cannot bring about. How beautifully Archbishop Trench expresses this attitude of the human heart:—

Crooked and warped am I, and I would fain
Straighten myself by Thy right line again.

One of the most precious statements of truth in the Bible, to the scientific Christian, is the word of the prophet Habakkuk: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." The weary and sin-laden have no fear in drawing closer and more close to this perfect source of all true being, for they behold as in a glass their own absolution. It is written in "Unity of Good" that "an acknowledgment of the perfection of the infinite Unseen confers a power nothing else can" (p. 7); and earnest students of Christian Science are proving every day that in the degree of their acknowledgment of this spiritual fact, do the false, changing images of sickness and sin fade from their vision.

In her effort to hold her students close to the rules of divine thought-processes, and to make accurate deductions from spiritual facts, Mrs. Eddy uses the felicitous term reflection. Man reflects God as the image in a mirror reflects the form in front of it. It is only through actual demonstration by the student that the true meaning of this forceful word can be grasped. It can but fill one with inexpressible reverence and awe, when he ponders and proves, even in small degree, what it means to reflect the infinite power and activity of God, divine Mind. One of our lecturers, endeavoring to give his hearers some idea of the momentous fact that "God will heal the sick through man, whenever man is governed by God" (Science and Health, p. 495), gave the following illustration: If the sum total of force in the physical universe could be concentrated, it could not heal one case of malignant disease; while the power of Mind as applied through the understanding of Christian Science has healed hundreds of cases of such disease. This is in line with the prophet's saying, "Not by might [material], nor by power, but by my spirit, saith the Lord of hosts."

Our Leader urges us to be radical. Then we must see that not a fiber of muscle gives strength, not a thread of nerve conveys intelligence, not a corpuscle of blood contains life, not an atom of oxygen purifies; the eye (physical) does not see or the ear hear, the tongue does not speak or the brain think. The material scientist of today says that all is energy and the manifestation of energy; the Christian Scientist says that all is Mind and the manifestation of Mind. As students of this Science of Mind, the burden of our efforts is to restore all real forces to "their rightful home and classification" (Science and Health, p. 124), which is in Mind. What is the practical result? Simply this: a daily growth in the understanding of life, health, strength, activity, sight, hearing. All mental faculties, so called, are seen to be immortal, incorruptible forces of Spirit, of Mind, representing "a treasure in the heavens . . . where no thief approacheth, neither moth corrupteth." Hope, trust, confidence in God grow apace. There is a more persistent tendency to rely wholly upon the infinite, and a consequent bringing down of greater blessings.

Let us then "come boldly unto the throne of grace," and accept the glorious, the irresistible conclusion from the great premise that man is spiritual because God is Spirit. Let us in our holiest communings think it not robbery to be one with God, for it is only by this very thinking and by the persistency with which we resist all opposing beliefs, that we shall sometime awake in His likeness.

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I feel conscious of immortality; that I am not to die,—no, never to die, though often to change. I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me. I know God is my Father, and the Father of nations. Can the Almighty deceive His children? For my own part, I can conceive of nothing which shall make me more certain of my immortality.—*Theodore Parker.*

ABSENT TREATMENT

JOHN M. DEAN

PERHAPS no phase of Christian Science teaching has been more subject to misapprehension and ridicule than has that of "absent treatment," and many honest people have labored under the impression that the treatment of those who are absent from the practitioner is a sort of occult proceeding which, in some measure at least, preys upon the credulity of the ignorant and of those who in their desperation are grasping at straws. Even kindly critics have been known to say that they could understand and believe in the Christian healing of a patient in direct contact with the practitioner, but that the idea of effectual absent treatment imposed too great a tax upon their faith.

The New Testament contains at least two positive accounts of absent treatment by the Master,—the healing of the nobleman's son, and the healing of the centurion's servant. It is also shown that what he did is not only possible to his followers but is expected of them, in accordance with his remarkable declaration, "He that believeth on me, the works that I do shall he do also." Christian Scientists take Jesus at his word in this statement, as in all others, and their faith has been so many times justified by its application under all conditions that they know, beyond the shadow of a doubt, that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

It may be a surprising statement to make, but the weight of evidence justifies the conclusion that all the Christian churches, theoretically at least, believe in absent treatment and teach its practice to their adherents. True, in this as in their teaching and practice regarding prayer for those present in the body, their belief in healing usually extends to sin only, and takes no note of physical disease; though if it be true that God can heal the sinner afar off, it must also be true that the same rule will apply to the healing of the sick, provided it is once conceded that He can and does heal sickness through the spiritual understanding of the practitioner who is present with the patient. Who has not heard the infant at its mother's knee pray to God to "take care of papa while he is away," and what minister has not prayed for absent members of his congregation, for the workers in foreign lands, for presidents and rulers, and even for the absent sick? Then why should any one question the right of Christian Scientists to do these things? Is it not that some religionists render lip service without expectation of an answer, and in reality draw the line at Christian healing of the sick whether they be present or absent?

It is admitted by all Christians, and by many others, that God is omnipresent and always present. This being true, He must fill all space, and such ever-presence necessarily indicates never-absence. The psalmist beautifully expresses this in the one hundred and thirty-ninth psalm when he asks, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" and he then goes on to show the utter impossibility of our getting away from God at any time. Just at this point it is well for us to reflect on the location of the abiding-place of the real man, who "dwelleth in the secret place of the most High," in accord with which Paul says, "In him we live, and move, and have our being." All of God's ideas are present in Him, so that in truth man is never absent from his brother. Thus there is, in reality, no such thing as absent treatment. God is the only Mind, and this Mind is not dependent upon material modes or methods of any kind.

Our realization of this has been and must continue to be progressive, as may be crudely illustrated by our experience with telegraphy. This was long supposed to be absolutely dependent upon strands of wire connecting the sending and receiving instruments, but it has been developed to the point that the physical connection of wire is being discarded, leaving practically nothing but the instruments. If such things are possible in the processes employed by the human mind, how dare we limit the possibilities attainable through an understanding of the divine Mind, who must of necessity know all things and be capable of controlling His own creation?

Let it be understood that Christian Science prayer is not a projection of thought through space, for such a process, even if possible, would be a material, mortal-mind method. To God there is no space, no distance, no separation, and the divine Mind being everywhere, it needs only to be admitted to the individual consciousness by the displacement or destruction of sufficient erroneous thought to permit of its entrance. This process is neither miraculous nor abnormal, but natural and normal, and the wonder excited by its manifestation is only due to an erroneous process of thinking, which has so warped and twisted the right concept of God's spiritual creation that mortals cannot accept "the deep things of God," preferring rather to pin their faith to an inconsistent train of superficial, whimsical beliefs evolved by false education and a consequent bondage to material environment.

Every right thought must meet with a response in the mentality most receptive to its influence, and distance can interpose no barrier to prevent this. However, special emphasis must be placed on the fact that God alone is the healer of both sin and sickness, and that Christian ministers and practitioners are but the avenues through which the work is accomplished. Therefore, in either case the bodily presence of an individual is not a requirement, else the clay would be glorified rather than the potter, and spiritual healing would be little less material than the prevailing systems of drugging.

In Science and Health, Mrs. Eddy tells us that "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind" (p. 179). Christian Science being essentially a religion of demonstration and not of mere assertion, this statement has been tested and proved in thousands of instances and under conditions that admit of no doubt. When the practitioner realizes that both healer and patient are, as Paul says, "absent from the body, and . . . present with the Lord," there is no intervening barrier to separate them, and the healing work is accomplished. Paul also says, "For though I be absent in the flesh, yet am I with you in the spirit;" so we know that we can be separated from each other only in the fleshly or mortal thought, and that when this erroneous thought is destroyed our brother is revealed as being ever with us "in the spirit."

Jesus plainly said that "the flesh profiteth nothing," so why should professed Christians be at such great pains to advocate fleshly methods of healing or direct physical proximity of practitioner and patient, and to become unduly exercised when the logic of his statement is followed to its inevitable conclusion? It would sometimes seem that mortal mind courts difficulties and is jealous of every attempt to destroy them. This is but natural, however, for with the destruction of difficulties must inevitably come the destruction of their author, which is mortal mind itself, and in a corresponding degree there will follow a realization or understanding of the righteous God who is not "afar off," and who heareth His children always.

It must, then, be plain that if God can heal the sick or the sinning at hand, He can by the same token heal the sick and the sinning afar off, else His omnipotence and omnipresence are myths and the Bible needs to be rewritten. "Who shall separate us from the love of Christ? . . . neither . . . height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

SCIENTIFIC MIND-READING

BERTHA V. ZEREGA

IT is interesting and profitable for the student of Christian Science to study the accuracy with which Jesus read the thoughts of those with whom he came in contact, as many of these accounts are rich in lessons for those who have eyes to see and ears to hear. In Science and Health Mrs. Eddy says: "Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright." Also, "The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind" (pp. 94, 95).

In the eighth chapter of Matthew and in the fourth chapter of John are two records of men who came to Jesus in behalf of a sick one at home. In the account of the centurion we read that it was his servant who lay "sick of the palsy, grievously tormented," and in the story of the nobleman it was his own son who was lying "at the point of death." Both petitioners besought Jesus for immediate help, for the cases were extreme. Onlookers, had they been inclined to compare these two requests for help, doubtless would have expected Jesus to treat them in an identical fashion, as superficially at least they appeared to be similar. But Jesus, "the most scientific man that ever trod the globe," as Mrs. Eddy characterizes him on page 313 of Science and Health, was neither superficial in his judgment on the one hand, nor hypercritical on the other. He therefore went straight to the heart of every situation, and with spiritual sagacity discerned the real need, as well as the quality and nature of every request, and so he quickly cast out all manner of evils and healed the sick instantaneously.

To the centurion who stated the case of his servant, Jesus replied, "I will come and heal him." To the nobleman who entreated him to "come down, and heal his son," Jesus answered, "Except ye see signs and wonders, ye will not believe." Why did Jesus reply so differently on these two occasions? Was it not because of the contrasting mentalities addressing him? Upon examination we find that the centurion's faith in the Christ-power to heal was manifestly so great that he merely related the condition of his afflicted servant, knowing that the one who stood before him represented all-supplying Love, and therefore would meet this great need in the quickest and best manner possible, needing no outline from him as to how this was to be accomplished.

Jesus immediately recognized the centurion's childlike and absolute faith, and responded to it in a wholehearted way: "I will come and heal him." Love's idea, reaching out in self-forgetfulness, is present to meet every need far and near. How vibrant with gratitude, faith, and humility is the reply that comes echoing down the centuries from this simple, noble-minded man: "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed." In the presence of such unquestioning faith as this the Master could well marvel, and turn to the multitude, saying, "Verily I say unto you, I have not found so great faith, no, not in Israel;" and to the man, with the words, "Go thy way; and as thou hast believed, so be it done unto thee." Is it to be wondered at that "his servant was healed in the selfsame hour"?

Jesus, the loving exponent of the Christ-idea, was no less willing, we may be sure, to respond to the nobleman's appeal to "come down, and heal his son," but perceiving that the man relied upon the necessity of his personal presence at his son's bedside in order that the child should be saved, wished to test him further, and exclaimed, "Except ye see signs and wonders, ye will not believe." So great was the mental distress of the man confronting him, that this ringing denunciation against the faithlessness of the times failed to awaken him from the mesmeric claim of fear possessing him, for he cried out the more urgently, "Sir, come down ere my child die." Whereupon Jesus cut off any further arguments of error with the positive declaration of the Life that knows no death, when he said, "Go thy way; thy son liveth." Then the father awoke,—awoke to the radiant message enfolded in those three short words, "Thy son liveth" (Love's idea never has been sick, is not sick now, but forever reflects the imperishable Life, Truth, substance, and intelligence of his

Father-Mother God, man's only parent),—and the hideous nightmare which had gripped him was at an end. We read that he "believed the word that Jesus had spoken unto him," but he evidently tarried to hear more of the life-giving word, for we are told that although his home was only about sixteen miles distant, it was the next day when he met his servants, who were running to bring him the glad news, already singing itself in his heart, of his child's recovery to life and health.

Illustrations might be multiplied to show what a powerful search-light was Jesus' thought to force error from under cover, to detect hidden sin,—self-righteousness, condemnation, fear, hypocrisy, indolence; and seeing these qualities of thought as impersonal evil, therefore unreal, he was able to awaken men to the paramount necessity of examining and changing their individual thinking. Keeping ever before his mental gaze the true man of God's creating, Jesus was ever ready to present the Christ-idea, and those willing to listen and receive the blessing he imparted, experienced a glorious spiritual regeneration, a scientific healing.

The question as to how this valuable capacity to detect the unspoken thought for the purpose of correcting it—which Jesus possessed and used so efficaciously—may be acquired by the student of Christian Science, is answered for all time by our Leader on page 95 of Science and Health, where she says: "We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinning for the purpose of healing them. . . . The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirituality. This kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof."

It is not, then, a special gift bestowed upon a favored few, but rather is it a component quality of that Mind "which was also in Christ Jesus," which works in each one of us impartially and uninterruptedly to overthrow error's pretentions to place and power, and to proclaim the kingdom of God already here. We have this Mind in proportion to our loyal adherence to Principle, our unselfish endeavor to prove that we are loving our neighbor as ourselves, and our persistence in casting out of our own thinking self-love, self-will, pride, envy, criticism, with their unlovely associates, welcoming in deep humility the divine Science which awakens the perception of man's spiritual and eternal oneness with God.

It is to be carefully noted that on no occasion did Jesus dwell upon the error which he laid bare, but invariably rebuked and dismissed it in a few stirring words. Knowing it to be an illusion, he abided in the compassionate understanding of God as Love, and man as His perfect idea, unfallen and undying. Through this scientific mental discipline Jesus reflected the divine power to heal all who came within the radius of his pure thinking.

Faithfully to follow Christ Jesus the Wayshower, and our inspired

Leader, Mrs. Eddy, who has reinstated and illuminated the forgotten Science of Mind-healing, we cannot be too careful, when listening to the demands for help about us, to take heed how we listen. Error would trick us instantly into admitting that here is a more or less serious claim to be met, a patient to be healed, when the truth is that there is no disease and no discord, since neither exists to God. Our work is to "be still, and know" the great truth of God's allness, and so to fortify ourselves in this impregnable stronghold that we shall be prepared to meet and overthrow whatever phase of evil asserts itself.

If we are letting that Mind be in us "which was also in Christ Jesus," we shall be divinely guided to say and to do the scientific right thing. We shall not confuse the eager, uninstructed thought, clamoring for explanations that it cannot grasp and does not need, but wisely leave the unfolding process with God, "who giveth the increase" as it is required. We shall not yield to the temptation to consult or watch matter for results, or to question the suppositional past, present, and future of error's claim, however displayed to us, but know the absolute unreality of the whole fabrication from God's standpoint,—our Principle and working basis. Neither shall we be baffled by any sudden change, seeming standstill, or stubborn resistance in our work.

Acknowledging the law of God, and knowing that law to be ever operative and omnipotent, we may confidently rest in the assurance that God blesses all sincere, steadfast work, and prospers it. For "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" is the Scriptural promise,—so all-powerful is the word of Truth when scientifically applied, to cleanse, purify, and spiritualize every problem, whether individual or collective.

LOVE AND THE SUNDAY SCHOOL

FRANCIS E. CADY

IN the chapter entitled Glossary, in "Science and Health with Key to the Scriptures," Mrs. Eddy has defined "church" in both its spiritual signification and its outward expression, but the Sunday school is not directly referred to in Science and Health, nor is it mentioned in the Bible. Jesus established what we call the church, and might be considered as having anticipated the need of the Sunday school in his command, "Suffer little children to come unto me," obedience to which command is very wisely provided for in the instructions regarding the Sunday school in the Manual of The Mother Church.

What, then, is the Sunday school? Apart from its outward manifestation as an integral part of the church body, how may it be considered from the spiritual standpoint, and what is its relationship to "the structure of Truth and Love" (Science and Health, p. 583). The essential characteristic of a school is teaching, and the primary function of teaching is guidance. The ordinary school should lead the scholar to discover the truths of language, geography, history, or mathematics. The Sunday school affords the opportunity to lead the pupil to an understanding of the truth of being. Thus, on page 454 of Science and Health we read: "Love for God and man is the true incentive in both healing and teaching. Love inspires, illumines, designates, and leads the way." The Sunday school may be considered as one channel through which the inspiration, the designation, and the leading of divine Love are expressed. It therefore rests with us to make this thought helpful in our work for or in the Sunday school.

Inspiration is the immediate unfoldment of an idea which meets a sudden need. To answer satisfactorily the varied questions of the child, often requires inspiration of which divine Love is the infinite and ever-present source. If the teacher is looking to his own training or experience for inspiration, he may be disappointed; but in divine Love he will find that inspiration which, as Christ Jesus said, will lead "into all truth," and the realization of this fact will operate to annul the belief of lack of capacity, will take away the discouragement which comes from apparent inability to handle every emergency, and destroy the fear which arises from self-consciousness and inexperience.

Of Christ Jesus, Mrs. Eddy says, "He was inspired by God, by Truth and Love, in all that he said and did" (Science and Health, p. 51), and the source of his inspiration is just as active and available today as it was then. It is continuously supplying that wisdom which is sufficient to dispel every uncertainty and to provide for every contingency. The recognition of the Sunday school as one means through which the inspiration of love is expressed, will help to make that expression not only more efficient but more evident to both teacher and scholar. If we consider the Sunday school as an avenue through which the illumination of divine Love is to be manifested, we shall look to this unfailing source for light.

The psalmist declares, "Thy word is a lamp unto my feet, and a light unto my path," and the purpose of the Sunday school is to honor this lamp by utilizing its light. To the teacher who is thus inspired, the light of Truth and Love will illumine the Scriptures so that their spiritual meaning will be clear to the pupils. On page 596 of Science and Health we read, "The illuminations of Science give us a sense of the nothingness of error, and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High." It is perfectly natural to look to divine Love for the light which will dispel that darkness of materialism which would prevent the teacher from seeing and explaining the application of the truth presented in our Lesson-Sermons, for Christian Science defines Truth and Love as light. This light is ever present, and a realization of this spiritual fact will do much to eliminate the false belief which would lead us to think there is a lack of clearness as to the meaning or application of a Scriptural passage.

Sometimes in the preparation for the work of the Sunday school, error argues that scholarship is requisite to present a certain point in a proper way, but such an argument has no power to obscure the light of Love, nor can this light be shut out by a similar argument regarding a belief of limited experience. The illumination of divine Love is always available, and we cannot be deprived of it through any sense of personal stupidity or self-condemnation. That which Love illumines cannot be hidden by discouragement, nor can it be concealed by self-depreciation or dimmed by temporary confusion. To look to divine Love for light is to look to an inexhaustible source, whose magnitude no one can measure, whose brilliancy is beyond comparison, and to whom there is no darkness, no doubt, no uncertainty.

The work of the Sunday school is outlined in the course of study as given in the Manual of The Mother Church, and in this work we see the designation of divine Love. The growth of the Christian Science Sunday schools and the work of the scholars give abundant evidence of the comprehensiveness of the course and its ability to supply the human need. Through the Sunday school, Love reveals to the budding thought the Christ, who is "the way, the truth, and the life." Adherence to this fact on the part of the teacher will go far toward eliminating that depressing sense of personal responsibility which raises the question of individual ability to present the truth clearly. Prompted by Love, Mrs. Eddy prescribed the course of study which, rightly presented and adequately understood, furnishes the remedy for every form of discord.

Led by divine Love, the Sunday school teacher will make no mistakes, will know what to say and how to say it, and will inspire the scholars with confidence and respect. Led by Love, the scholars will acquire an understanding of Christian Science which will enable them to demonstrate its healing efficacy, prove its protecting power, and serve as a foundation upon which to erect "the structure of Truth and Love." Love is always leading, and as the expression of this leading, the Sunday school provides the opportunity for the progressive unfoldment of the knowledge of God which the Master declared to be "life eternal."

If the parents and church-members show their interest by gaining a more spiritual concept of the Sunday school through a study of the Bible and Mrs. Eddy's works, they will help to make it more interesting and useful. The superintendent will be aided in maintaining the standard of excellence; the teachers will be encouraged to prepare and present the lessons in the simplest, most readily understood, and most helpful way, and the scholars will be aided in grasping and appreciating what is given.

It should never be forgotten by parents and teachers that the Sunday school is an essential element of the church, and through the inspiration, illumination, designation, and leading of divine Love, it is enabling us to obey the command of the Master regarding the children. Its largest success cannot be achieved, however, until it has enlisted the active interest of the church membership as a whole, an interest that is continuous, cooperative, and consecrated.

CHRISTIANITY AND CIVILIZATION

ELIZABETH A. TOURNIER

THERE is an idea among civilized nations that Christianity must fit itself into civilization or humanity will not feel attracted to it. This opinion seems firmly rooted in many people's minds, for habits and customs simply abound in our every-day life where this belief is in evidence. One thing is certain,—it is becoming more evident that the progress of both Christianity and civilization has suffered from this pernicious and absurd idea, and a consideration of where the right place of each should be, is as necessary for the appearing of the one as it is for the other.

Particularly is this so today, when religious thought has become cleaner and clearer than it has been for centuries. Today men and women are awakening to see, in part at least, that to be a genuine Christian one must live up to and live out, in every department of every-day life, the teachings of Christ Jesus, for he showed humanity, as no one else ever did, how to get rid of everything that would hinder the kingdom of God from becoming apparent "in earth, as it is in heaven."

Civilization has defined itself as the result of being instructed in "refinement and the arts," and it is, of course, from its very nature a relative term. Yet along the line of the highest human thought today, there is evidence that no civilization will be deemed worthy of even that name, if it does not include reformation in the working out of the four departments of economics, namely, production, distribution, capital, and consumption. These will have to be worked out upon an equitable basis. When this is done, and only then, will what St. John calls "the mark of the beast," in the buying and selling process of the world, be conspicuous by its absence. Along this line of action is to be found much hope, for in it there are today signs of an earnest turning to genuine Christianity for necessary light in this gigantic but quite possible task.

It is true that along the years since the advent of Christianity, Christian churches have protested against "the world, the flesh, and the devil," especially when manifested in daily life as amusements; yet strange but true, there have not been so many pronouncements against this undesirable trio as manifested in the domain of economics. Even the word "impossible" has been used as a reason for not trying to work out man's economic relations to his brother man on Christian lines. This has been a gigantic mistake, from which have come terrible consequences that are seen today in all so-called Christian nations, these nations apparently doing their level best to graft their wrong conceptions on to so-called non-Christian, non-civilized nations, and with terrible results to all concerned. Pascal's thought, "It is Christianity which kills the 'I' in humanity; civilization only hides it," is one of the most arresting pronouncements of his time; and in the last century an eminent English statesman's answer to Lord Shaftesbury's indignant question, when striving for political action against the custom of children working in factories,—"Is England not a Christian country?" "No, it is not; it is only a civilized one,"—has its lesson for all nations today.

Just here note the fresh and inspiring light which Christian Science brings to this question as it does to every other. It cannot be too widely known that Mrs. Eddy, the Discoverer of Christian Science and the Founder of the Christian Science movement, never wrote or spoke words which limited the application of Christian Science to the healing of the sick. In our text-book, "Science and Health with Key to the Scriptures," we find teaching which if put into practice in all our communal relations with one another, would not only banish involuntary poverty and all kinds of tyranny arising from "man's inhumanity to man," but would also restore harmony in spheres of business action where unrestricted greed for gold has hitherto been unscrupulously indulged in.

On page 239 of Science and Health we read: "Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity." Is there a member of any Christian church who would care to deny that this line of action, if consistently carried out, would produce pure Christianity, and would that church-member care to deny that pure Christianity would produce pure civilization?

Economics is being much studied today. It is no longer thought of as a dry-as-dust subject. Students in universities, colleges, and preparatory schools are showing not only their eagerness to know what it is all about, but what is better still, a spirit of service prompts them to know how it can be worked out on purely Christian lines, *i.e.*, just ones to all concerned. The writer, who has for many years been deeply interested in this matter, earnestly recommends students to "read, mark, learn, and inwardly digest" Christian Science, the Science of Christianity, and to ponder the following words, to be found in Mrs. Eddy's Message to The Mother Church in 1902: "Competition in commerce, deceit in councils, dishonor in nations, dishonesty in trusts, begin with 'Who shall be greatest?'" "To live and let live, without clamor for distinction or recognition; to wait on divine Love; to write truth first on the tablet of one's own heart,—this is the sanity and perfection of living, and my human ideal" (pp. 4, 2).

These are grand words, and they stand for a grand civilization, such a civilization as this world has not yet experienced, but which will most assuredly appear as Christian Science is studied and applied, for Christian Science is pure Christianity. With the advent of Christian Science to this age, no one need despair of working out a true Christian civilization where the brotherhood of man will shine forth as a reality, for Isaiah's prophecy will one day be fulfilled, "here a little, and there a little," till righteousness (rightness) is laid to the line and the plummet.

PROGRESS OF CHRISTIAN SCIENCE

Christian Science Society of the University of California

As recorded in the first minutes of the society: "A number of the students of the University of California met on the evening of March 21, 1907, and organized Christian Science Society of the University of California, according to Article XXVI, Section 13, 'Privilege of Members' [now Article XXIII, Section 8], of The Mother Church Manual."

From that date until the present time, by slow, prayerful steps, endeavoring to follow always the guidance of the divine Mind, the society has proved its right to exist in the university. This has been proved through the service rendered as a source of information and blessing to students desiring knowledge and benefit in Christian Science. From its infancy until the fall of 1913, the society held regular monthly testimony meetings in various available quarters near the campus. A university ruling which does not grant the freedom of the campus to religious organizations, has prevented testimony meetings there.

At the opening of the semester in August, 1913, the constant increase of membership and the evident good derived from the meetings, seemed to warrant the calling of additional services. From that time, therefore, testimony meetings were held on the second and fourth Tuesday evenings of each month. For two years, due to the kind cooperation of its board of directors, the place of meeting has been First Church of Christ, Scientist, Berkeley. The location of the church building, only a few blocks from the university grounds, is most convenient for the students.

In addition to these meetings, lectures and receptions have proved valuable means of presenting the truths of Christian Science to the university public. Each lecture has given to it and to the society a clearer knowledge of Christian Science, of its Leader, and especially of a God who is all intelligence, Life, Truth, and Love. The lecture presented on March 12, 1914, was unique in the history of the society because the attendance was restricted to present and former members of the university and to the faculty. The need of such restriction has been realized for some time, since no Berkeley auditorium off the campus affords a seating capacity to accommodate the combined Berkeley and university public which always desires admission. By employing this restriction the society feels that it is more certainly adhering to the rule in the Manual which regulates Christian Science societies in universities and colleges. Previous to this, lectures were held in the high school building, but this year the society was kindly permitted to use the more conveniently located First Church.

In preparing for lectures, printed invitations are issued to all students and members of the faculty who the society has a reason to believe are interested in gaining a knowledge of Christian Science as revealed in its text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Notices of the lectures, as well as of the regular meetings, are read in the Berkeley churches and in all other churches in the near-by cities from which alumni members might attend. This form of announcement also aids in bringing the work of the society to the notice of present and former university students. Besides this, announcements of the meetings and lectures are placed in the university publications and on the campus bulletin boards. This year the society receives recognition in the college annual, the "Blue and Gold."

The reception is an annual informal gathering in the fall semester. Thus is extended a welcome to all old and new students who are acquainted with or inquiring into Christian Science. The receptions have been held in the homes of interested friends in Berkeley and have ably executed the purpose for which they were instituted. Gradual increase of the alumni and active membership has created a demand for some means of keeping members living at a distance in touch with the society's work. This need has been met by writing an annual letter to each absent member, stating the activities of the society during the year just completed. This communication is in addition to the notice sent to each alumnus when the society is preparing for a lecture.

During each of the summer school sessions in the years 1911, 1912, and 1913, a single testimony meeting was held. These seemed peculiarly to meet the need of summer students, because their positions through the remainder of the year prevented the privilege of attendance at Christian Science testimony gatherings. The blessings that these meetings have wrought seem to bespeak the holding of several meetings during the summer sessions hereafter.

One of the society's most important efforts to further the cause is the keeping of Christian Science literature in the university library. Practically all the works of Mrs. Eddy have been placed there by the society, including a copy of the German translation of "Science and Health with Key to the Scriptures" and "The Life of Mary Baker Eddy" by Sibyl Wilbur. In the periodical room subscriptions are maintained to *The Christian Science Journal*, the *Sentinel*, and the *Monitor*. A *Monitor* committee of the society is engaged in earnest work which will assist the introduction of the paper into many university departments and the homes of numerous students. At their weekly meetings this committee mail marked copies to persons known to be studying or vitally interested in world-wide or other subjects upon which the *Monitor* publishes articles. The frequent arrival of these copies at the homes of professors or students has already resulted in the request for more copies and the desire to keep in touch with the *Monitor*. The field for this work is very great.

Christian Science Society already answers a real demand in the lives of many students. The benefit derived from contact of members endeavoring daily to "watch and pray," is immeasurable in college life as well as elsewhere. Thus, individually and collectively, the society members strive always to form a factor for good, the while they work scientifically to fulfil the university motto, "Let There Be Light."

First Church of Christ, Scientist, Norfolk, Va.

Very little was known of Christian Science in Norfolk till about seventeen years ago, when the first services in Virginia were held in this vicinity, and out of them this church has grown. In December, 1896, two students of the Science met by prearrangement in this locality for active work, coming one from the North and the other from the South.

Norfolk and Portsmouth are two distinct municipalities, separated by the Elizabeth river, but they are practically one community, with considerable outlying suburban territory adjacent to each. The first Christian Science services in this section were held in Portsmouth, in one of the rooms of what is now the Hotel Monroe, but after a month they were, in January, 1897, moved to Norfolk, and held in a small but comfortable room in what was then the old Public Library Building, at Granby street and College place. The gatherings at the services were not large at first, but were characterized by much interest and enthusiasm, the healing work meanwhile bringing the Science more and more to public attention, so that it was not long before an adjoining and larger room had to be rented to accommodate the attendance. This second room, which was really quite a good-sized assembly hall, was used both for the regular church services and as a free public reading-room.

For about a year and a half the growing congregation continued simply as a society, without church organization. In that time, however, it became very apparent that Christian Science had become a fixture here, and on April 2, 1898, First Church of Christ, Scientist, Norfolk, Va., was organized with eleven members, this number, it should be stated, being only a small proportion of those interested at that time and attending the services.

Through the good healing done, the distribution of Christian Science literature, and the lectures, the work continued to grow, and in five years from the start it was deemed wise to secure a permanent church home for the congregation. This was done by the purchase of a church just then being vacated by the Second Presbyterian congregation—a brick edifice with handsome granite front and with a seating capacity of several hundred. It was most admirably situated on Freemason street, which might appropriately be styled the "church street" of Norfolk, the edifices of seven religious denominations being located thereon.

The opening of this edifice as a Christian Science church was with very interesting and largely attended services. In the building when purchased there was a very excellent pipe-organ, and this has been a most valuable and enjoyable acquisition, lending much to the beauty and pleasure of the services. After the church was purchased, a reading-room was opened to the public, the entrance to this room being from a side street. In connection with this church a successful Sunday school holds its sessions in the annex building in the rear, which also provides accommodations for the reading-room.

The Wednesday evening meetings have always been well attended, incident to which have been many glad and grateful testimonies to the healing and redemptive value of Christian Science. Within the last year or two there has been a very remarkable increase in the attendance upon all the services of the church, with the prospect that in a short while the seating accommodations will be insufficient. The interior of the edifice, which has all along been decidedly comfortable, has in the past few months been greatly improved in appearance, the auditorium, reading, and Sunday school rooms having been redecorated and electrical lighting installed.

The outlook for Christian Science in Norfolk is very bright, and bids fair to keep fully abreast of the growth of the city, and this notwithstanding the fact that Norfolk is reckoned as one of the most rapidly developing centers of population in the United States.

First Church of Christ, Scientist, Liverpool, England

In the year 1902 three persons resident in Liverpool, who had heard of Christian Science in widely distinct spheres, were drawn together to study the weekly Lesson-Sermon. They met at first in a private house, but as others became interested, it was felt desirable to hire a room, which would serve as an open invitation to such outside friends as found themselves in need of this pure and practical religion.

A suitable place was found in Sandon terrace, and here for some months the meetings were held on Thursday afternoons, both for the study of the Bible-Lessons and for testimonies showing the healing and regenerating power of Christian Science. In the spring of 1903, Sunday morning services were started. A few months later the week-day meetings were altered from Thursday afternoon to the customary Wednesday evening, and the attendance increased until the room, capable of holding fifty, was nearly full.

In February, 1904, a committee was formed for the purpose of transacting the financial and general business, and on Nov. 25, 1905, First Church of Christ, Scientist, Liverpool, was organized in accordance with the by-laws contained in the Church Manual of The First Church of Christ, Scientist, Boston, Mass. Meanwhile, larger premises had been acquired, in Leece street, where a reading-room was furnished and opened daily to the public. At the opening service in the new quarters many visitors from other fields were present, and a number of interesting and helpful testimonies were given. Shortly after its incorporation this church expressed its recognition of the obligation placed upon it to support the parent vine, by sending a contribution to the building fund of The Mother Church extension, and also by sending a representative to attend the dedication services held in Boston in June, 1906.

In 1907 a regular Sunday evening service was established, and from this time onward slow but steady growth has been maintained. Many difficulties and trials have presented themselves, but these, when subjected to the Principle and rule of Christian

Science, have been turned into untold blessings that have deepened the understanding and established the church more firmly on the one and only basis—divine Principle.

In April, 1912, a reading-room with shop front was opened in the center of the city—11 Old Post Office place; here there is ample accommodation for the library, reading-room, and literature distribution work. That this change is meeting a greater need is evidenced in the number of visitors and inquirers, and also in the increased demand for Christian Science literature.

The Sunday school and the literature distribution work have kept pace with the progress of the church. When the reading-room was transferred from the church premises to the city, the Sunday school hour was changed from the morning to the afternoon. The appreciation of both parents and children of this most important branch of Christian Science work is evidenced not only in a larger attendance, but in greater spiritual growth. The literature distribution work is very thoroughly done by the committee in charge. The city is divided into sections, and every section receives its message of truth regularly and systematically.

The past year has been helpful and inspiring, for the fruits of faithful, persistent allegiance to divine Principle have been and are being made manifest. The annual lecture attracted a larger audience than ever before. The church services are well attended, the congregation frequently outnumbering the seating capacity of the church; and among the members prevails a deeper, fuller consciousness of spiritual strength, with a unity of thought and endeavor to hold up the Christ-idea. Many rough places have been smoothed out and many difficulties have been overcome, for divine Love has ever tenderly guided and guarded this spiritual idea, whose sole mission is to elevate, help, and bless humanity. For all their experiences the members of this church are indeed profoundly grateful, because these trials have demanded a greater consecration to Truth, and brought home to individual consciousness the true meaning of "loyalty," which our Leader defines as "allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love" (Retrospection and Introspection, p. 50).

The Master said, "The branch cannot bear fruit of itself, except it abide in the vine," and this branch church knows that it can never demonstrate Christian Science apart from an unswerving fidelity to the rules and bylaws promulgated in the Manual of The Mother Church.

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NOTE

In the history of Second Church of Christ, Scientist, London, England, in the September *Journal*, mention is made of a debt resting on the building site. We are now informed that in the interim between the sending of the article to this office and its publication, the debt has been paid off, and a substantial sum is now in hand toward the erection of a church edifice.—*Editor.*

TESTIMONIES FROM THE FIELD

FOR a long time I have taken the opportunity to make known to my friends some of the benefits which I have enjoyed through my limited understanding of Christian Science, but I have heretofore refrained from giving any testimony for publication. This, I am sure, is not because of lack of appreciation of the good things that have come my way, but because of a disinclination to appear in print. Considering the fact that I have spent my whole life to a large extent in public affairs, it may appear strange that this is so. However, I am persuaded that this attitude may not be unmixed with error, and I am now going to report somewhat of my own experience and observation of the mighty works of God through Christian Science.

Nearly five years ago I had occasion to put to a severe test this wonderful gospel. My little girl, then ten months old, had been under the best medical treatment obtainable for about two months. She was wasted to an alarming frailty. For two weeks she had taken no nourishment except such as was injected into the bowels; she could retain nothing taken in the mouth. Four physicians said she must die. Our good neighbors had come in to solace the family, and one was holding the little one for her last breath to pass. My oldest daughter recommended that a Christian Science practitioner be called, as all else had failed; and we therefore called one over the telephone. She promptly responded with cheer, and came to the house while the child yet lingered, though with all the symptoms of impending dissolution. When the practitioner arrived, she excluded every one from the room, and twenty minutes later the child was sleeping as sweetly as any child could. That night she had a liberal supply of nourishment, which she retained, and in ten days she was sitting on the floor, playing as happily as any child ever played. She is still with us, and has never had any ailment that approximated seriousness since her healing. She always maintains that she is a "Christian Science girl." During the week after the call of the practitioner, we had a dear friend with us who had taken the case with the advice of the first practitioner, and during her stay we learned our first lessons in Science. Since that day we have never had any use in our family for material remedies. Christian Science has met every need. Our family is more harmonious and happy, and we have had a hundred lesser proofs that God is Love.

While I had been an active member of a church from my childhood, until I obtained some understanding of Christian Science I never knew the fulness of the love of God.—*L. C. Penry, Plainview, Texas.*

WORDS cannot express how thankful I am to God for the many blessings that have come to me through Christian Science. In September, 1912, I was healed of spinal trouble from which six physicians had said I could not recover. I had been in the hospital four months, after a long illness at home. While in the hospital, I was operated on for appendicitis, but instead of getting stronger after the operation, I grew weaker.

I was said to have had spinal trouble since I was two years old, and for two years before my healing I had suffered with my back almost constantly. In August I became much worse. My case was diagnosed as tubercular spinal meningitis. My head was drawn back and I was unable to swallow. I was kept under opiates most of the time, and the doctors said there was no possible chance for my recovery. At that time a friend asked my mother why she did not try Christian Science. My mother went to see a practitioner, who said she would give me absent treatment, and told mother to have me brought home as soon as possible. In three weeks they brought me home without notifying the practitioner. My head was not drawn back at this time, but I suffered intensely with my back and was unable to move myself. I did not realize I was at home. Two days later I had another very severe attack, and my grandmother sent for our former physician. He said there was nothing he could do, except to give me hypodermic injections until the end came.

The next morning, when they thought I was dying, my mother sent for the Christian Science practitioner. I was unconscious when she came. She was with me about three quarters of an hour, and when she went away I was free from all pain and could see plainly, which I had not been able to do for six weeks. The next day the practitioner came again and gave me another treatment. That afternoon I took three steps. The next day I dressed and walked out in the yard. At the end of the week I walked to the practitioner's house, which was about eight blocks away, and after treatment I walked home. I continued to gain in strength until January, when I had what seemed to be a return of the old conditions. The practitioner was called and she gave me treatment. Since then I have been perfectly free. I am much stronger, both physically and spiritually, than ever before in my life, and I have been able to take positions and work steadily.

I am thankful not only for the blessing of healing, but for the understanding of the truth as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. My daily prayer is that I may gain more understanding, and so be able to demonstrate this great truth more and more.—*Hazel M. Garner, Pasadena, Cal.*

A FEW years ago I spent the summer with one who is a Christian Scientist; and while observing the physical healing, the happiness, peace, and joy which this one derived from studying Christian Science, I became interested. It seemed to me that this was a religion worth studying, when it made my friend so happy with seemingly so much around to make one the very reverse. I was given a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and since then I have studied it daily, several attacks of illness having been healed in a few treatments, as a result of this study.

For six years I had worn glasses, and several oculists had told me that I would be compelled to wear them all my life, as I had a bad structural defect of the eye, and suffered severe headaches if I went without them. One day I asked a Science friend if she would treat my eyes, so that I would not have to wear glasses. She gladly consented, and I asked her when I would know that I could leave them off. She told me that the "still small voice" of Truth would tell me. Two days after this, as I was going to school, my glasses fell to the pavement and both lenses were badly nicked. I stopped at my friend's house and asked what I should do. She told me she knew that my eyes were healed, and that I did not need the glasses. Since that morning I have never had glasses on, and my eyes are perfectly normal.

Although more than grateful for the many physical healings which I have experienced in Christian Science, I am especially thankful for the spiritual uplift and my changed attitude toward life, and for the help which Science gives me in my work as a school-teacher. There is now so much to live for; and there need be no worry or anxiety, for we know that God is Love, and that man is God's perfect child.

Thanks to Mrs. Eddy, I am able to realize more and more each day that "God is our refuge and strength, a very present help in trouble."—*Eloise Smith, Beloit, Wis.*

I WOULD like to express my gratitude for what Christian Science has done for me, both physically and mentally. I came to it a few years ago for physical healing, and was cured at that time of what seemed to be a very serious lung trouble. In fact, it was pronounced tubercular disease by a specialist, who told me I was using only one lung and that the largest bronchial tube was entirely closed. He recommended that I give up work for a year, also that I take extra nourishment every day; and he gave me several kinds of medicine, of which I took only one dose.

I came back to Springfield not feeling at all discouraged, for I felt sure Christian Science would help me, although I had been interested in it but three weeks; and immediately I commenced treatment. I did not give up work, or even think of doing so. While receiving treatment for the lung trouble, I was taken very ill with peritonitis, which I had had a number of times before; and on each occasion I had been told by the physician that I would have these attacks until I consented to undergo an operation. I, however, continued to have Christian Science treatment for this disease, and although the practitioner thought my healing a little slow, it seemed remarkably quick to me compared with the times I had had the same trouble under medical treatment. I think during that winter I lost possibly six weeks' time from business, but I was indeed grateful that I was not obliged to give up work for a longer time, as at first it seemed almost necessary to do.

I can truthfully say that I have been perfectly healed of both these ills, and I am indeed grateful.—*Lillian I. Slate, Springfield, Mass.*

IN deep gratitude I blend my voice with the great song of praise and thanksgiving to God, sung by so many thousands today, for His truth, revealed to us through the faithful work of Mrs. Eddy. Words are weak, but the expression of the spiritual sense is great indeed. Truly I have been brought out of darkness into light, and by this light I am now discerning the "real," the creation of God. In expressing my gratitude I can only say, Blessed be the Lord God omnipotent, for out of the mire He has raised me, and led my feet into the way of peace.

In the hope that it may help others, I will briefly state my condition. As a child I was brought up in luxury and became extremely sensitive. Even up to early manhood, an unkind look would seemingly pierce my heart. This sensitiveness utterly separated me from my brothers and sisters (my parents had passed on in my boyhood). I traveled several times around the world and visited many unfrequented spots, searching for happiness. I joined three different churches without finding what I wanted. In the San Francisco earthquake I passed through seemingly terrible suffering and came out of it a nervous wreck.

I have received many kindnesses from doctors in their efforts to help me, and though these were unavailing, still I am most grateful to them. I tried everything, until fear became so great that I could not stay alone. Here Christian Science was recommended to me by a doctor, but I was very bitter toward it,—why, I do not know, for I knew absolutely nothing of it, yet deemed it fit only for mentally deranged people. I will not speak of my suffering, but one night, as I sat up in bed, trying to get through the night by reading a novel which belittled Christian Science, I found myself mentally fighting on the side of this teaching, and then all at once I realized that Christian Science was true. Great joy filled my heart. I went to sleep at once, but awakened in the morning thinking what was the use—I could not be perfectly good! However, with a hope within me, I hurried to the Christian Science reading-room and propounded my question to the librarian: "Do you have to be perfectly good to be a Christian Scientist? If so, it is no use for me to try, or to buy books." A gentle answer dispelled the gloom at once. I am very grateful to that librarian for the help accorded me so freely. I am also deeply grateful for the blessings of the library and for all the Christian Science publications, for this leaven which is so rapidly reaching every heart.

This occurred a few years ago, and since then numerous healings have borne testimony to the power of Truth, both in myself and in friends who were unacquainted with the truth until I—oh, so gladly!—helped them to discern it. Where once I was so miserable, I am now supremely happy. I cannot express my gratitude in words, but I am striving to live a grateful life,—to reflect the truth, and so to serve God and my fellow men.—*W. Arthur Thomas, Denver, Col.*

[Translated from the German]

THE blessings which have come to me since I became acquainted with the teachings of Christian Science are many, but at present I will tell of two instances of physical healing.

Two and a half years ago, while at home, I fell and sustained a fracture of the arm. My son hastened to a Christian Science practitioner and asked for help. The practitioner sent word that if my trust was not sufficient for the occasion, I should call a physician, but she would treat me in Christian Science. I must confess that at that time I had not attained the point where I could trust firmly; hence a physician was called, and by the way, I may be permitted to describe him as admirable both in his profession and as a man. He immediately diagnosed the injury as a fracture, and as he had to order a splint, he placed the arm in a sling with a light cotton bandage, expecting to set it the next day. In the mean time I quieted down, and experienced very little of the unrest which is supposed to attend such cases.

The next day, when the physician came with the splint and took off the bandage, the arm appeared to be somewhat swollen, though its shape seemed quite normal, in contrast to the distressing evidence the day before, so that he inquired in a puzzled manner whether he had set the arm on the preceding day. My son and I testified to the contrary, and at that moment I realized that what is impossible with men is possible with God. Six days later the physician proposed to make an X-ray examination, and the picture showed such a favorable result that his colleague, who took it, said that I need only carry the arm in a light sling without a bandage. During a conversation which he had with our physician, he expressed a doubt as to there having been any fracture!

Early in December, 1913, in stepping out of an apartment situated on the raised ground floor, I fainted and fell down twelve steps on to a stone landing. The inmate of the apartment, upon hearing me fall, came to my rescue. A deep wound on the forehead and a severe shock to the entire system were the first sensible effects. Then, when the gentleman left me for a few moments, I found my right arm to be in a serious condition, and because of my experience the year before, this alarmed me; but great though the commotion was, I regained my poise, endeavored to deny the evidence, and asked to be accompanied on my way, while those around were greatly surprised that I should consider walking at all. I asked to be taken to the house of the Christian Science practitioner who had helped me on a similar occasion, as there were guests that evening at the home of my relatives where I was staying. Late at night I went home, the kind practitioner having taken up treatment immediately. All I have to add is that my arm, as well as the bad injury on the forehead, was healed within a few days without medical aid, through God's omnipotence, and through the understanding of divine Principle as explained by the teachings of Mrs. Eddy.—*Frau Josephine Hoffmann, Frankfurt-am-Main, Germany.*

For several years I could not reconcile myself to the prevailing religious beliefs. I became an agnostic and an infidel, giving up all church relations, the Sunday service, Sunday school work, and guild work. Everything seemed empty formalism and not the law of Love. All I had to cheer people with was a lot of light, funny stories, and for myself a quantity of work, which proved a balm when everything else failed me. This continued until one winter, when I had a physical difficulty which kept me from speaking aloud. For weeks I went to my work able only to whisper, and at times I had to use strenuous measures to do that. At the same time I was endeavoring to recover from a fall that I had sustained the previous spring.

Years before, I had met a friend who said she was a Christian Scientist and spoke of a Christian Science church, The Mother Church, in Boston; and remembering this, as I was staying in that city, one Sunday morning I started out to find this church and see what the people were like who attended it. When I arrived there, I was courteously ushered to a seat. The reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, greatly interested me, and as I listened to it I began to feel a peace such as I had never known before. At the close of the service I found that I was healed.

On the way home, my one joyous thought was: "What if this is the panacea to heal all the world's ills!" It seemed as if my feet hardly touched the ground, I was so free from the bondage that had held me for such a long time. Christian Science is in constant use by me. I use it much as a preventive, and it keeps me well and happy.

"I love to tell the story," as a familiar hymn says, "because I know 'tis true;" and these words aptly express my thought.—*Mary E. Raymond, Boston, Mass.*

For several years I was a great sufferer from stomach trouble. I tried physicians of both schools, and medicines of all kinds, but to no avail. At last I turned to Christian Science. I had but little faith in the treatment at first, having been in active service as trained nurse for nearly nineteen years, and I could not understand why medicines that I had used and seen used on others should fail me; but the doctors said they could do nothing more, that it was only a question of time with me.

When I turned to Science I could not keep even a drink of water down. As soon as I swallowed it I would become very sick, and then throw it up. At the end of the first week of treatment in Christian Science, I could sit up and eat several things and relish them; at the end of the second week I walked three squares to see a friend who was ill, and did not even feel tired. Doctors and friends who were watching my case prophesied that I would soon go back to the same old state, and would try to make me go home when they met me on the street; but I did not give up. I stuck steadfastly to all my good practitioner told me to do, and I am a well woman today.

I thank God, and am grateful to our Leader, Mrs. Eddy, for the knowledge of the truth that has healed me; and I trust that my light may so shine that many others may be brought to a knowledge of the Christ, Truth, and be healed.—*Hallie Blanton Vaughan, Lexington, Ky.*

I have received so many blessings from Christian Science that I feel it my duty to tell of them. When my husband became interested in this teaching through a kind friend where he was employed, I was doubtful as to what it could do, for he was physically in a bad condition, after having tried many doctors and medicines. What I could not see was, why God would not answer our prayers just as readily as those of Christian Scientists, for we were active in all the church work and were striving our best to live Christian lives. I had taken little interest in Christian Science, as I had never heard much about it; but I am thankful that God did answer our prayers, not in our way but in His. Before two weeks were past I was ready, for I knew that there was no more than temporary relief from material remedies, as the doctor said when I begged him to tell me if I was never going to get rid of trouble or be any better. He was very kind, and I am grateful for what he did for me, as it was the best that *materia medica* could do.

I was healed in Christian Science of organic heart disease, which I had had from the time I was thirteen years old. I had been under the care of several doctors and two specialists, and had taken the "rest cure" for six months; but after that for a long time I had to be very careful, although it seemed to give me some relief for a few years. Then for four years before taking up Christian Science the trouble kept on growing worse, so that I was in constant pain. Attacks of unconsciousness would come on, and leave me in a bad condition, the last being so serious that I cried out, "Lord, I believe; help thou mine unbelief." The Christian Science practitioner came, and I seemed to feel better at once. She asked if I would come to her the next day. I said I did not think I had the strength; but she told me that God was the source of my strength, and so I went.

I had worn glasses constantly, having been told that the left eye was no good to me. The right one also was very weak, and I suffered much with headache. I did not speak to the practitioner about my eyes, yet in a week's time that law was broken, and I have not worn glasses since. The heart trouble also disappeared, but I continued to take treatment for a number of weeks, as an operation for appendicitis and other ailments several years ago had left me no better; in fact, I was getting worse. In every way I think I was physically in as bad condition as any one could be, and the doctor told me afterward that he was grateful Christian Science could do what he knew no medical means had ever done.

To express my thankfulness to God, and my gratitude to Mrs. Eddy for the priceless gift of Christian Science, is a small return for all that has been done for my husband and myself in two years' time, and it is with joy that we look ahead to the greater knowledge we shall receive as we earnestly seek to know this truth that makes men free.—*Marguerite MacDonald, Chicago, Ill.*

Eight years ago I was healed of lung trouble through Christian Science. I had given up my position, and for two months had been confined to my room, most of the time to my bed. Some days I was not able to sit up at all. I ate very little, and could not sleep well because of frequent coughing spells and a smothering sensation when lying down. I cannot tell any one how I suffered. The physician came twice a day to see me, but his medicine did not give me even temporary relief and I was getting weaker daily. Neither friends nor physician gave me any hope of recovery, and I became terribly depressed.

Then I was asked to try Christian Science. A practitioner was called for me, and after the first treatment I was greatly relieved. I felt no more depression, for I realized the assurance of the ninety-first psalm, "I will be with him in trouble; I will deliver him." After the third treatment I was able to go to the practitioner's office alone, and in three weeks was completely healed and went back to my work a well and happy girl. The spiritual understanding of Life, Truth, and Love which I had gained through the study of "Science and Health with Key to the Scriptures," was a star of hope shining brightly over my pathway, where before had hung dark clouds of sickness and fear.

Words fail to express my thankfulness to God for this healing, and my gratitude to Mrs. Eddy for pointing out the way to Truth. I am also grateful to all who helped me to realize my true freedom.—*Etta Robertson, Cincinnati, Ohio.*

Looking back, I can see that step by step I was led into Christian Science. From childhood I had attended church. The services seemed solemn and grand, the music inspiring, but there were many things we children could not understand, and were not expected to understand until we passed on. For a while things seemed all right that way; then a great unrest set in, and many times I thought I would not go to church because there were so many things I could not believe, but from habit I attended quite often.

For years I was a peevish invalid. I underwent an operation which was a partial success, and kept on under medical care, hoping for a final recovery, which never came that way. Some friends recommended another school of medicine, which I tried with some success; but one day, feeling worse than usual, I called in a near-by doctor. I liked him very well, and decided to employ him all the time, because the first doctor lived a good way off. The new doctor had looked into Christian Science but said he did not like the idea of a woman having all to say.

Some time afterward we moved from Philadelphia to Baltimore, and I went to a Christian Science meeting. A gentleman told me he thought I would find this teaching satisfying. Once in a while I went to a Wednesday evening meeting, but I attended my former church on Sundays. I did not think I could leave the church, until some members found out I attended Christian Science meetings and treated me coolly. This determined me to go to the Christian Science services all the time, and I did. I was thus driven to the right place, and every day I am more satisfied. I feel so grateful for the help received here on the Zone. Many incorrect views which I had gotten have been rectified. I have not taken medicine in nearly seven years, and I get stronger all the time, mentally and physically. Climatic conditions do not trouble me. It would take too long to tell of all the beautiful healing work done for myself and family through the love and understanding of a dear practitioner, who helped us in a patient, tender way. I feel that words can never express my gratitude. My healing has been permanent, and every day brings added proofs of God's love and care. —*Julia Vacher, Paraiso, Canal Zone, Panama.*

In the spring of 1910, the subject of Christian Science was presented to me in a very practical way. For eight weeks I had been confined to my home, with a trained medical nurse employed and an attending physician each day. For ten years previous I had been under medical care much of the time, and I had undergone, in these years, what is known in medical circles as three capital operations and a minor one. In the summer of 1909, my condition was pronounced due to Bright's disease, with heart trouble, adhesions of the bowels, and minor complications.

The day of which I first spoke was dark with shadows of hopelessness. I was tired of the struggle, in a material way, for health, and this was the only way of which I then knew. In the afternoon a Christian Scientist came in, and despite my many misgivings as to Christian Science, she gave me a new message, a message that God does not send sickness. She read the ninety-first psalm, and before she had finished, I realized a hope for which I had long looked. I spent that night, bolstered up in bed, reading the Bible in a new light, and by morning I was better. The next day Science and Health came into my hands. This was Thursday. On Sunday I attended a Christian Science service, and on Monday I was again in my schoolroom.

A Christian Science practitioner's services had been asked for, and in nine weeks I was healed of the most feared conditions. In five months I was completely restored to health, a result possible to any one who makes an honest search for the truth and applies the same, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy. The steps from doubt and fear to hope and growing faith were filled with joyous spontaneity. My healing has been a marvelous fact to hundreds, as I was a public worker.

This physical healing relieved many anxious hearts, but my gratitude is greatest when I realize that the healing of the physical is but the proof of an eternal law of good, whose "arm encircles me, and mine, and all" (Poems, p. 4). I desire to join the many hundreds in my expression of gratitude to her who found herself "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix), and who reinstated through that willing discipleship the Truth-healing taught by the lowly Nazarene, the perfect example.—*Helena A. Cramer, Spokane, Wash.*

Many times I have been asked to send my testimony for publication, for I was healed in Christian Science after nearly thirty years of suffering, and it seemed as if I should express my gratitude, as others are doing who are rejoicing in a similar experience.

I suffered torture from sciatica; also was compelled to wear low shoes for fifteen years on account of cramping muscles, any pressure about the ankles causing unbearable pain. I had many diseases. Then, too, one finger was bent from an injury, and my physician told me it would never straighten. There was a dark blemish on my face of twenty-eight years' duration; although it had been burned off once, it reappeared. When four physicians told me I had heart disease and hardening of the arteries, and that my case was incurable, my sufferings were unspeakable, and I felt anxious to die.

I had been reading the testimonies in the *Sentinel* for some weeks, and as a last chance I turned to Christian Science. In one treatment I was healed of an affliction from which I had suffered the greater part of my life. Through the grace of a God of mercy and compassion, the healing of other ills gradually followed, until in less than six weeks all pain had vanished, and I felt that I was transformed "by the renewal of Spirit" (Science and Health, p. 241). My bent finger is perfectly straight, I can wear high shoes with ease, the disfiguring blemish has almost disappeared, and my every want is supplied.

I have never had a return of the heart trouble or the rheumatism. After eight months I had a return of the symptoms of the arterial affection, but I went to a practitioner the second time and was again healed with one treatment. I have never taken a drop of medicine, and never want to, since I have learned and experienced the peace and healing which comes from knowing Christian Science. With all these healings, physical and mental, I have had a spiritual uplift which has brought great joy.

Over and above all are the beautiful thoughts God gives us as we trust Him and gratefully accept His bountiful gifts. I wish I could tell all suffering humanity they need suffer no longer, for whereas I once saw "through a glass, darkly," now "I know that my redeemer liveth." Through Christian Science we find the way of release from the thraldom of physical pain, and learn the way to the better life through its beautiful teaching.—*Helen A. Bicknell, Newark, N. J.*

It is now nearly six years since I became interested in Christian Science and bought its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, with the thought that three dollars was all I could lose. At that time I was engaged in a wholesale and retail liquor house of this city as bookkeeper. After purchasing Science and Health and receiving a free copy of the *Sentinel* at the reading-room, I carried them to my desk, and my fellow workmen wanted to know if I was going to take up manual training, to which I replied that I did not know but what it might be something on that order; at any rate, I was going to find out. That evening, at home, I read a long time in the book, and every evening thereafter I was busy with it. I seemed to get little understanding out of it, but I was much encouraged on the way through the loving-kindness of a new friend in our neighborhood, who is a student of Christian Science.

While for some time I gained little understanding, nevertheless I suddenly discovered that my desire for strong drink had entirely left me. I then wanted to know various things about Christian Science and went to my friend for information; however, I got what I then thought little satisfaction, for he was continually citing me back to the book. After a couple of weeks, on opening my evening's companion, I read that it was not in keeping with Christian Science to use tobacco; and as I was ready to do whatever was in keeping with Science, I promptly packed up all my tobacco and its paraphernalia. I had intended to give it to my fellow workmen, but it appeared clearly to me on second thought that what was not good enough for me was not good enough to give away. This was the last of my indulgence in tobacco in any form. I had not bought Science and Health to be cured of either of these habits, but nevertheless I realized this benefit.

I continued working in the liquor business for several months, surrounded by all sorts of temptations, but they had no effect on me. Eventually this became a no-license town, and I was forced into other lines of business; and I can truthfully say that I save more money, and my wife, children, and myself get more comforts than ever before. Is it surprising that when my former employer (after the town again voted for license) offered me three times the salary I was then earning to come back into my old position, I was able, without regrets, to refuse? No, I could not go back into that out of which God had helped me.

Am I grateful? Yes; words cannot express my thankfulness. A man who has not needed relief cannot appreciate a positive cure and an escape from bondage such as I experienced. When I now see a man seemingly in my former ways, I have great pity, and my heart goes out to him. I always know he would as quickly turn as I did, if he were to go through my experience and be willing to let Christian Science effect its healing work. My healing has been entirely permanent, even in the face of trials to which I have been subjected during this time. I have come to realize that when a man is healed by God, he does not fall back into the same error.

My dear wife has also become a student of Christian Science, which has been our sole help when in need, and we follow its teachings the best we know how. I am thankful for Mrs. Eddy's inspired writings, which have enabled us to read the Bible with much better understanding, and through which we have been able to overcome most of our troubles. I could tell of many other benefits, moral, mental, and financial, received through Christian Science.—*Frank Falbaum, Omaha, Neb.*

[Translated from the German]

For thirteen years I was very much afflicted nervously, and during the first few years I had to go to a sanitarium twice. While there, an abdominal fever set in; and though I was dismissed one year later, I was not actually restored, for during the following period of about twelve years the trouble asserted itself for six months every year. The physicians whom I consulted afforded me a measure of relief but no permanent help, and this made me feel very unhappy and downcast, especially as I was almost incapacitated for work.

Early in 1914 my attention was called to Christian Science, and I put myself under the care of a practitioner in Heidelberg. Through the assistance of this lady, who made me acquainted with the nature of divine Love and Truth, I am today perfectly well, and working is to me a joy. Then, too, I look like a different person; I have been made all over, as it were. My constant endeavor will be to gain ground in Christian Science. I give thanks unto God, and wish to express my deepfelt gratitude for Mrs. Eddy and the beautiful teachings which in Christian Science are presented to the world.—*Lina Korwau, Mannheim, Germany.*

In many ways I have tried to show my thankfulness to God for Christian Science, but I have neglected to send my testimony for publication. Now I wish to tell of some of the ills from which I have been freed. Two attacks of acute rheumatism were overcome in two weeks by the help of a Christian Science practitioner, and I was speedily healed of a strained back, of shingles, and of illness due to contact with poison-oak. Although the shingles annoyed me, I went about as usual, and some of the family were not aware that I had any physical ailment. What seemed the worst difficulty, and that for which I first took treatment, was stomach disorder of many years' standing, for which physicians gave me no relief. This was soon cured under Christian Science treatment, so that now I am able to eat any food I wish without suffering at all.

For all these and many other healings I am very thankful, but I cannot imagine how I could get along without Christian Science in my daily life, as it is a religion to which one can turn for the solution of all problems. I used to conceive of man as being created by God, then left to himself, and so entirely separate from his Maker; but now I think of him as being continually unfolded, because he is the reflection of God and nothing else, and so he, the spiritual man, is perfect continually. This makes it plain to me how Jesus could say of Jairus' daughter, "She is not dead." How could she who reflected God, Life, be dead?

I cannot close without expressing my deep gratitude to our beloved Leader, Mrs. Eddy, for all she has done for mankind.—*Annie B. Stowe, Portland, Ore.*

It is with a grateful heart that I try to tell of the blessings I have received in Christian Science. A few years ago I was suffering from lung trouble, and in 1910 my doctor told me he had done all he could for me. I had heard of Christian Science, for my sister had seen evidence of its healing power and had sent me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I studied. In September, 1911, I went to New York to visit my sister (I was then living in Falmouth, Nova Scotia), and attended the Sunday school of Second Church of Christ, Scientist, in that city for one year. Through the study of Christian Science and the help received in the Sunday school, I was completely healed of the lung trouble. I was also healed of nervousness, from which I had suffered for years, and of diseased eyes, after wearing glasses seven years; and I can now say I am perfectly well. I am indeed thankful to God, and grateful to Mrs. Eddy for Christian Science, also to the kind friends who helped me in the study of this wonderful truth.

I have since been able to prove the power of Truth, as taught in Christian Science, in many demonstrations of healing. One member of my family was healed in one evening of a severely injured ankle, another was freed from rheumatism, and another from a cold and sore eyes. Where there seemed to be only discord, Christian Science has brought harmony. For all these blessings I am truly grateful.—*Donzella Virginia Davidson, New York, N. Y.*

My sister lived with me, and I saw the truth made manifest.—*Edith Davidson.*

In Psalms we read: "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." As I look over the past five years that Christian Science has been in our home, I feel it a duty to tell others of the blessings we have received, although space could not be afforded me to tell all.

Before learning of Christian Science we were very much discouraged, as my husband was unable to fill his position, though he was under the care of different physicians, who did all they could for him. A day or so before this healing truth was brought to our attention by a friend, this verse from Matthew came to me: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" These words brought a sense of deep peace and trust, as we seemed to be in great need materially; but our greatest need was the truth, which we received shortly. Our first Christian Science literature was two *Sentinels*, and my husband was healed of bad eyesight while reading them, although he had been unable to read without glasses for months. He was healed in a short time of the other ailments, and returned to his position, which he has kept ever since.

I was not thinking of myself when we became interested in this great truth, though I was subject at that time to a throat affection. Every cold, and I had colds frequently, would affect my throat, leaving me with a cough which would last for months. It has been three years since this disappeared. As I am the mother of three children, I have seen many ailments, such as whooping-cough, measles, croup, fevers, and colds, disappear before the power of Truth, as darkness before light, and for this I am deeply thankful to God, and grateful to our beloved Leader, Mrs. Eddy. I hope that I may be found worthy to be called a Christian Scientist.—*Emma Gebhart, Franklin, Ohio.*

In studying Jesus' query, "Were there not ten cleansed? but where are the nine?" I felt as if I was classed among the nine, for it has been about eight years since I came to Christian Science for healing, and although I have been very thankful, I have never before sent in a testimony. For a long time I had a desire to unite with The Mother Church, but as I could not demonstrate much for myself, this seeming lack prevented me from taking the step. Every winter since I was a little child I had suffered extremely from chilblains, my feet swelling so much that I would not be able to wear shoes for weeks at a time, and I thought that so long as I could not overcome these little things I was not fit to be called a Christian Scientist. In the fall of 1912, however, the thought came to me that if I waited until I overcame everything, I never would be a member of the church, so I sent in my application, and was received in November. All fear of the chilblains left me, and every time I would think of the approaching winter with its cold and snows, the thought of the protecting power of Truth would come, and sure enough, I did not have the chilblains, for the first time in thirty years or more. This taught me that if we are obedient, the results will surely follow. The healing has been permanent.

Although I am thankful for the healing I have received, I am even more so for the spiritual understanding of the Bible as gained through the study of Science and Health. I have never lived, except for a short time, where there were other Scientists, so my greatest pleasure is in studying the Lesson-Sermons and our Christian Science literature. For all these blessings I am indeed grateful, and thankful to those who contribute such helpful articles to the periodicals.—*Emma Shane, Surprise, Neb.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to ADAM H. DICKEY, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to JOHN V. DITTEMORE, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN a recent issue of the *New York Sun* was quoted a letter from a man distinguished in literature, addressed to the young soldiers fighting in the trenches who had no father, mother, or friend to send them a word of cheer. Extracts from the many letters received by one who having no son of his own sent an embrace to those who had no father, are pathetic in their revelation of the craving of the human heart for affection. Poor indeed is the man that has not some tie of kindred, some one who cares for him, and likewise he who has no one on whom to lavish the affection that yearns for expression!

It is well to remember in times like these the words of the great Teacher: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He who, because He loved mankind, could give His "beloved Son," He who notes even the fall of a sparrow,—surely He is ready to comfort every one that mourns, and cherish those who have no earthly ties. Nor is this loving Father to be held responsible for the sorrow and suffering that with so many have seemingly quenched the joy and peace of the Christmastide and the hope and happiness with which we should enter upon each new year. God still reigns, and out of the darkness He will bring light. Mrs. Eddy had learned to look away from the seeming to the real when she wrote (Miscellaneous Writings, p. 277): "No evidence before the material senses can close my eyes to the scientific proof that God, good, is supreme. Though clouds are round about Him, the divine justice and judgment are enthroned."

It is said that the associates of the beloved disciple in his later years, wearied of his constant reiteration of the Master's command: "Love one another; as I have loved you, that ye also love one another." And yet, if that command had been obeyed in its entirety, how much of the sorrow that men have endured throughout the ages might have been spared them! It is because men have not loved one another that hatred, injustice, and greed have seemed to rule and the many have suffered for the few. The world has grown cold and selfish and hard of heart because men have lived for themselves and not for others, have ignored the divine command to love God supremely and one's neighbor as one's self. It has seemingly forgotten that the coming of the babe of Bethlehem was heralded by the angel host as the ushering in of an era of "on earth peace, good will toward men."

What is it to love as Jesus loved? Is it not to do good and not evil to one's fellow man? Is it not to have that tender, compassionate love which brought the multitudes to the Master's feet, there to listen to his gracious words and be healed of their woes? Is it not in all things to be governed by the golden rule, to do to no man anything which in like circumstances we would not be willing he should do to us? Is it not, in short, that greater than earthly love which ignores self and counts no sacrifice too great if thereby good comes to another? "Greater love hath no man than this," was the Master's summary, "that a man lay down his life for his friends."

"But," one urges, "that is only an ideal! Where would we come out if we didn't take care first of ourselves?" Just because for centuries the divine law has seemingly been set aside, does not lessen the force of its demands one whit. God's law is never abrogated, but is eternal and unchanging like Himself. Whatever the seeming conditions with which we have to contend, there can be no justification for ignorance of or disobedience to the law that bids us love one another with the love wherewith Christ Jesus loved us, his brethren. Then we need not fear loss to ourselves if we yield obedience to the divine command, for it is to such that "all these things" are added—every good thing that we need.

It may be only one here and there who is striving to work out the law of Love, and the mass to be leavened may seem almost impermeable; but what of that! Each is responsible only for himself and each particle which is leavened passes the leavening power on to the next that touches it, until the time comes when all have felt the quickening spirit and Love reigns supreme. There is only one solution to the problems that vex and harass mankind today, and though for the time being they loom large and threaten almost to overwhelm us, let us not lose heart, but "in patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death" (Science and Health, p. 242).

Christian Scientists are the professed followers in word and deed of him who "went about doing good." Jesus healed the sick and comforted the sorrowing, and declared that he was doing "the will of the Father." And he did not discriminate —he was as loving and compassionate to the blind beggars as he was to the nobleman's son. We may find sometimes those who while professing love for God, hesitate to do a kindness to their fellow man lest it go unrewarded; but this is not the Christ-love. Have we a right to expect God to prosper our work for Him if we are disregarding His primary law of love? "Give," was the Master's assurance, "and it shall be given unto you. . . . For with the same measure that ye mete withal it shall be measured to you again." It is but another application of the divine law that we can hope to be forgiven our trespasses only as we forgive the brother that has trespassed against us. Let us remember, too, that even the Pharisee recognized that he loved most who was forgiven most. Then let us one and all enter upon this new year in the annals of time with the resolve to give love and give it freely, give till every hungry heart has tasted and seen that God is good.

Archibald McLellan.

A NEW year has come, and we find ourselves wondering what it will bring to the world and to ourselves as individuals. With respect to the latter, we may well ask what lessons the departed year has brought us. How much have we gained of that wisdom whose price is above rubies, or indeed of every material thing? Unless the priceless value of divine Truth has been growing upon our thought, the year has brought us nothing worth remembering. History shows that characters of heroic mold have always appeared when they were most needed, in times of storm and stress; and in such times, all can respond to the crying demand for great men, for if all may not be notably great, all may be truly so. The difficult thing for most mortals is to learn the lesson of patience, respecting which our revered Leader has said, "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error" (Science and Health, p. 242).

Chief among the elements essential to progress are desire and activity. The desire must be intense, and it must reach out for the best in any direction toward which one aspires. Then there must be no barrier between the desire and the activity demanded for its fulfilment; neither doubt, nor fear, nor indolence can be permitted to sway even momentarily one who is pressing toward a high goal. Paul tells us that those who have coveted the things of earth,—its pleasures and possessions,—have "pierced themselves through with many sorrows." Hence we have his stirring appeal, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." These, it may well be observed, are not in themselves the end to be sought after, nor is "the good fight of faith" which Paul urges, but both are indispensable to the great enterprise whose end is eternal life.

Just here we are reminded that Christian Science changes greatly our views of all things, and nowhere is this change more apparent than in our concept of life and all that life enfolds. Time was when we believed life to be dependent upon matter, but Mrs. Eddy's declaration that "Life is Mind, the creator reflected in His creations" (Science and Health,

p. 331), changes our outlook entirely, especially when demonstrations of Truth's power sustain this statement. Then, too, most of us at one time believed that eternal life began after death, a fallacy which has no support in Jesus' teachings. From the view-point of Christian Science all real life is eternal. That which has beginning and end is but the mortal dream of existence separate from God and overshadowed all the way by beliefs of sin and suffering. Longfellow briefly but forcefully describes the mortal concept of life in these lines,—

The battle of our life is brief,
The alarm,—the struggle,—the relief,
Then sleep we side by side.

These are sad words from one of the sweetest of our singers, but as their mournful tones echo in memory another strain greets our ears: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The light herein promised reveals the eternal life which is waiting to be known of all, and nowhere is it better described than in these words: "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth" (Science and Health, p. 14).

Well may we pause here to inquire of our true selfhood how much of our time we are willing to devote to the attainment of this spiritual understanding which leads to dominion. Mortal sense may whisper that the achievements of a year are so small as to be hardly worth reckoning, but if there is some spiritual gain for the individual and the race, this is worth whatever it may cost. After all, the years count for nothing when eternal life has been entered upon, and yet it were well to know that "one day is with the Lord as a thousand years," and for the realization of this day of spiritual illumination every moment should be devoted. Gleams of light are most surely coming with greater power to dispel the darkness, and as never before men of all races and faiths are beginning to admit that the world's hope, its only hope, lies in the spiritual. This in itself is no uncertain portent; it foretells the triumph of Truth, for never before was spirituality admitted by so many to be mightier than physical force; yet men have been compelled to admit it, and to accept in a new way the teachings of the meek and mighty Christ Jesus.

More than aught else do we need to see the power of divine Truth at work in human affairs, and to lift our thought above the mesmeric tendency of the scoffers who would say, as the apostle Peter predicted, "All things continue as they were from the beginning of the creation." Then Peter most cheeringly tells us that God "is not slack," but is patiently waiting for all to repent, and unwilling that any should perish. Of this we are having full proof in the healing ministry of Christian Science, and if the night of materialism seems long and dreary, we should turn to the thrice-repeated promise of the Christ, given in the last chapter of Revelation. Twice it reads, "Behold, I come quickly;" then it is, "Surely I come quickly." Let us, then, in fullest faith respond to divine Love, Even so come!

Annie M. Knott.

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THERE is no Christian belief which is more universally entertained than that in the divine illumination and impulsion of the Scripture writers, and this belief has begotten a prevailing mental attitude of reverence toward the Bible, a sense of its uniqueness, its value, and its authority. Nevertheless, inquiry as to just what is meant by the declaration that the Bible is an inspired book would disclose much indefiniteness if not contradiction in the views held, and some of these involve such vital issues as render the subject worthy of a consideration it has never received at the hands of the great body of Christian people. To illustrate: The belief that its authors were simply amanuenses, that every sentence and word was indited by the divine intelligence, has begotten such gigantic ill results that a distinguished minister has been led to name it the mother of most of the sins and abominations of history. With respect to this, as to many another vital matter, Christian Science is mightily influencing religious thought for good in standing for a demonstrably scientific faith.

It can but be admitted that it is quite possible to find proof texts in the Bible which seem to support ignoble, not to say immoral, teaching and practices, such as injustice, cruelty, polygamy, slavery, war, etc.; and so long as Christian people maintain that these statements are a part of "the word of God," so long, inevitably, will Deity be dishonored in the judgment of logical thinkers. When, however, it is understood in Christian Science that the light of Truth is obscured in some degree in the instance of even the purest, most aspiring human consciousness, the apparent contradictions and unidealities found in the Scriptures are fully accounted for and rendered innocuous. The freedom of the individual to follow the highest sense of truth he has, is the palladium of Protestantism, and it can never be given up; but the unnumbered sectarian divisions to which it has led, as the result of the belief in verbal inspiration, has always been one of the saddest facts of Christian history.

The only remedy for this ill is that which Christ Jesus provided, and which Christian Scientists are standing for today, namely, the scientific test of truth. It is manifest that the divine element of Scripture statement is eternally true and demonstrable, and if all Christians had honored and earnestly sought to obey the Master's command to his disciples that they "heal the sick," the human sense element in the Bible would have been recognized, its spiritual truths demonstrated, and the bulk of the strife which has attended Christian history would have been forestalled and interdicted. The spiritual interpretation of the Bible, in harmony with the teaching of the Master respecting the nature of God, divine Mind, and man's relation thereto, which Christian Science inculcates, opens the one way of escape from the confusion and contradictions of Christian belief, and brings unitv and peace where division has so long reigned.

Yet another colossal mistake has been made by Christian people in their consent to the thought that inspiration is a thing of the long ago. They aver unhesitatingly that the patriarchs and prophets, the New Testament writers, and in some degree a few persons since, have been divinely quickened and guided, but that the ordinary present-day disciple can be inspired of God is quite foreign to their thought as a whole. It was just here that Mrs. Eddy broke the enswathing deposits of material sense and preened her wings "for a skyward flight" (Science and Health, p. 261) by declaring for the present demonstrable authority and might of spiritual intuition, the dawning Christ-idea, "God with us." Her mental attitude in this respect has been well described by Browning when he makes Paracelsus say:—

I profess no other share
In the selection of my lot, than this,
My ready answer to the will of God
Who summons me to be His organ.
. . . .
New hopes should animate the world, new light
Should dawn from new revealings to a race
Weighed down so long, forgotten so long.
. . . .
I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not: . . .
In some time, His good time, I shall arrive:
He guides me and the bird.

The Christian Science movement and all the good it is bringing to humanity is the direct outcome of Mrs. Eddy's identification of the Christ-coming with the appearing of truth in individual consciousness, an inspiration (in-breathing) of divine Mind which is to be experienced by every truth-seeking man. In the light of this understanding St. Paul's statement to Timothy that "every scripture inspired of God is also profitable . . . for instruction which is in righteousness" (Rev. Ver.), not only proves a key to the interpretation of the Bible, but it speaks for the possible rewriting of the eternal truths of Spirit in the hearts of all truly Christian men today.

Christian Scientists are learning that the freedom of the sons of God comes by way of spiritual intuition, the direct impartation of divine ideas to the listening consciousness of the pure, the humble, and the aspiring in heart.

John B. Willis.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE
CHRISTIAN SCIENCE
JOURNAL

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds"

VOLUME XXXII FEBRUARY, 1915 NUMBER 11

SPIRITUALITY OF MAN

SAMUEL GREENWOOD

CHRISTIAN SCIENCE teaches that man is spiritual, and makes the first chapter of Genesis its authority, because it is there stated that he was made in God's image and likeness, and we know that nothing unspiritual enters into the being of God. By the same rule we know that nothing unlike God could enter into the character of the perfect man. The average mortal does not readily accept this view of being, surrounded as he seems to be by such universal evidence of materiality; but he should question himself as to what possible aid this material sense can afford in the working out of his salvation.

Here it may be asked: Who has ever been helped to lay off mortality for immortality by believing that his life is in the flesh? Since time began, was it ever known that a single human being was encouraged to a godly life, to love his neighbor, or to express a noble character, that is, to be a real man, on account of his materiality? On the contrary, all the arguments that are advanced to support the claim of evil power and intelligence are based upon material sense-evidence, while one's daily experience goes to show that fleshly tendencies are not conducive to holy living.

Paul stated that "flesh and blood cannot inherit the kingdom of God;" hence it must be that flesh and blood never belonged to that kingdom, and that what is seen as material, mortal man could never have been and is not now God's type of man. This man is graphically described by Mrs. Eddy in Science and Health when she says, "The sinless joy,—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pleasure or pain,—constitutes the only veritable, indestructible man, whose being is spiritual" (p. 76).

"God is a Spirit," said Jesus. The literal meaning of both the Hebrew and the Greek words translated Spirit, is wind, air, or breath, but the word has come to mean a vital essence, or animating principle. One dictionary defines it as "the principle of life." It is true that the word has taken on a higher signification, but not until Jesus' time was it directly related to God as defining the nature of the Supreme Being.

What Jesus evidently meant to convey, in thus presenting the divine idea, was that God is not to be regarded as a localized or circumscribed person, but that He is the animating Principle, that which not only imparts life, but is Life. Our Master laid bare the falsity of the belief that life is in matter, and demonstrated man's real life to be immortal Spirit; not mortal breath, but divinity.

Jesus regarded life from the metaphysical rather than from the popular physical standpoint; and his teachings when understood draw the line of reality between the flesh or animal sense, and Spirit or the divine sense. Christianity must inevitably lift human thought above material modes to find life in the realm of spiritual consciousness. "Cease ye from man, whose breath [spirit, or sense of life] is in his nostrils," said Isaiah. In his memorable words to the Samaritan woman, Jesus rebuked the prevalent belief that man is animated by an etherealized form of matter, and declared the immortality of spiritual sense. The physical act of breathing, believed to be essential to human existence, is thus seen to be but a false or counterfeit sense of spiritual inspiration, or that inbreathing of Truth by which men become conscious of eternal Life.

In Science and Health (p. 216) we are told that "spirituality lays open siege to materialism." The divine Spirit is the antithesis of mortal mind. The former animated Christ Jesus, and was defined by the apostle as "the mind of the Lord;" the latter controlled Jesus' enemies, and was defined by the same apostle as the "carnal mind." The man made in God's own likeness, in keeping with the earliest extant Scripture record, obviously could be animated only by the divine Spirit, or the spirit of divinity, a state of consciousness that was individualized to humanity in Christ Jesus. The difference between the true and the false sense of man is a difference of mentality or consciousness; the former manifests the animus of good, the latter is expressive of the essence or animus of evil.

Acknowledging the unchanging nature of Deity, as all Christians profess to do, they must acknowledge that if man continues to exist, it must still be in God's image; and proceeding from this point they must conclude that that which declares itself degraded and imperfect is not man at all. The assumption that God is the author of man in His unlikeness, would reduce Deity to the level of mortality and sin, and link divinity to eternal imperfection, disorder, and misery.

The delusion of an existence separate from God could only be a dream-sense life, and inspired Scriptural writers refer to this mortal existence as a sleep from which mankind must awaken. "I shall be satisfied, when I awake, with thy likeness," said the psalmist. "It is high time to awake out of sleep," wrote the apostle. The Scriptures abound with similar passages, showing that mortal man and material existence are not and can not be the divine reality.

In the fulness of time Jesus appeared to this dream-sense, at the point of spiritual awakening, as the visible or human manifestation of man as spiritually conceived. Through him the Christ-idea, the divine reality, declared itself to the mortal dream of life in matter, and it forthwith began to yield up its claim. Jesus demonstrated in himself and others that the real man is not mortal, nor a victim of evil, but that God, Spirit, is his origin, the source of his being, and that mortality is consequently a myth.

Toward the close of his earthly ministry Jesus foretold the coming of the "Comforter," or the "Spirit of truth," which was to guide mankind "into all truth." This plainly did not refer to the coming of a person, but of a divine revelation, appearing not to the outward observation, but to the human consciousness. This promise, without a doubt, was fulfilled in the discovery of Christian Science, the impersonal manifestation of the Christ, which also appears at the point of mankind's spiritual awakening. It is the appearing to consciousness of the perfect man, the real and only man, declaring itself as the divine image or reflection coexistent with God.

The inaptness of mortals to grasp the true import of Christian Science is explained in St. Paul's statement, that "spiritual things" must be "spiritually discerned." In and of itself the proposition that man is a spiritual being may, to a material sense of things, seem to be visionary and impracticable, but when the spiritual view-point is gained the difficulty vanishes, and with it all sense of impracticability. It should be readily seen, even from a human standpoint, that what is called matter, being itself unintelligent and inert, could not be the source of intelligence and life to man, or the medium through which that which is intelligence and Life makes itself manifest; and when we reach this point there is no materialism left in the proposition, and we must admit either that man exists spiritually, that is as a spiritual being, or that he does not exist at all.

In any case, mortals can hope for nothing more from their material beliefs than an ephemeral individuality and experience. Although apparently possessing certain distinctive and characteristic features, the material personality must ultimately give up all claim to recognition as man and disappear into its native nothingness. Whatever proceeds from perfect and immortal Spirit is necessarily perfect and undying; hence this appearing and disappearing sense of being must pertain to the realm of the unreal. We must conclude from Scriptural premises that the man God did not make, the man that is supposed to suffer, sin, and die, is a hypothetical man, a phantom of dreams; and the belief that this mortal seeming is a divine creation blinds humanity to the discernment of man's spiritual individuality in God's image and likeness.

Notwithstanding their professed materialism, men instinctively feel there is that in them which survives the flesh and is immortal, though they often regard it as a negligible factor. But if man is to be finally spiritual, that is immortal, as prevailing theologies teach, he must in truth be spiritual now. If it can be truly said of a man that he is alive, it must be that that which endows him with life today is that which will be his life when physical sense has been left behind. Acknowledging God as the only cause and creator, in all times and places the same, it must be that that by which men are to see and know and understand Truth in the ages to come, is that which enables them to see and know and understand Truth in the age that is now. Why, then, look with suspicion or reluctance at the teaching of man's present spirituality, since we acknowledge that this spiritual nature furnishes the only evidence of man's godlikeness and immortality; for according to this, all mankind must eventually know themselves spiritually in order to be saved from extinction.

The effort to gain the spiritual sense of one's self, and to carry this changed consciousness into all one's affairs, involves the loss of nothing worthy of continuance, but leads to the finding of one's self as forever God's perfect man. In the words of the Master, "He that loseth his [material sense of] life for my sake shall find it [the spiritual sense]." What are termed spiritual-mindedness and material-mindedness indicate the highest and lowest planes of human thought.

The higher or spiritual sense always seems transcendental to the lower, because the lower or carnal sense is unconscious of man's real spiritual nature, and instinctively antagonizes the progress and enlightenment that would be its own destruction. The worm might not wish to lose itself in the butterfly, because as a worm it is unable to appreciate the larger freedom and beauty of the butterfly existence. In a kindred way, mortals argue against the truth of man's spiritual being, simply because that state of excellence seems too far removed from their present workaday world to be practicable, although most men acknowledge that somewhere such a condition of being exists. But to bring that heavenly consciousness within the reach of humanity, even in their present environment, must be the mission of Christianity, since all Christians pray each day, "Thy will be done in earth, as it is in heaven."

It is plain that as the human mind becomes more spiritual, what it sees —that is, its own objectified thoughts —will become to its sense correspondingly more spiritual, but not therefore less tangible. To go farther, if this mind were wholly transformed to a spiritual basis, the objects appearing to this spiritualized perception would be wholly spiritual, but would be more tangible than its former concepts in that they would be indestructible. Herein is seen the fallacy of the argument of intangibility as applied to spiritual ideas, since the substantiality and permanence of what is seen is in the sense we entertain of it. Mrs. Eddy declares that "Spirit, the synonym of Mind, Soul, or God, is the only real substance" (Science and Health, p. 468).

The Jews looked upon Jesus as a corporeal mortal like themselves, but his spiritual understanding of being advanced him to the discernment of the perfect man, and to the identification of his spiritual individuality as one with the Father. This enabled him to cast out error and to heal the sick. Looking from a material standpoint, we also see ourselves as corporeal men and women, but as we rise to the spiritual standpoint and look beyond the physical, we may discern somewhat of our real identities as God's spiritual ideas; and the proof that we understand this spiritual origin and relationship is our ability to follow the Master in the healing of the sick.

The word "idea" applied to man may seem abstract or obscure until its meaning in that sense is better understood. We learn from the dictionary that the word "idea" means a mental picture or image, a product of mental activity, "the object of the understanding when a man thinks," etc. God being infinite Mind and intelligence, the infinite thinker, the universe, including man, is naturally the embodiment of His thinking, the idea or image of divine being. Mind naturally expresses itself, or what it contains, in ideas. In this metaphysical sense man is that which expresses or makes manifest the nature, qualities, activity, and being of God.

Christian Science insists that man is not a separate being, individuality, or consciousness from God, but, as the divine image and likeness, man is God's means of unfolding or declaring Himself, the imaging forth of divinity. Deity, being wholly divine, could declare Himself only in that which is divine; and this divine declaration or expression is the only medium by which God makes Himself manifest. Spirit, or divine Principle, could no more make Himself manifest through what is called matter, than light could reach mankind through the medium of darkness.

Idea is the scientific sense of the word "son." Jesus apparently understood this in constantly relating himself to God as "the son," and in his repeated reference to God as "the Father." John, the well beloved disciple, later saw this truth as applying spiritually to all mankind when he said, "Now are we the sons of God," although he added, "it doth not yet appear [that is to human perception] what we shall be."

If it should seem too transcendental to think of one's self as one of God's spiritual ideas, how much better, it may be asked, would it be to think of one's self as a sin-laden and suffering mortal? It is cause for rejoicing that Christian Science makes it humanly possible to apprehend the truth of man's real selfhood and identity, although it does transcend mortality so far as to have no participation in it.

To think of man as idea does not necessarily rob one of his individuality; it simply removes one's sense of being from the mortal and perishable to the immortal and perfect. You cannot feel goodness with the hands, or look upon it with the eye, or hear it through the ear; you cannot taste or smell it,—and yet goodness is acknowledged to be the very essence of real manhood. You cannot locate love in any material mode or form; and yet Love is the one essential reality, the animating Principle of all true being, the whole of living. Shall we say, then, that this divine animus is intangible, when we know that existence would be but a dream without it? If love and goodness could be banished from the universe, what would be left for humanity to lay hold of, or by which they might know God?

The question naturally arises, How can the truth of spiritual being be applied to one's present human experience? How can we think of ourselves as God's spiritual ideas and realize our spiritual oneness with Him, while still dwelling in the flesh? Strictly speaking, we cannot. That is to say, we cannot cling to and needlessly indulge a material sense of things and at the same time be "present with the Lord." We become conscious of God's presence and of our real being only through the spiritualization of thought, a process that is synonymous with human salvation. "To be spiritually minded is life," said Paul, and this must mean that real living is found only in spiritual consciousness; but "to be carnally minded is death," which must mean, on the other hand, that mortality is a state of material consciousness. When one's thought is good and pure and loving, God does not seem an abstraction, and it is not difficult to think of man as emanating from Him. The thoughts that spring from selfishness and sensualism are all that make spiritual things seem intangible and God far away.

Merely to declare that man is spiritual is, however, of no advantage, unless we are working out on that basis a higher and more harmonious sense of being; for only by means of an active knowledge of the truth can we find our individual places in God's universe, and know ourselves as we are known of Him. Spirituality necessarily transcends materialism, but is not on that account beyond the reach of mortals, else Christianity would not demand it. We would not call a mortal whose thoughts are filled with passion and hate a divine reflection, or hold in mind a form of flesh and blood as God's image; we would not think of calling a pure and holy state of individual consciousness a "worm of the dust;" hence the evident differentiation made by Christian Science between man as spiritual and the false material concept.

The great need of mankind, as every one knows, is the knowledge of good, not evil; and, as every one also knows, this knowledge of good is not to be gained materially but spiritually. One does not reach a higher or happier sense of being by following his sensuous inclinations, but by obeying his spiritual impulses and intuitions. The most perfect knowledge of materiality attainable could never advance mankind a single degree toward goodness and immortality.

This being admitted, as it must, why should one argue for a material sense of persons and things when we know, as well as we can know anything, that that sense has always brought pain and trouble and death to the human race? One's own better thinking should assure him that instead of despoiling the individual of his identity, the purification of thought and consciousness from all evil establishes that identity upon a nobler, more enduring foundation. Through an awakening spiritual consciousness we discover in some measure what man is as God's image, and nothing less than this discovery and ultimate realization can satisfy humanity's hope and prayer.

"GO, AND SIN NO MORE"

STOKES ANTHONY BENNETT

AT eight o'clock on a Saturday morning some time ago, a young man visited a Christian Scientist and asked for help. "I am in very deep waters," he said, "and while I have considerable faith in Christian Science, because of both the direct and indirect contact I have had with it, and also because of what I know it is accomplishing in the world at large, still I do not see how it can possibly do much for me at this particular time,—but I want you to treat me."

"What is the matter?" asked the Scientist.

"Well, I will tell you;" and trembling and tearful he related this story:—

"I felt I needed more money than I had in my possession, and so I yielded to the temptation to write some checks on the bank with which I was doing business but out of which my funds had practically all been drawn, and then to go to newly made friends and get them to cash these checks. The temptation was so strong and the plan seemed to work so well, that almost before I realized what I was doing I had disposed of several checks and had gotten quite an amount of money. Some of the people concerned have invoked the law in the matter, and they are prepared to have me arrested and thrown into jail. They have given me until the bank opens—just two hours—to make things right with them, but I cannot possibly do it. The officers of the company for which I have been working have been notified of my plight by the bank, but I cannot expect them to stand back of my transactions. While they might be inclined to help me, still the majority of the stockholders would I am sure object to such action and would criticize the officers for it. So you see there is no source whatever from which I might expect assistance; therefore I certainly shall be arrested and jailed. Then, when I am taken into court, I shall have to plead guilty, for I am guilty, and that of course will mean a penitentiary sentence for me. I have just recently been married, and my wife is heartbroken. I have been trying hard to make arrangements for her comfort while I serve my sentence, but have not been successful. Oh, it is all too much to bear!—but please treat me, that I may have at least physical strength to go forth and meet my fate."

"Do you realize the seriousness of the crime you have committed?" asked the Scientist.

"I do," was the reply.

"Do you see that you have broken not only the civil but the moral and spiritual law, and have sinned not only against these people in particular and society in general, but against yourself?"

"I do," said the young man.

"Are you truly sorry for your conduct, and are you ready to repent?"

"I assure you I am."

"To go still farther, are you aware of the great fact that sorrow and repentance, while steps in the right direction, are not by any means sufficient, and that it is genuine, heartfelt reformation which is most needed to make men stronger and better and to prove their worth in the world? In other words, are you aware that for one to continue yielding to temptation to do wrong, at the same time endeavoring to escape punishment and to ease conscience simply by being sorry and repenting, and then to ask for freedom and protection without making any real or practical effort to bring these into experience,—are you aware that this is a mere mockery of reform, a travesty upon both moral and spiritual progress?" (See Science and Health, pp. 5, 19.)

"I am aware of this," was the answer.

"Then," continued the Scientist, "you will give unmistakable evidence of your sincerity and honesty by changing your sinful tactics right here and now, by looking for and adopting into your every experience only that which is good, pure, and noble, and by living a clean, honorable life henceforth."

At this juncture Science and Health was handed to the young man and treatment was commenced. As the Scientist endeavored to realize the true man's at-one-ment with God, good, and his absolute freedom from aught unlike good, the material, discordant seeming, with its condemnation and fear, was lost sight of, and in its stead were spiritual reassurance, peace, and joy,—all too beautiful for portrayal in human language. During those few minutes of silent prayer the Scientist had a new vision of the omnipotence, omnipresence, and omniscience of divine Love, the compassionate Christ which heals and saves even to the uttermost, and in this vision the strength of so-called sin, its temptations and laws, was broken, and righteousness reigned supreme. Then it was that the Scientist saw as never before the practical import of the Master's glorious example, and knew that he had gained a clearer, better understanding of our revered Leader's statement that "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476). Then it was, too, that the Scientist knew prayer had again been answered, and in deep humility said, "Father, I thank thee."

The treatment ended, and the young man, looking up, exclaimed, "What wonderful things there are in Science and Health! If I only could make them practical in this hour of woe!"

"You can," replied the Scientist.

"How?" was the quick response.

"Do you believe that old familiar Bible declaration which says, 'God is our refuge and strength, a very present help in trouble' ?"

"I do," was the answer.

"Do you also believe that statement made in Christ Jesus' Sermon on the Mount: 'Ask, and it shall be given you; seek, and ye shall find'?"

"I am sure I do."

"Well, then, now is just the time to put them to the test."

"Yes, but I have no money to help me on my way."

"Neither had Jesus and Peter when

they arrived at Capernaum and were called on to pay tribute money; but the seventeenth chapter of Matthew plainly informs us how means were provided for their need. It must have required, in this instance, a substantial measure of faith on Peter's part to obey honestly and sincerely his Master's command to trust and press on, and it is this same kind of faith which is now required of you. Strange as it may seem to you, it is not money which you need so much as it is a change of consciousness, an inflowing of right thoughts which will heal and transform you, at the same time showing you how to adjust your business affairs. And in this process of correct or scientific thinking you must remember that there are always opportunities at hand. You must also remember that it is never too late for one to begin to do right and to be successful, it matters not how much wrong one may have committed in the past. Divine Love is ever present to sustain and to bless."

The young man was about to leave, when he declared that if he had a dollar and a half he could satisfy one creditor who was holding his diamond pin as security for this amount, and that he believed he could then sell the pin to a jeweler for a larger sum, thus equipping himself to satisfy other creditors. The Scientist handed him the money, telling him to go forth in the name of God, good, to work out his seeming problem.

A couple of hours later the young man returned, saying, "I did not dispose of my pin as I had hoped to do, because I was offered less than half what the pin is worth, but I have been given until seven o'clock this evening to square my accounts. It is evident that I have made a little progress by getting this extension of time, but how am I ever going to make the full demonstration by seven o'clock?"

"Drop the thought that the success of this demonstration all depends upon you," replied the Scientist. "Your work is simply to trust God with your whole heart, and that means to know that God, good, always is more powerful than seeming evil, thus overcoming evil. Your duty is to obey; the results belong to God, and to Him alone. If you will but calm and collect your thoughts, and will try to put away doubt and distrust, God will reveal Himself to you as an ever-present, ever-sure helper and deliverer. So, go along, and fear not."

At one o'clock the young man again came back, and this time he complained that he was tired and weary and worn. Discerning the mortal mind claim of discouragement,—always the devil's (evil's) main argument,—together with the claim of mental apathy or indifference, the Scientist emphatically said, "'Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God' [Science and Health, p. 243]. You cannot be cheated out of your good by any phase of so-called evil. Looking to God alone for help, you have full right to His guidance, protection, and salvation. Arise and bestir yourself, for there are great possibilities just ahead of you. 'Ask, and it shall be given you; seek, and ye shall find.'"

Two hours later the young man telephoned his helper, saying that he and his wife desired to call. Permission was given, and in a few minutes they were on hand. The wife, who had become somewhat interested in Christian Science and had been attending church services, declared that she felt sure her husband would be saved from the difficulty facing him and that by evening all would be well.

"It has," she said, "occurred to me during the last hour that maybe Mr. ——, whom we recently met, and who appears to be a very kind man, would be willing to lend us the money we need to meet the rest of our obligations, and to take our personal note as security. Would it be right to ask him to do this?"

"Any honorable transaction is right," responded the Scientist. "If this way has been opened up to you through prayer and meditation, you will do well to accept it. To borrow money when it seems absolutely necessary, to give security for it, and to pay reasonable interest upon it, then to return it in due time, is considered legitimate in business circles today, and it is, so far as I can see. It is one's motive which counts, and if the motive is right, success is bound to attend one's efforts. Look to God for wisdom in all that you undertake, remembering that He never leaves nor forsakes His children, and that in following His direction they will not go astray."

The couple left, and at six o'clock the Scientist heard a rap at his door. He opened it, and there stood the young man with a happy smile upon his face. Stepping inside and seating himself, he said: "I have come to tell you that all my matters have been straightened out, and that my wife and I are thankful beyond measure to you. Mr. —— was more than willing to help us, and he gave us all the money we needed, taking our personal note as security. We expect to leave in the morning for ———, where I am confident I shall be able to obtain work on Monday, so that I may at once earn enough money to meet our daily needs and to reimburse this gentleman. I want to say that I feel certain a greater demonstration was never made in Christian Science than the one made for me today. Just think of it,—this morning the prison door was wide open to receive me, and tonight I am a free man! My physical discord is all gone, and I feel like a new creature in every respect. I do not fully understand how I found my freedom, but I do know it is mine. As I look back over the events of the day, and see the steps it was necessary for me to take in the working out of this problem, I am much impressed with the exacting yet tender and loving requirements of Christian Science, and henceforth I shall study this Science in earnest, and do my best to live according to its rules, since it has been proved to me today that they are the best ever laid down.

"Before you go," remarked the Scientist, "let me emphasize a point which is vital. In your seeming hard trials today you have been brought face to face with the unvarying and unyielding demands of the spiritual and moral law, as well as of the civil law. You have seen that the requirements of practical righteousness are not to be overlooked, much less trifled with; or, to put it differently, that these requirements cannot be discounted in the least, for 'whatsoever a man soweth, that shall he also reap.' By carefully and prayerfully analyzing the erroneous conditions out of which you have been called to work the past few hours, you cannot help seeing that selfishness and dishonesty, wherever found, are based upon the false belief in materiality as both substance and power, pleasure and profit, a belief which seems to make such strong appeal to mortals. Christian Science emphasizes the fact that sooner or later we all must come to see and know the exacting, unchanging demands of God, divine Principle, and the righteous obligations resting upon us to obey His spiritual law; for without this recognition and obedience we could have no security at all in human society."

"Your words are rather pointed," said the young man, "but they are true, nevertheless. We certainly must do right if we are to attain right results; and when we look for and are governed by the right, how wonderfully beautiful it is to see the way in which we are divinely sustained and benefited! How wonderful it is to know that God is ever at hand, and that He does help and protect us when we are honest, sincere and obedient, it matters not how much we may have sinned against Him in the past!"

"Yes, my friend," responded the Scientist, "the realization of God's nearness and helpfulness is beautiful, and especially so when attested by one's own good and noble deeds. As you go on in life, working out your own salvation and letting your light shine, seek and strive to know the truth about God, man, and whatever really exists; thus you will be made free, even as the Master promised. Study diligently the Bible and the Christian Science text-book, and begin to make their teachings practical in every experience. As you do this, you will be strengthened as never before, and will be better prepared to convince others of what Christian Science has done for you, because you will have learned, at least in a measure, what Christian Science demonstration really means."

Sunday morning the young man and his wife set out for the city to which they had decided to go the previous day, and when they arrived in the afternoon they had less than a dollar in their purses. A Christian Science acquaintance soon joined them, and to her they related the story of how God had on Saturday prepared for them a table in the wilderness. Then she too rejoiced, at once declaring that the same God who had protected and saved them so beautifully on Saturday, would protect and save them just as beautifully on Monday and on all other days, if they but trusted and obeyed Him. The following morning fulfilled the declaration that had been made, and brought added joy to two grateful hearts. Not only did the young man find a position, one that was similar to the position it had seemed best for him to relinquish a couple of days before, but his wife, who was desirous of doing what she could to aid him, also secured a position, the salary of which proved to be considerably more than she was at first told it would be.

In the experience just portrayed,

the Science helper was convinced, as he always is, that "divine Science is absolute, and permits no half-way position in learning its Principle and rule—establishing it by demonstration" (Science and Health, p. 274). Now, it might on first consideration appear to some that in handling this case the helper had talked to the young man in rather a deep metaphysical way, a way too intricate for him; but the spiritual illumination and reassurance which came to the Scientist, and the steps of progress which were made by the young man throughout the day, even though these steps were not wholly understood by him at the time, and the final outcome of the matter, surely commends the course pursued.

In all our work as Christian Scientists, we must first make sure that we are on God's side and have His approval; then we must go ahead. In this way we cannot help knowing that under God's guidance and protection we shall not say anything that will be misconstrued, misunderstood, or misapplied, nor do anything that will not at the right moment disclose its beneficent purpose to the one seeking our aid. It is plain that from a human standpoint the young man in question had practically nothing whatever in his favor, nothing to lean upon, and that because of this fact he was prepared to listen to and follow spiritual admonition, thereby beginning to accept and use the spiritual supply available for him. At times the road seemed to him very dark and rough, but nevertheless he kept on climbing, until at last he reached the heights and saw the light of success.

Thus does Christian Science point the straight and narrow way of Truth. Lovingly yet imperatively it says to all the sick and sinning, "Go, and sin no more."

[Written for the *Journal*]

LOVE'S SUMMER EVER NEAR

CHARLES C. SANDELIN

The summer's gentle breeze has given place
To the triumphant winter's blustering blast.
With darkening clouds the sky is overcast,
That hide from view the sun's benignant face,
And faded all the summer's tender grace
Before the winter's devastation vast.
But comes with gentleness the spring at last,
And of the winter's work leaves not a trace.

Though error's winter seems the heart to sway,
Yet doth Love's spring unerringly appear
With all the beauties of eternal May,
And fade the threatening clouds of sense-born fear.
Let "Peace, be still," rebuke the storm today,
For Love's sweet harmony is ever near.

OVERCOMING

ELMER A. WOLFE

CHRISTIANITY, as it was understood and practised during the early Christian era, included not only the preaching of the gospel but the healing of the sick, and this healing meant not merely the overcoming of disease and pain, but the overcoming of sorrow, sin, and misery of every character.

The healing effect which resulted from an understanding of the gospel taught by Jesus, was in the nature of a proof of the correctness of his teaching, and it was this healing effect which differentiated his teaching from other religious systems then in vogue, and which attracted to it the attention of the civilized world. That Jesus regarded healing as such proof, is made evident when he said to the messengers from John that they should go and tell him the things they had seen,—"the blind receive their sight, and the lame walk, . . . and the deaf hear," apparently confident that such tangible evidence was irrefutable proof of his authority to do the works of the Father. That healing was also regarded as such proof by the early Christian church, is shown in the fact that those chosen to fill certain offices in the church were required to demonstrate or to give proof of their fitness or understanding.

Christian Science has come to restore and reestablish this healing Christianity as it was practised in the early church. While best known and most heard of because of the healing which follows even a slight understanding of its teaching, Christian Science is a purely religious teaching, in which the understanding and application of the truth gleaned from the Scriptures causes discord, whether manifested as sickness or as sin, to disappear as naturally as darkness disappears before light, this effect being the tangible evidence of the correctness of its doctrines.

In presenting a view so divergent from the views generally held, it is encouraging to consider that the desire for immortality has always been the dominant wish of mankind, and that however much men may differ upon this or that subject, there is in human nature a desire to prolong existence, to be sure of its continuity and to assure its peace. This instinctive longing responds to religious truth and serves as a common meeting ground for all men. Paul's epistle to the Galatians emphasizes the fact that the essence of religion is the conscious adjustment of individual conduct to the divine will or law, and has nothing to do with rites or ceremonies.

To be abiding, therefore, the foundations of religious truth must rest upon reason and revelation as they are revealed to mankind in their progress onward and upward. These foundations are not preserved by being buried in the darkness and dampness of mystery, but by being exposed to the light of study, investigation, and application; for only good can come from light, while darkness harbors much that is evil.

The early Christians were cautioned to make use of their religion and to prove their faith by their works. James wrote, "Faith without works is dead." Mankind will usually take the easiest way, and it is much easier to rely upon a person or an organization than it is to make individual investigation of the proper line of conduct. As a result of their clear perception of the truth in the message brought to them by the apostles, the early Christians experienced a close relation to God, which gave them what is unspeakably more precious than anything that could be obtained from the most faithful observance of religious forms and requirements. Their life was pervaded by that Spirit whose fruit, Paul tells us, was "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

This was proved, not by ecstasies, prophesying, or speaking with tongues, but by the holiness and integrity which resulted in lives of purity and in the manifestation of brotherly love. Whatsoever things were honest, just, pure, and of good report were to be thought upon, because there was virtue in them, and because they were profitable and commendable to those who made them their own. To Paul, the essential thing was this inward change, as a result of which one undergoes a radical transformation, is freed from his belief in the power of evil, and puts himself upon the side of God, good. Discord, error in its every phase, was to be destroyed through the attainment of trust in God, joy in Him, and love to all men.

Jesus was always insistent upon the supremacy of God and His law. To him this law meant the eternal harmonious action of a great cause, "with whom is no variableness, neither shadow of turning." In every age there have been a few who have gained glimpses of the truth, but their endeavor to impart to others a knowledge of the intimate relations existing between man and his Maker, which their perception had made clear to them, resulted in a mortal concept of God as a being who could see, hear, and feel materially.

The impulsion toward religious sentiment usually is and has been the result of fear,—fear of those mysterious powers which employ wind, wave, and lightning against a helpless race,—and if there have been periods of sunshine and calm, these have been deemed but the temporary cessation of their activity brought about either as the result of an appeal to a higher power or as the result of an act of propitiation through sacrifice of some sort. In Christian Science, this new-old religion, it is set forth with uncompromising fidelity that the omnipresence of a God who is Love precludes the possibility of the existence of anything but love and those conditions which would naturally follow its expression.

That it is necessary for men to gain a clear knowledge of God, is shown in the command of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." When, after having recognized this necessity, mortal man, in his efforts to learn of God, begins to perceive that the great cause and creator of the universe, because of His qualities of omnipotence and omnipresence, must be immeasurable and all-inclusive, he is taking a step in the right direction. He will naturally conclude that this great cause and creator is the Life and intelligence of the universe, and will begin to seek those things which express Him. A knowledge of eternal life is gained, not as the result of passing through some given experience, but as the result of obtaining an understanding or a knowledge of those facts which reveal the absolute truth.

It is manifestly impossible for mortal man (or a finite consciousness) to gain any true conception of the infinite, until material belief gives place to some measure of spiritual understanding; but in his search for peace and harmony, the Christian Scientist finds that a constant, conscious realization of the presence and operation of divine law, the outcome of whose operation must be absolute good, results in his expressing and being surrounded by more and more ideal conditions. While making his endeavor to prove this, he must not lose sight of the fundamental basis of his hope, and remember that all men must attain that Mind "which was also in Christ Jesus." There can be in reality but one sense of goodness, the divine. There is no mortal, generic standard of goodness, for goodness from the human standpoint is but a matter of prevailing belief, one people deeming that commendable and praiseworthy which other peoples may utterly condemn.

It is readily admitted by all, that were it not for the evil in human experience, existence would be happy and peaceful, and throughout all time mankind have been engaged in a struggle to eliminate evil as a factor in their affairs. The result of the ages of effort has not been particularly encouraging, however, for evil seems as rampant as ever, and it is but natural to conclude that there must have been something wrong with the methods employed. It has been and is generally taught and understood that evil is real, and that men must expect to meet it. Christian Science emphasizes the fact that the creations and emanations of an infinite cause, the existence of which is admitted by all scientists and religionists, must necessarily be as perfect as this cause. If it were possible for imperfection to be expressed in any degree by infinite perfection, infinite imperfection would eventuate, and man would surely be without hope of ever rising above this condition.

The teaching of Christian Science with respect to this matter is widely criticized and much misunderstood by those who fail to see the distinction which it makes between the real and the unreal. It does not deny that there exists in human consciousness a belief in a power besides God, nor does it deny that this belief has a large influence in the affairs of men, but it does deny that evil is a God-created or God-constituted entity, and concludes that it therefore has no more power than is conceded to it, and that it has no existence in the realm of God-created things.

Evil is not overcome or destroyed, from the standpoint of Christian Science, by the mere denial of its reality, or by the use of specific sentences or forms of words, as some mistakenly believe. No phase of superstition enters into its practice. There may be some students of Christian Science who do not at once get rid of all their superstitions, religious, medical, and racial; but in so far as they yield to these erroneous beliefs they are not Christian Scientists. To the Christian Scientist there is no power apart from God; and while he recognizes the false beliefs of those who have been deceived, he also recognizes the mistake, and destroys the deception in his own consciousness by maintaining his understanding of the one infinite power, God, good, the All-in-all. To the Christian Scientist the evidence of evil is but an indication of belief in the absence of good; but, as Mrs. Eddy has so clearly and carefully explained, "where the spirit of God is, and there is no place where God is not, evil becomes nothing,—the opposite of the something of Spirit" (Science and Health, p. 480).

In maintaining the omnipotence of God and the falsity of "the adversary" and his offspring, Christian Science strictly follows the Scriptures. Our Master proclaimed the devil, or Satan, "a liar," and "the father of it," thus making him a falsity with no deific origin. Because the Christian Scientist is in possession of a demonstrable truth, he is in a position not to believe these falsities, for he can confidently meet and destroy them in his own consciousness. If anything in existence is real and above and beyond false beliefs, it is the creator, the divine Mind, the great and only cause; and as Christian Science bases all its teaching upon this eternal Principle of being, it can but be true.

[Written for the *Journal*]

FAITH THAT FAILED NOT

CASSIUS M. LOOMIS

A KING of ancient day once fell asleep,
And in his dream was told that 'neath a steep
Of towering earth there was a wondrous stone,
More rare indeed than king had ever known.
And if this hidden gem so rich in wealth
He fain would find, that go he must in stealth
And dig deep down with all his might and main,
Else peradventure he might dig in vain.
So great the promise should he win this prize,
That, dressed in miner's garb, and in disguise,
He toiled by night, and then he toiled by day,
Through crevice damp, through gravel beds and clay;
With sinewy zeal, as oft we do in sleep,
So toiled the king beneath this mountain steep.

At last his strength was waning; pale and grim
He faced the mighty odds that hindered him.
"What seekest thou, good sir?" A voice of cheer
Gave proof that in the gloom a friend was near.

The kingly arm was stayed; in mute surprise
He turned about. Before his wondering eyes
A Christly being stood in raiment white,
And round him seemed a circling sheen of light.
"What seekest thou,—a gem of priceless worth?
Thy toiling is in vain, O child of earth.
Refrain, I pray thee, from thy toil refrain!
No earthly gem can give thee lasting gain.
No mortal eye hath found in glittering ore
One trace of heaven's delight; and what is more,
Had ye a faith, a childlike faith indeed,
Yea, like unto a grain of mustard-seed,
Ere speeds the night, ere comes the morning dawn,
Ye could command this mountain to be gone!"

Before these words had ceased, the sheen of light
Began to fade, then all was dark as night.
"Is faith so mighty?" asked the king. "I trow!
But who hath greater faith than mine? I know
No power apart from God. Forsooth, my hour
Has come to test this one all-shadowing power!"
With hastening steps he gained the outer night,
And 'neath the stars which shed but feeble light,
He raised his hands to heaven. "O God," he cried,
"By faith that from Thy realm of good is drawn,
I now command this mountain to be gone!"

In quick response one ponderous lurch, and then
The mighty bulwarks broke from glen to glen;
Great caverns yawned, the sleeping hillocks stirred
In quick succession at this kingly word.
But gone as well his gem of fabled worth!
Indeed, the secret crypt of leaden earth
Where slept the jewel he had sought that night,
Was swept away before his startled sight.
In matter's place a realm of Spirit seemed
To rise instead, while yet the dreamer dreamed.

. . . .

His faith had won!—a glow of heaven came down,
More glorious far than diadem or crown.
He woke that morn a king indeed. His reign
Of troubled years, of worldly strife and pain,
Was gone. The Christ had led the way
From sense to Soul, unto the perfect day.

EXPERIENCE

FLORIA A. MOCATTA

EXPERIENCE was once defined as "chiefly mistake," and in so far as earthly experience goes, this definition is apt to be exact; for through the correction of mistakes, humanity elects to learn its lessons. The starting-point of all true experience must necessarily be spiritual. Principle's divine prerogative is to point the way, and in so far as we follow this leading, experience is purified, mistakes are minimized. The sincerest desire to adhere to Principle in our life-course may for a time be frustrated by the intrusion of human opinion or mental suggestion, which parades its shallowness close to the sacred precincts of accepted truth, and thus it may deceive the superficial thinker.

To see clearly on any subject it is necessary that the mists of mesmerism be dispelled by persistent, methodical work; side issues should be waived, and the main point be held to. So may we hope to distinguish the voice of Truth from the suggestions of error. At first this appears to be difficult, but a sure reward is ours through faithful application to the task.

Like all that is divine, the chief characteristic of inspiration is continuity, and whenever this seems to be lacking in our lives, it is because our imperfect effort reaches but intermittently that altitude whence flows the stream of living truth. There is no cessation in the quantity or the quality of the inspiration, but wrong mental conditions will prevent our profiting from Truth's outpouring. Mental suggestion does not, like Truth, need to be diligently sought; it intrudes itself unceremoniously upon thought and tries to dominate it. Its tactics are irregular and spasmodic, and in order to justify itself, mental suggestion inculcates its erroneous propositions along the lines of thought most familiar to its victims and strives to still suspicion by calling that original which is only a counterfeit.

Many sincere and earnest students suffer temporary beclouding of their mentality through this effect and have been temporarily diverted from the one purpose. Through the garden of Gethsemane they struggle back again into the heaven of holy inspiration, recognizing and analyzing their experiences in their true perspective. If, as our Leader bids us, we stand "porter at the door of thought" (Science and Health, p. 392), the myrmidons of false suggestion will have no power over us, though they throng the maze of mortal mind, entrapping the unprotected, and snaring the innocent with false promises and the devil's own tool, discouragement.

Tennyson has sung that a mortal's "crown of sorrow is remembering happier things," but many could tell of far greater anguish. When we ourselves have groped our way through dark places to the light, and rest in the peace of Truth's sanctuary, sometimes we must stand aside and watch while those we love most stumble, weary and wounded, in a battle which need never have been fought if the Science of Life had been studied and understood, if Principle had been intelligently applied to the situation. All we can do is to pray that the Light which never has failed, and never will fail, shall comfort and succor them.

To all pilgrims this age affords the same promise through the discovery of Christian Science, which makes plain the straight and narrow way. Tradition, however, has decreed that experience of a chastening and grievous nature alone can educate and enlighten mankind; therefore are the valleys of pain still filled to overflowing with those who perceive not yet the "more excellent way." All day, every day, every moment, Truth proclaims the highway of Love for those who can hear its voice; but mortals drift blindly on in wrong directions, and weary bands of footsore pilgrims still retrace the beaten paths of the dream of life in matter.

Want of confidence, or in other words ignorance of God's allness, complicates our decisions, whether it be in details or in the more important problems which we have to meet. Mistakes are made because we allow thought to be swamped in the mire of minor considerations, and we do not keep in the main road of Spirit. We are mesmerized by the fleeting moment, or persuaded by the pedlers of unprofitable wares to fill the storehouse of our thought with rubbish. These experiences eventually entail a radical uprooting of weeds, some baneful, all worthless, springing up in the secret places of consciousness and striving to hide the beauty of Love's golden flowers.

The lessons of experience are learned only by those who look for the reason of discordant conditions within themselves, and who do not blame every one and everything for the mistake sometimes recognized but seldom traced to its true source because of ignorance and pride. Sometimes "until seventy times seven" must we wrestle before humility with its meek wand dispels the clouds encumbering us and our account with Truth is accurately balanced. This process of purification through correction of wrong action consequent upon wrong thinking, demonstrates conclusively that what mankind calls experience (chiefly mistake) need not take place, if we were sufficiently wise and enlightened to find the path of understanding without it. Its only seeming necessity is the mistaken belief that without mortal experience progress is impossible.

The mariner who guides his ship through currents and hidden rocks, does so through his knowledge and study of a chart. If he did not have the chart, he would learn only through running his ship on these rocks; or, being at the mercy of the currents, he would lose his course, with possible loss of life as well as of his vessel. But since the chart exists, he should avail himself of the information contained in it, and having proved the value of these directions in fair and foul weather, he should gladly and obediently follow them. The Bible and the Christian Science text-book are our charts, wherewith we may learn to avoid the dangers of sense and by degrees gain some knowledge of the infinite possibilities of man as divinely equipped and strengthened.

What we need to learn is the value of poise. The rudderless ship drifts inconsequently, hither and thither. When our life-purpose is defined in the desire of unity with good, in consecrated service, we gain a mental poise which neither rocks nor adverse currents can affect, because it is directed by infinite Truth and cannot respond to any other signal. Our calculations will then be purely spiritual and "each successive stage of experience" will truly unfold "new views of divine goodness and love" (Science and Health, p. 66), thus bringing us nearer to those "many mansions" prepared for us in our Father's house, where nothing can ever happen save that which is everlastingly good.

SIN THE CAUSE OF DISEASE

ALBERT E. MILLER

CHRISTIAN SCIENCE seeks primarily the moral regeneration of mankind, the physical healing which is effected being properly secondary to the main import of this teaching. The basis of all disease is found in conscious or unconscious indulgence in sin, and in dealing effectively with sin, Truth uncovers and destroys the cause of disease. Our Saviour repeatedly pointed out that indulgence in sin brings physical suffering. To the impotent man whom he healed he said, "Sin no more, lest a worse thing come unto thee."

In considering this point, some may ask, How do you explain the illness from which innocent children and professedly Christian people suffer? "Who did sin," queried the disciples, "this man, or his parents, that he was born blind?" "Neither," the Master answered, "but that the works of God should be made manifest in him." Wrong thinking, somewhere, is surely responsible for the sin whose effect is disease, and only through right thinking can it be healed and the power of Truth be manifested.

It is well to remember, in this connection, that sin means all that is contrary to the law of God, or eternal good; thus hate is never good or any part of good. God being altogether good, there is no hate in Him or in His creation; therefore one who hates, or who believes that hate has power, is breaking the first commandment, "Thou shalt have no other gods before me," for he is in belief raising evil to equal power with God. It is the destruction of this belief, through the understanding of the omnipotence of God, good, which effects the cure of disease.

Even the belief in the reality of disease is a sin, for it is no part of the divine nature. There is nothing in good out of which to produce anything so evil as disease. We are likewise indulging in sin when we talk about our diseases. Those who are not awake to the necessity of excluding from thought and conversation that which it is not desired to have manifested physically, sometimes induce the very condition discussed. On the other hand, faithful effort to banish disease, not only as a topic of conversation but as a subject of thought, will result in a large measure of health and happiness.

"Fear," fear of a power other than God, good, Mrs. Eddy tells us, "is the fountain of sickness" (Science and Health, p. 391). But fear can be destroyed by persistently and continually thinking upon the character of God, and of man made in His image and likeness, because then we shall come to realize the all-preserving presence of God and man's safety under His protection. The apostle John declared that "perfect love casteth out fear," and God is that perfect Love. As the presence of light destroys darkness, so the recognition of Love's ever-presence leaves nothing to fear.

Does one ever stop to consider how large a part the simple statement, "I am afraid," plays in daily life? Frequently used as an idle phrase, it nevertheless denotes an undercurrent of thought which should be checked and restrained from further expression. Jesus said, "Be not afraid," and his word of reassurance stilled the storm and brought peace to his affrighted disciples.

No doubt many have observed it, and attention has been publicly called to the paralyzing effect of fear and indecision upon our varied business interests. We are told that, fundamentally, business conditions are entirely sound, yet through a sense of fear, effects are apparent in manufacturing and commercial centers which seem to indicate just the opposite. It is therefore manifest to the intelligent observer that once this fear is destroyed, there will ensue a period of business activity and prosperity.

The effect of fear, then, is to paralyze, to put an end to normal business activities, and as well to the normal functions of the body. Functional activity is frequently interrupted by mental shock. Wrong thinking, the cause of fear, rests upon parts of the human body, producing an effect of sudden illness or impaired action. The fear increases, and instead of calmly rejecting the disturbing argument, the individual usually surrenders to the enemy and pays the penalty in suffering and loss. Jesus' work proved that sickness is purely the manifestation of error in human consciousness, and that the eradication of error heals mankind and brings to consciousness the evidence of man's eternal harmony.

It is illogical to believe that evil can be as real and eternal as good, and that God is the author of evil. If evil is as real as good, and God is the author of both, then escape from evil will never be found, and throughout all eternity these opposites will coexist, engaged in endless conflict. Happily for mankind, this is only a supposition, for such a condition would be the house "divided against itself," which, Jesus said, "cannot stand."

What of the atonement of Christ Jesus, if we are not shown a way of escape from sin and its full effects? Instead of reconciling God to man, there is proof to establish the fact that the efficacy of the atonement, as generally believed, lies in its final revelation of man's at-one-ment with God, already divinely established. Sin is to diminish in its seeming power and strength as time and effort enable each one of us to supplant, at least in a degree, the false with the true, until the false is finally destroyed.

Let us contemplate for a moment the distress which is seen today on every side,—the multiplicity of diseases and sins and the unhappiness and poverty which attend these conditions; then let us ask, Can we afford to ignore Jesus' command to heal the sick, as well as to preach the gospel? Is there no need today for the compassionate ministrations which drew the attention of all Palestine to the work of Jesus and his disciples? The experience of each one of us cries out that there is! Joy-bestowing is the fact that Jesus' merciful healing work is being repeated today, and that multitudes are thronging to receive its benefits.

THE SUPREME EGO

RICHARD P. VERRALL

MRS. EDDY writes, "We know no more of man as the true divine image and likeness, than we know of God" (Science and Health, p. 258). To find the origin of man, we must look to God; and to redeem mankind, we must be willing to put away the mortal concept of manhood and gain the true idea of man as revealed through divine Science.

It is a significant fact that the ninth letter of the Latin alphabet, "I," which is used in English to represent the first personal pronoun, was used by the Romans to express the numeral "1." It is also a coincidence that in order to avoid the excessive use of the pronoun "I," we frequently use the word "one" as a synonym. The Latin *ego* is often employed by Mrs. Eddy in connection with man, and capitalized to denote Deity. Lexicographers now generally regard *ego* as an English term, but invariably define it as "self" or "one's self," and egotism and egoism are derivatives. Mrs. Eddy has thrown the light of spiritual interpretation upon these words, showing that mortal mind is characterized by egotism, while God is conscious only of His own being, knowledge, and power.

The divine Ego and the personal self are evidently the two masters referred to by Jesus when he said, "Ye cannot serve God and mammon." The two may also be denominated Love and lust, the former being the Saviour and the latter the deceiver of mankind. God's promise to mankind was expressed by Christ Jesus when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mammon temptingly suggests, "Your eyes shall be opened, and ye shall be as gods, knowing good and evil." James points out the fallacy of this when he writes, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed."

The function of Christian Science is to turn men back to God by showing them how to resist the temptations of personal sense. These senses first declare that man is naked, and that he brought nothing into the world, hence that he must till the soil and earn his food and raiment by the sweat of his brow. This has been called the penalty for original sin, but it is really the result of self-deception, arising from ignorance of God, or the belief that man can be a god, knowing good and evil.

Mortal man has literally attempted to dress himself up in the garments of self-righteousness, self-conceit, and self-glorification, and as a consequence he has suffered from terrible reactions. He has actually succeeded at times in deceiving himself and others in the belief that he is a child of God, and that his earthly kingdom is based upon divine authority. The Nazarene who came to destroy the kingdoms of this world and to establish the kingdom of his heavenly Father, knew full well that in humility and meekness is the only true might.

This true idea of man's relation to God is the rock upon which Christian Science is founded. Mrs. Eddy calls upon her followers to examine themselves on this point, saying: "Do Christian Scientists love God as much as they love mankind? Aye, that's the question." And again: "'What went ye out for to see?' A person, or a Principle? Whichever it be, determines the right or the wrong of this following" (The First Church of Christ, Scientist, and Miscellany, pp. 233, 117). The fidelity with which Mrs. Eddy followed her own teachings has proved to this age that true greatness is based upon genuine humility, a humility which contains no self-conceit, but always maintains its self-respect. She tells us in the article last quoted from, that in the height of her prosperity she left Boston, in order that she might seek God in retirement. Her search was not selfish, or for the purpose of gaining alone her own salvation, but that all mankind might share in the fruits of her spiritual discovery.

Our Leader has based all her scientific deductions upon the premise of the oneness and allness of God. Hence, after pointing out the unreality of all phenomena representing the so-called world of materiality, she makes the sweeping declaration known as "the scientific statement of being" (Science and Health, p. 468). This statement clearly implies that nothing short of an infinite manifestation can ever adequately express the infinite Mind. It is plain that mortals can never succeed in the vain attempt to make something of finite personality, but all must accept the alternative of self-sacrifice, thus learning to love God supremely, so that they will conquer self-love, and thus learn "to be absent from the body, and to be present with the Lord."

To Abraham belongs the credit of having first conceived of God as one. Fully five centuries later, God was revealed to Moses as the great I AM. This impressive title was evidently intended to convey to Pharaoh the idea of absolute authority, but Pharaoh's personal egotism was so great that it kept him from yielding, and he struggled in vain against overwhelming consequences. Practically every epoch of human history has marked in some degree a clearer revelation of the one God as All-in-all. Mankind is gradually learning the lesson that salvation is not in personal self-preservation, but in discovering the real man through a knowledge, gained in Christian Science, of the Father-Mother God as the great I AM, or infinite Person.

PRAYER

SUSAN CONSTANCE LOGAN

STUDY of the Bible, however careful, without the "Key" that opens up its spiritual meaning, and therefore its use to us, is much like the study of some lovely piece of silk embroidery from the back instead of the front. The difficulties of the work may be seen from the back,—the knots and the fastenings; the great labor and patience which were required may be understood, and something of the design and coloring may be guessed at; but who that had never seen embroidery except from the back would in this way have any idea as to what it is like?

Many people in their youth are obliged to spend much time in studying the Bible from this point of view, and it is not very surprising if in later years they discontinue such discouraging and unprofitable work. What good is it to us to know that once upon a time a wretched people were enslaved and cruelly oppressed; that they escaped, and after countless troubles came into possession of a good land, where they were owners and possessors, if the story is merely ancient history to us, and we do not see that this slavery, release, and prosperity is the history of each unruly heart until brought to a knowledge of man's real being and shown the way to escape from bondage?

There is perhaps no one subject which has been more helpfully illumined by our Leader's "Key" than the subject once so obscure and bewildering,—that of prayer. "How shall I pray?" "What things may I ask for and what not?" "Why are my requests not granted, while another (who is certainly no better than myself) gets what he wants?" Such questions have passed through the minds of many who earnestly desired to know the truth, and finding no answer and seeing nothing but darkness in every direction, prayer may have been abandoned altogether, as one might refuse to touch some machine the use of which is not known, the mechanism not understood.

But this is all changed when we begin to gain some understanding of Christian Science. At first it may appear very vague, like dim objects faintly seen in a strange twilight landscape; but by giving patient attention to the subject some one object begins to take on a clearer outline, a more definite form. Possibly the first light may come as we read this sentence, "Desire is prayer; and no loss can occur from trusting God with our desires, that they may be molded and exalted before they take form in words and in deeds" (Science and Health, p. 1).

The possibility of altering our desires may be an entirely new idea to the student, and the rebellious thought may spring up, "I want this particular thing, not something else, even though that something may be more exalted," forgetting that if the wish be changed and the new and better desire be granted, there can be no loss. In thinking upon this, light is thrown on a prayer that was once answered in this way and no loss was felt, no resignation required; nothing was experienced but joy and gratitude. We read that David had a strong wish to build a house in which to worship God, and he confided this wish to Nathan the prophet. At first Nathan approved, but afterward it was shown him that David was not to have his way in this matter, but this honor was reserved for his son Solomon. David felt no grief that another was to carry out his own wish, but rather rejoiced, and gave God thanks and praise; and in this way he showed the truth of the words quoted above from Science and Health, that there can be no loss from trusting God.

In the book of Nehemiah we are told that King Artaxerxes asked Nehemiah a question, and before answering it the prophet prayed. This must have been a mental prayer, and it shows clearly what his habitual attitude of mind was, that in such a moment he did not attempt to choose his words carefully or to think what answer would please the King, but simply sent a mental cry to God for help in an hour of great need. Perhaps to human sense nothing could have seemed more improbable than that a humble slave, serving in the great Shushan palace, would be released and allowed to go and rebuild the walls of Jerusalem; but Nehemiah had great faith in God, and his prayer was answered in every particular. Sufficient courage, energy, and wisdom were given him successfully to carry out that seemingly most difficult and dangerous undertaking. Here was a case where "silent prayer, watchfulness, and devout obedience" (Science and Health, p. 4) were thoroughly successful in obtaining the fulfilment of a right desire.

In the Acts of the Apostles we read that Cornelius "prayed to God alway." We are not told what he prayed for, but by the manner in which his prayer was answered we may assume that he had an earnest desire to know the truth, and was willing to accept it even from the lips of a humble, uneducated fisherman. This is surely the ideal of prayer which Mrs. Eddy presents in Science and Health, for it implies a true desire to do God's will, and this desire will as surely lead us into all truth, as it led the devout and prayerful Cornelius.

In the forty-second chapter of Job we learn that the prophet was not released from his bondage to the asserted power of evil until "he prayed for his friends," and then "the Lord gave Job twice as much as he had before." Job must have begun to love his neighbors more, though they had acted unkindly to him, and his prayer for them brought about his own healing as well as theirs.

The teaching of Christian Science with respect to audible prayer brings to mind the story of Hannah as told in the first book of Samuel, where we read that she "spake in her heart; . . . but her voice was not heard." This mental prayer was answered, and she became the mother of Samuel, and showed her gratitude to God by giving her son to His service.

It may be as helpful to know why a prayer has received no answer as to know why it has been granted. We "ask amiss," even when we ask a blessing on another who is not ready to receive it, and this experience brings greater judgment and the wisdom that will avoid casting pearls before those who only trample them under foot. To pray for spiritual understanding is fitting and needful at all times, and especially upon the part of those whose zeal is greater than their discretion. The wish to help others, however good in itself, must be guided by infinite wisdom, or it will inevitably lead to failure. But when divine guidance is sought and submitted to, the right path will open clearly before us.

THE MEDIATOR

PHILIP R. KELLAR

AS far back as the records of the human race extend, there are to be found startling evidences of the misuse of a great and beautiful spiritual fact under the guise of mediatorship. This spiritual fact is that God, as Mind or intelligence, communicates Himself to men, and the spiritual perception and reception of this divine communication is the mediator between God and mankind, the truth which converts, reforms, regenerates, and redeems. This fact, materially misconceived, begets the belief that one or a few human beings are divinely commissioned to be mediators, to stand between God and men, to interpret God to them, and to intercede with God for their forgiveness and redemption.

Certain individuals at different periods have in varying degrees perceived and received this spiritual fact, and they have sought to teach it to others. In time, however, the purity of the original perception has become clouded by a confusion of the real mediator with the human teacher, until mediatorship has come to mean personal intercession with a God in heaven for a person upon earth.

Every religious system honestly founded among men has been based upon some individual's communion with God, the infinite Truth. In all such systems there has been manifest the human mind's predisposition to corrupt spiritual purity and to misconceive, distort, and misuse the spiritual perception of Truth through which the system came into human existence. The result has been that under one name or another there has grown up a caste which has assumed the sole right to receive and interpret communications from God, the exclusive privilege of being mediators or intercessors for their fellow men.

The history of Christianity has not differed in this respect from the history of other religions. The revelation of God and His universe, of all truth, came to Christ Jesus more clearly than to any other. Jesus perceived the spiritual facts of existence in their primeval and eternal purity. He saw them as they exist in the divine Mind or consciousness, and he saw them through the self-revealing nature of Mind and by means of the all-comprehending light, the intelligence which is a natural function of that Mind. Because this spiritual perception was so clear, Jesus was able to heal men by destroying mortal misconceptions, the effects of these taking the appearance of sin, sickness, material laws, hatred, death.

The works of Jesus were not for the purpose of persuading mankind that God is God, but rather in proof of the eternal truth that God is good; they were performed because it is inevitable that this spiritual perception should destroy and eliminate from human consciousness everything unlike God, and make apparent the spiritual, immortal facts of being. When Christ Jesus said, "I am the way, . . . no man cometh unto the Father, but by me," and "My Father worketh hitherto, and I work," etc., he referred to this spiritual perception. Paul afterward defined it as the Mind "which was also in Christ Jesus." Again Paul referred to it when he said, "There is . . . one mediator between God and men, the man Christ Jesus."

The New Testament record shows that Paul never saw the human Jesus, but that his conversion and regeneration were the result of direct communion with God, through that same Mind "which was also in Christ Jesus" and which he characterizes as the savior of mankind. Paul's recognition and realization of the pure spiritual nature of Jesus' teachings was retained in slowly lessening degree by the early Christian church for several centuries. Then the ability was lost to perceive the dual nature of Christ Jesus, his spiritual perception coming from Mind and being manifested through the human sense. Men lost the understanding that the divinity of Jesus was his spiritual apprehension of God, and that the human Jesus was divine only in the sense that this divinity, the Christ, was manifested through him.

The result of this falling away from the pure standard set by Jesus and reiterated and maintained by Paul, was a deification of the human Jesus as the Son of God; and the deduction from this was, that the mediator to whom Paul referred was a human being who could transmit his power of mediatorship to other human beings, and that only those could be saved who approached God through these favored few. Priestcraft was engrafted upon this distortion of spiritual facts, and today this is to be found in so-called Christian denominations, as well as in so-called pagan religions.

The prophecy, "They shall all know me, from the least of them unto the greatest of them," is true and available now, and this is one of the foundation-stones of Christian Science. The perception and reception of the divine idea is the coming of that truth which redeems from everything contrary to the nature and power of the Mind which reveals Himself. Knowledge of God is that which saves from ignorance of God. Knowledge of God is communicated by Mind, God, to man. Perception and reception of this knowledge is the mediator. It is the spiritual understanding of being, manifested through mankind, declaring the allness of God, and in the spirit of this declaration proving the nothingness of evil.

That which Mind knows, cannot be separated nor separate itself from Mind. Where knowledge of God is, there God is. God and the mediator are always together, inseparable. God is universal, and the mediator is universal. That which is universal cannot be confined to a personal being, no matter how much of good and of truth he may express. Mind is eternal; and Mind's idea, the mediator, is also eternal. That which is eternal cannot be limited to a mortal body nor claimed as the exclusive property of a certain class or set of persons.

The negation called ignorance of God is all the evil there is. Ignorance of God is evil; ignorance of Truth is error. Evil, error, in its assumption of power to oppose and hinder the operation of divine Science, tries to claim first that there is no way under heaven whereby men may be saved. Its next claim is, that for mankind to be saved they must approach God through the medium of another or other human beings. Error would like very much to have its own creatures accepted as the sole avenue through which to approach God. All of the suppositional efforts of error are directed in opposition to the truth that the mediator is a universal, eternal, spiritual revelation of God and His universe, always available for every one. Error operates according to no law, but its nature is always the same.

In Christian Science, sin and sickness are healed through the mediator, through the spiritual perception that God and all His creation is good. This healing process takes place in the human consciousness. It could not take place in the divine consciousness, for into that Mind no supposition of sin or disease could possibly enter. The mediator comes to the human consciousness with convincing proof of the allness and immortality of good, and this spiritual perception operating with the positive, conscious potency of omnipotent Mind, its author and cause, destroys the misconceptions of God and His creation, called sin and disease, and makes apparent the profound truth that man is now the son of God, reflecting God's perfection, manifesting Mind's absolute and eternal goodness.

Thus is the Word "made flesh;" thus are we saved through Christ Jesus, through the spiritual perception of Truth. Christ Jesus perceived the spiritual facts of being so clearly that he healed not only himself but others. The healing resulted from Jesus' apprehension of the universal nature of the mediator.

Christian Science practitioners are healing sin and sickness in themselves and in others by exactly the same means. Christian Science ceases to be Christian Science when there is entertained the belief under any form that only a few persons are specially qualified, either by education, experience, or association, to utilize the omnipotence of good in the healing of sin and sickness. To attempt to limit in any direction the operation of the divine, eternal, ever-present law of health, holiness, and immortality, is not Christian Science.

God revealed Himself to Mrs. Eddy, and the spiritual perception of the mission of Christ Jesus which she apprehended was so clear and strong that it enabled her to utilize her understanding of the omnipotence of intelligence to heal the general belief that ignorance of God is natural and unavoidable. The world is now beginning to see what she saw so clearly, that it is man's inalienable right to know God, to gain that knowledge direct from God, and to have the mediator always with him.

HEAVEN AND LAW

KENNETH B. ELLIMAN

IN Science and Health Mrs. Eddy says, "Heaven is not a locality, but a divine state of Mind in which all the manifestations of Mind are harmonious and immortal, because sin is not there" (p. 291). Sin being disobedience to spiritual law, heaven may be said to be a harmonious mental state characterized by obedience to spiritual law.

In the ten commandments, which tell us what mankind should not do if they would live in harmony, Moses essayed to declare the laws of Spirit. In order to show that these laws worked according to cause and effect, he described the good results of obeying them and the evil results of disregarding them. (See Deut. xi.)

Ever since Moses' time, mortals have misinterpreted and disregarded his statement of the effects that follow obedience and disobedience of the ten commandments. Believing God to be an arbitrary ruler, men have set up a belief in a system of rewards and punishments that has endured to this day. Finding mankind unable to realize harmony here through this belief, scholastic theology has relegated heaven to a hypothetical place and state after death, and has taught that it is a reward for obedience to moral and ecclesiastical laws here. Seeing much ignorance and disregard of the decalogue, and therefore fearing the loss of moral standards, some theologians have added specific rules of conduct, and threatened any who should disobey with dire punishments, including consignment after death to a place of eternal torment.

From the time of the Levitical priesthood, following Moses, down through the centuries, material forms of punishment have been devised and inflicted for disobeying these commandments and the statutes supposedly based on them. The feeling of revenge has no doubt played a part in the material forms of punishment which largely make up the penal codes of nations and states; but the guiding incentive was more probably a fear of loss in the minds of the makers, due to a material and literal sense of morality and a conception of God as a stern taskmaster. That this conception of law, consisting of prohibitions and material penalties, has not been sufficient to effect the elimination of sin and crime, is proved by the number and the fulness of jails, and the enormous number of crimes daily committed.

Jesus' conception of law, set forth in the Sermon on the Mount, is spiritual. Instead of a code of "Thou shalt nots," his statement of spiritual law begins with the beatitudes, a series of blessings. He recognized God as the only creator, and that therefore men could not make laws. True or spiritual laws express the unvarying activity and order of the one infinite cause, and they are therefore self-executing. Being inherent in the nature of Spirit or Mind, they need no support or defense from man; and not being determined by man, they cannot be destroyed or interfered with in their operation.

Punishment for disobedience to a spiritual law, whether this disobedience be ignorant or intentional, does not merely follow the sin, but accompanies it. Let a man do a hateful act, or even think hatefully, and he immediately loses some of his sensibility to good, his sense of harmony. He has shut himself out, as it were, from the kingdom of heaven within. And this loss continues and increases as long as the sinful state of mind persists. If the transgressor persists too long in this state of consciousness, or continues to indulge in wicked acts, a state of mental torment ensues which may well be called hell. No matter whether the individual who indulges this false sense belongs in the highest or the lowest station of society, whether he or she be a church-member or an outcast, and no matter whether the sin be known to others or not, there is no possible escape from the punishment except by forsaking the sin and returning to right thinking and acting.

If a man steals or commits an immoral act, he may possibly escape imprisonment in jail, but he cannot escape the sense of guilt which grows into remorse, nor can he regain harmony and happiness until he has corrected his fault and made complete restoration. No material possessions or sensuous pleasures can give lasting happiness to one who transgresses spiritual law. Conversely, obedience to spiritual law is always accompanied by a sense of harmony and peace, which increases with continued obedience and cannot be interfered with by the actions of others; for, as Jesus said, "Blessed [happy] are ye, when men shall revile you, . . . and shall say all manner of evil against you falsely, for my [Spirit's] sake."

Heaven (harmony or happiness) is a state of mind in which Love and Truth are supreme; and obviously this cannot exist in a consciousness that harbors any sense of hatred, malice, or impurity. The loss of heaven is the inevitable punishment of disregard of spiritual law. While to those living for material sense this may seem a very mild punishment, it is really a severe one, for there is no real happiness or peace without heaven; and it is only in proportion as we obey the spiritual laws set forth in Jesus' Sermon on the Mount and explained in Science and Health that we gain and retain this harmony. Obedience is the result of love, and it is by doing everything, including our thinking, in a spirit of love for God and man, rather than by observing any human code, that we live in accordance with spiritual law.

Those of us who have grown up in an atmosphere of belief in materiality and scholastic theology are more or less deprived of a sense of complete harmony; but every unselfish thought and act, all obedience to spiritual law, increases our sensibility to good, our sense of harmony, and frees us from the results of former mistakes. Through the study and demonstration of Christian Science we learn how to understand and obey spiritual law, and eventually, when through perfect obedience we come into complete at-one-ment with divine Love or Spirit, we find ourselves in heaven right here, —perfect harmonious being.

Spiritual laws are not arbitrary edicts of a stern taskmaster, but guiding stars on the way to heaven, harmony, and revealing a loving Father-Mother God.

TRUE AFFECTION

HORTENSE L. WHEELER

IF our concept of love does not embrace something of the divine, if it is not pure, unselfish, uplifting, and compassionate, it is not love but its counterfeit. Mrs. Eddy says, "Love enriches the nature, enlarging, purifying, and elevating it" (Science and Health, p. 57). Love is also synonymous with helpfulness, and to help, according to the dictionaries, is "to assist." Another meaning of to love, though not so universally accepted, is "to prevent," from which it would seem that in order to be helpful, it is as essential to assist in preventing the expression of error as it is to assist in the manifestation of Truth. How much easier we have often found it to point out the way to our brother than to call his attention to the error which holds him in bondage! How often the fear of another's displeasure deters us from saying the cautioning word, until too late we realize that a mistake could have been avoided had we been more faithful to the opportunity, and remembered that the occasion, the word, and its fruition, belong alone to God!

Do we not excuse ourselves for a duty undone or an opportunity lost, whereby we might have benefited our brother, by the worn-out aphorism, "He is not ready"? Does not the desire to promote the mental ease of our dear ones by silently acquiescing with error, or to contribute to their material happiness through self-effacement on our part, often breed the very essence of selfishness and mental idleness on theirs? If Love finds it necessary, in order to promote our spiritual growth, to administer a wholesome chastisement to the children of men, and if personal effort, individual responsibility, and non-resistance to correction are essential to assist therein, should we not be willing to speak or listen to the word that brings the awakening to Christ's demands whenever divine wisdom points the way? Divine Love does not spare us one earthly experience required to purify the human consciousness from its belief in a material existence, no matter how much or how often personal sense is disturbed during the process.

We have a lesson illustrating this point in the tenth chapter of Mark, where it is related that a certain man came running, and kneeling at the feet of the Master, said, "Good Master, what shall I do that I may inherit eternal life?" Beholding him, Jesus loved him, and the expression of that love found utterance in these words: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, . . . and come, take up the cross, and follow me." The Master did not hesitate to uncover to the rich young man the dominant error in his consciousness, the love of possession, of temporal riches, that would shut him out of the kingdom, although Jesus knew that in so doing he must of necessity bring sorrow to material sense.

The love that is founded upon spiritual sense is a love wherein there is no lack, and the Christian Scientist has learned this. He best expresses the divine Love who is not seeking happiness for its own sake. The overcoming of a material sense of affection annihilates all thoughts of self-satisfaction or self-aggrandizement. All attachments deriving their sustenance from personal attraction, from selfishness, or from the physical senses, are based on material affection and will prove delusive; but the love that is "first pure" is spiritual, and in no way dependent upon material sense for its existence, and it is ever constant, whether its loved one be far away or close at hand.

As the mortal self is erased and the spiritual selfhood appears, oneness in divine Mind is apprehended, and we see that there is no difference, no separation, between "thee" and "me." Then the underlying cause of idol worship is erased, and personal love, so called, is effaced; when the love of good replaces all other affections, we find happiness and completeness, because we have found God.

In acknowledging one creator and one Life, we transcend the belief in an affection founded upon the material self, and confined either to personality or the family circle or kindred. Our horizon has broadened; we have more love for God and all humanity. Complete subjection to divine Love and its requirements brings the only abiding love that is satisfying to human sense; but the recognition of this fact is too often gained only through the experience of mortal woes, shattered affections, and buried hopes.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Obedience to this command regulates all affection to the degree and place where it rightly belongs, and unfolds universal brotherhood. In Science and Health (p. 61) our revered Leader tells us that "the good in human affections must have ascendency over the evil and the spiritual over the animal, or happiness will never be won."

REALITY VERSUS ERROR

MARTHA R. WHITE

"WHY do you call evil error?" asks the newcomer in Christian Science. "Evil appears to us just as often as good, and often more poignantly." In answer we may remind ourselves that in building a bridge, an engineer knows that to erect a structure which will endure the strain put upon it, he must understand the mathematical laws which enter into its construction. If the materials used are good, yet the bridge crashes down, the world unhesitatingly says that it is the result of some error in the work of the engineer. Now, his work was mental; the perfect structure was conceived in his thought, but his understanding of the basic laws involved was manifestly inadequate.

What is true in this instance is true of that structure built by every man,—his own life. He brings to the problem his ambitions and his beliefs of what constitutes good. He frames his building according to his concept of the nature and capabilities of man, and according to the methods that he thinks will bring him to the goal of his desires. The results are manifold.

Some men win their way, some fail utterly, some are turned aside by ill health. In these latter cases men are wont to consider the true life as consisting of both evil and good, and misfortune as sometimes the result of mistakes, but more often of fortuitous circumstance and what they believe to be "real" disease.

In the light of Christian Science, however, we can see that the illustration holds good throughout. The true life, like the perfect bridge, is a perfect structure, which cannot be cast down by storm and stress, because it is based on a right understanding of Principle. "With all thy getting get understanding," said Solomon; "take fast hold of instruction; let her not go: keep her; for she is thy life." The many unfortunates, those who have failed in life, as well as the sick, have found that as they change their view-point respecting the nature of God, and man's relation to Him, in accordance with the teachings of Christian Science, their way becomes smoother and their bodily troubles begin to disappear. As in the case of the bridge, ill results are the effects of error, which in turn is the outcome of a faulty concept of the law involved.

Mortal thought has regarded man as material; but he is spiritual. Mankind has for the most part sought first for the things of this world, and for the things of God incidentally. As Jesus pointed out, well-being is the outcome of a right knowledge of God; the two are wedded, but the ambitions of him who has learned to "seek first the kingdom of God, and his righteousness," have undergone a mighty transformation. God, the only creator, has furnished us with perfect material wherewith to build our lives. He is divine Mind, the source of pure and undefiled spiritual thought, and it is to this Mind that we must look if we would interpret the universe aright. When we turn to God and make our consciousness a clear avenue for the expression of Truth, we can build a structure that will not fall when the floods come, and the winds blow, and beat upon it. Speaking of our deathless heritage of spiritual thought, Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Just what is this spiritual thought that is attended with such large results? What is this truth which, apprehended aright, can restore wasted lives? It is the teaching of the Sermon on the Mount, and it has been restated in the phraseology of today in our text-book, "Science and Health with Key to the Scriptures." The need for this spiritual truth has been perennial, and in Mrs. Eddy there was found one in whom this need was coupled with marked spiritual perception and responsiveness, so that she was able to unravel the vexed question of our relation to the source of being, God.

But why, it may be asked by the beginner, does the study of a book, with the consequent change of thought, bring in its train the momentous consequences in the outer life that is known as Christian Science demonstration? Because God and man are one in nature, and therefore united by the closest bond; because man and the universe are spiritual, not material; because the framework of things must be sought in right consciousness, the source of all power. True thought is dynamic; it is the stuff our lives are made of. True thoughts, born of Principle, are manifested in good, and in good only. The real life, like the real bridge, is perfect. Aught else does not properly bear the name of life. False beliefs about God and His universe, including man, are not related to Truth and do not reflect the divine power, hence evil is not real. It is the lack of something. It is without substance or being.

"Reality," Mrs. Eddy writes, "is spiritual, harmonious, immutable, immortal, divine, eternal" (Science and Health, p. 335). Heaven is that state of consciousness which knows only reality, and which, like God, is "of purer eyes than to behold evil." The attainment of this right-mindedness is the goal of endeavor, and to this goal Christian Science points the way. The path thereto has been already trodden by Christ Jesus, whose complete triumph over the aggressive claims of evil and all material law has proved forever the unreality of all but the good, and that man is now free to enter into his heritage as the reflection of Spirit, perfect being.

[Written for the *Journal*]

A LITTLE WHILE!

FRANCES BROWN SKINNER

'Tis but a little while, and I shall know
Whereto Thy gentle hand is leading me.
With joyous, willing footsteps I shall go
To meet each task, for there I shall meet Thee.

In just a little while these murmurings low
Shall turn to sweetest praises of Thy name.
The hidden meaning of each seeming throe
Shall Truth's most precious victory acclaim.

Yes, but a little while, and darkest dawn
Will break into the glorious light of day,
And from my heart shall flow eternal song,
That Thou hast been and art with me alway.

And onward I shall walk with wingèd feet,
My hand in Thine, Thy arm about me pressed,
And count all sacrifice but joy to meet,
For therefrom do I know that I am blessed.

Though slowly up the mountain I may go,
Though steep and rugged ofttimes seems the way,
I shall press on through Love's eternal glow,
And on the summit greet Thine opening day.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Brooklyn, N. Y.

ON page 27 of *The Christian Science Journal* for April, 1912, the statement is made that from 1882 to 1889 the Christian Science movement in Boston was growing by leaps and bounds under the incentive of Mrs. Eddy's teaching and the work of hundreds of her students who went forth from her tutelage equipped for the task of spreading abroad the gospel of healing. One of these witnesses to the healing power of Truth was sent by Mrs. Eddy to Brooklyn in 1886. Sunday services were soon instituted, though the first was attended by only two persons. Yet from this beginning has unfolded the work which now stands as First Church of Christ, Scientist, of Brooklyn, New York,—the first Christian Science church in New York state to break ground for its own edifice.

The twenty-eight years since that tiny seed was planted, have seen many steps and stages of progress, marked by both trials and victories. It is interesting to note a few of these steps. The church was organized Feb. 22, 1892, and soon afterward began to hold services in a business building at 12 Hanover place. A reading-room, or dispensary as it was then called, was established at that time. A church edifice on Cumberland street was rented in April, 1895, and the form of service now in use was introduced. The church was incorporated in February, 1897, under the name of "The Church of Christ, Scientist." Subsequently the name was changed to its present form. In 1897 the church purchased land and erected a building on Lafayette avenue. The corner-stone was laid on June 14, and the building was dedicated on Oct. 5 of that year.

Between the years of 1893 and 1898 Brooklyn Church of Christ, Scientist, later known as Second Church of Christ, Scientist, also Third Church of Christ, Scientist, were organized and located in different sections of Brooklyn. Their subsequent union with First Church mark most important periods of church growth, and constitute an evidence of healing in this field. Second Church erected a building on Park place, near Nostrand avenue, which was dedicated in 1898.

In 1905 Second Church decided to give up its separate organization and unite with First Church The first service of the united churches was held on April 30 of that year. The church building on Lafayette avenue was now filled to overflowing, and steps were taken for the erection of a dignified edifice commensurate with the importance of the work. A choice site, one hundred by one hundred and fifty feet, was purchased in August, 1905, at the corner of New York avenue and Dean street. At this time the interest of the members was centered in the erection of the extension of The Mother Church in Boston, to which the building fund of the local church was twice sent; therefore, building operations were not at once carried forward.

In the mean time the church was obliged to seek temporary quarters to accommodate the increased attendance on Wednesday evenings, and the Church of Our Father (Universalist) was rented for this service. The relations between these two churches have ever since been most cordial, and the pastor of the Universalist church has publicly stated that the presence of the Christian Scientists did his church good.

Ground was broken for the present edifice in December, 1908, and the wing originally intended for the Sunday school was erected and was opened for church services on Oct. 17, 1909. It was soon after this that Third Church was dissolved, in order that its members might individually unite with First Church; and on Jan. 6, 1910, the congregations met as one body, the final step in the unification of these three churches.

The building of the main structure was soon begun. The corner-stone was laid at six o'clock in the morning of July 9, 1910. In it were placed the copper boxes which had been removed from the corner-stones of the former buildings of First and Second Churches, and which contained the then published writings of Mrs. Eddy and other Christian Science literature. In the corner-stone was also placed the following letter, dated at Pleasant View, Concord, N. H., April 26, 1905, received from our revered Leader, Mrs. Eddy, a few days previous to the first service of the united First and Second Churches:—

Dear Brethren:—Unity is oneness with God and man. It is the bond of peace; it keeps the first commandment and obeys the golden rule. It rejoices with those that rejoice and ministers to such as mourn. It is the bond of perfectness.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." May the harmony of love be and abide with this church.

Services continued to be held in the Sunday school wing of the building until Nov. 17, 1912, when the first service in the newly completed church auditorium was held. Though not a service of dedication, it was surely one of consecration, especially to those members, pioneers in the work in Brooklyn, who recognized its full meaning. In April, 1914, the building having been completed and paid for, the members voted to dedicate it on May 17, 1914. The three services were well attended. In the brief historical sketch which was read, occurs this significant summary: "The history of every Christian Science church records the love, patience, and faith of many earnest, nameless workers. It is well to remember, as we enter the doors of these edifices, that, as Jesus said of old, 'other men labored, and ye are entered into their labors.' We have all entered into the labors of our revered Leader, whose work must continue to leaven the human consciousness until the whole is leavened, and the Churches of Christ, Scientist, become the church triumphant."

First Church of Christ, Scientist, South Bend, Ind.

As long ago as 1888, physical healing by means of Christian Science was demonstrated in a few instances in this city. Later on a few became interested through the study of the text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and some healing was done. As the understanding of God's power and willingness to heal sickness as well as sin was proven, the desire for spiritual healing grew, and in January, 1898, a public service was held on Sunday morning in the Progress Club rooms, with a congregation of eleven persons. Wednesday evening meetings were soon begun, and the testimonies there given of physical and spiritual benefits received through an understanding of the omnipotence of Truth, attracted others who were seeking relief from their ills or a more practical religion.

On Aug. 26, 1898, First Church of Christ, Scientist, of South Bend, Ind., was organized with twenty-one charter members. Meetings were held in the Public Library hall until February, 1899, when the Auditorium Annex was leased and occupied the following seven years. Reading-rooms were opened in the Arnold Building in 1900, and in 1901 the first step was taken toward securing a permanent church home. A lot, corner of Williams and Jefferson streets, valued at thirty-five hundred dollars, was selected, and this was paid for within three years.

In 1904, owing to building improvements, a change of location became necessary, and a growing congregation made a larger lot advisable. Accordingly, the present church lot was purchased at a cost of sixty-five hundred dollars. The church edifice was erected within the following two years, at a cost of twenty thousand dollars, and it was dedicated free of debt in July, 1906. During the year 1914 an additional thirty-three feet was purchased. The seating capacity of the church is something over three hundred, and the mission style of architecture is quaint and beautiful. The location, in a residential district, is quiet, central, and desirable, and both within and without the edifice an atmosphere of love and peace prevails.

Mrs. Eddy states, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth, but more of Christian Science must be gained in order to continue in well doing" (Science and Health, p. 449). The truth of this statement has been proven in the experience of this church. With the one talent which each possessed, the healing work was begun, and it has continued as the foundation and superstructure of church building. In no one thing has God's loving protection and guidance of His little ones been more fully demonstrated than in the steady, wholesome growth of this church.

Strict adherence to the teachings of the Bible as interpreted by Science and Health, and the faithful study of Mrs. Eddy's writings and the Christian Science publications, have been "a shelter from the storm." Each step which has been indicated by a by-law or action of The Mother Church, has been adopted and followed with whatever material was available, and it has always proved sufficient. All are working together in loving harmony, with no thought of mine or thine, "for we be brethren." The seed faithfully sown so long ago is in many instances only now beginning to bear fruit. The hard soil of conservatism, pride, and prejudice is being softened and enriched with hope, faith, and love, through the proofs vouchsafed upon every side that Christian Science does heal both sin and sickness through the power of the Spirit.

First Church of Christ, Scientist, Ontario, Cal.

In Ontario, as in so many other places, Christian Science was first brought to the attention of a few residents through healing, and during 1895 a few people met at a private house to hear the Lesson-Sermons read. About two years later the I. O. O. F. Hall was rented for Sunday services, but the Wednesday evening meetings were continued at a private residence until January, 1910, when a small hall was found available for the purpose.

Shortly after moving to the I. O. O. F. Hall, a few of the regular attendants who resided at Upland (formerly North Ontario) decided to organize a society at that place. The Ontario society was already small in number, but services were continued as formerly, with slow but steady progress, both numerically and spiritually. The need for a permanent church home in which both the Sunday services and Wednesday evening meetings might be held became apparent, and in December, 1908, a lot situated on West B street, near Laurel avenue, was purchased, this having been made possible by a very generous donation, supplemented by various smaller ones until the needed sum was realized.

Up to this time the society had not been legally organized, but the necessity for such step was now plainly seen, and March 13, 1909, the Christian Science Society of Ontario received its charter. On June 7 of the same year the society gave its first lecture in Masonic Hall, and was able to meet all expenses without difficulty. Some time previous a Sunday school had been opened, and this was now reorganized with an enrolment of eighteen pupils.

The erection of a small chapel upon the lot owned by the society was considered, but the cost of a building which would meet the requirements seemed prohibitive, as the lot was situated inside the fire-proof territory. About this time, however, an offer for the lot of more than double the purchase price was accepted, and another lot on the same street was secured. The necessary transactions were made in December, 1910, a building committee was appointed, vested with authority to proceed with a frame structure in accordance with plans previously accepted, and the work went on with manifest harmony and love. The present bungalow chapel, with a seating capacity of one hundred and fifty, was the outcome, and it was opened in June, 1911.

In February, 1913, a reading-room was opened in a room adjoining the auditorium. In July of the same year steps were taken to reorganize as First Church of Christ, Scientist, of Ontario. The Christian Science Society of Upland was invited to unite with the Ontario society to form such organization, and the new charter was received Aug. 13, 1913. Since the accomplishment of this purpose there has been a very substantial expansion of the various activities of the church, with increased attendance and membership. On Sunday, July 26, 1914, the little edifice was dedicated, free of all indebtedness save that obligation which can never be dissolved,—"that ye love one another."

SECOND CHURCH OF CHRIST, SCIENTIST, PITTSBURGH, PA.

On Monday evening, March 18, 1907, an informal meeting was held at First Church of Christ, Scientist, Clyde street, Pittsburgh, Pa., at which the board of trustees and directors consulted with about forty members and others who were interested in forming a church on the North Side to be known as Second Church of Christ, Scientist. After due consideration letters of dismissal were granted to thirty-one members of First Church to form the new organization. McKnights Hall, corner of Federal and Lacock streets, was secured, and the first service was held Sunday morning, May 5, 1907. At the same time the Sunday school of this church was started. Meeting in a room in the same building at the same hour, it provided for the little ones of the flock, and has progressed steadily from the beginning.

The steady growth of the church soon made larger quarters necessary, and at the end of the year, May, 1908, divine Love met the need through the present church building, which was purchased at that time and was dedicated free from debt June 21, 1914. During the six years' occupancy of the building this church has continued a fruitful branch of the vine, and progress has been steady and upward. Through faithful reliance upon infinite Love as the ever-present source of supply, it has been possible to improve and beautify the structure, and to meet current needs in every way, Second Church doing its share of the very important branches of the work of Christian Science through the reading-rooms supplied by the three churches of the city, and the distribution of the literature of Christian Science, its silent yet potent missionary. It has been a great joy and privilege to provide each year one lecture, and to aid in giving one joint lecture. The attendance at these lectures has steadily increased from year to year, and much gratitude has been expressed both for the instruction and for the healing received.

This faithful stewardship has brought the church a bequest from one whose heart was filled with gratitude for the healing, regenerating power of Truth, as found in Christian Science, and this expression of gratitude to God, and the loving contribution of First Church of Christ, Scientist, to Second Church building fund, have aided in its demonstration, and thus made possible the dedication of its visible temple. With grateful, loving hearts its members pray that they may be able now and always to represent worthily the church defined in the text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick" (p. 583). And they pray, too, as his disciples of today, that they may obey Christ Jesus' command to those disciples of old: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

TESTIMONIES FROM THE FIELD

SEVERAL years ago I came into Christian Science, or rather was taken to it, and was healed. My ailment was the direct result of an accident aboard a large ship. Orders had been given to get up anchor, and while I was supervising this work the gear parted, and the chain, pulled out by a four-ton anchor, whipped against my leg, splintering the bones and throwing me to the deck, where my back struck a ring-bolt. After the usual experience in the hospital and on crutches, I walked with the aid of a stick, and was then conscious of severe pains in my back and in the uninjured leg. The surgeons tried to relieve this by building up the heel of the boot of the injured leg, which was about a half inch shorter than the other; but this served no purpose, though the pains finally yielded to other modes of treatment.

Several times during the succeeding years the same pains returned, but my physician was always able to help, until some eight years after the accident, when the trouble became so acute that I was kept from business for months. I was at last helped by a physician who made a specialty of chronic ailments. However, when the trouble returned another eight years later, neither my regular physician nor the specialist could relieve me at all, and after being treated by them for many weeks, during which I was constantly growing worse, I tried another system; but it was to no purpose, and by this time I was in such a condition that the only way in which I was able to get even slight relief was to lie on the floor, as I learned that a hard, unyielding surface would give surcease from the pain, which was so intense that my hair became very gray in less than a week's time.

At this period it was impossible for me to stand, walk, or sit for more than a few minutes at a time, and I next tried electrical treatment. This was a matter of but a few days, for the specialist told me that the best thing to do was to go home, be done up in a plaster cast, and remain in bed for some three or four months. This did not seem very satisfactory, so one of the best, if not the best, orthopedic surgeons in this city was consulted. After a preliminary examination he recommended that an X-ray photograph be taken, and this, when developed, showed an injury to the vertebræ. The corrective treatment given consisted largely in the cauterization of the affected parts; but after perhaps a half dozen applications I was told that the best thing for me to do was to go South with a nurse or companion, and take a good rest, although the doctor afterward said that he really could not tell me what to do in order to get well.

My wife was present at this talk, as for some time previous to this I had not been permitted to go out alone, and she did not feel particularly encouraged. Since there was nothing else to do or try, she consulted with a friend who had some acquaintances among Christian Scientists, and an appointment was made for me to see a Christian Science practitioner the following day. It is needless to say that neither of us was in the least hopeful, but all material means had been tried, and there was the feeling that this could do no harm.

The practitioner allowed me to lie on a couch while being treated, and did not make the mistake of telling me that I had no pain, but endeavored to make the truth of being clear to me. As a result of his understanding, within a week I was able to walk to his office, a distance of almost a mile, and within a fortnight I was able to walk both ways with comparative comfort. During this time I studied Science and Health with more or less effort, for it was in every way opposed to all my preconceived ideas; but after a while a little understanding came, and as a result of the continued treatments, in six weeks I was able to pack my trunk and leave for the country, carrying with me a heavy kit bag. My improvement was constant, and I was able to take long walks daily; then during threshing time I carried hundreds of two-bushel sacks of oats from the threshing machine to the bins.

From that date to this, there has been no physical trouble which I have not been able to overcome, and beyond that, on several occasions I have been able to bring my slight understanding to bear in the case of my eleven year old son, when he has suffered with throat affection, fever, and various minor ailments.

It is but just to say that if I had not been at the last ditch, I should never have considered Christian Science, for with me, as with many others, it had been the subject of jest; but here and now I wish again to express my thankfulness to God, and my appreciation of the work which Mrs. Eddy did in striving steadfastly to make the truth known to men in this day.

Recently I was with some friends in the mountains of Virginia, and spent hours daily in hard manual labor, such as is done on farms. One day, while lifting a great weight, I felt a touch of the old pain, and for a time I was filled with fear. In consequence the pain grew rapidly worse for several days. I then realized that something must be done, for we were nine miles from town with no telephone, and I did not have my Science and Health with me; but when I began to realize the truth, it was not very long until all sense of discomfort was gone.—*Theodore H. Froehlich, New York, N. Y.*

I FIRST became interested in Christian Science by reading a criticism of it which made me wish to know what it really was. I had a friend that I knew was interested in its teaching, so I went to her and asked to borrow a copy of Science and Health. She gladly loaned it to me, and as I was going on a camping trip for a few weeks, she said I might take it with me. From the first I was deeply interested, one page drawing me on to another,—there seemed no place where I wanted to stop. I took up no other reading for six weeks; I did not even look at a daily paper, for all the time I could possibly give to reading was devoted to Science and Health, and when not reading, I was constantly thinking about it.

I had been studying the book for about two weeks when my little boy awoke one night crying with the toothache. My first thought was that I had nothing to give him, for being away from home, I had none of the usual remedies at hand; but almost immediately came the counter thought that I had my remedy always with me, for God is "a very present help in trouble," and the Christ said, "Lo, I am with you alway." I fully accepted the promise, and soon the little boy went back into a peaceful sleep, all pain gone. This was my first proving of the truth that makes one free, but since then I have been able to prove it in many ways.

Once, when I was suffering and had fever, I thought I would not go to church, but would stay at home and try to make myself comfortable. Then a better thought came. I went to church, and during the singing of the hymn the pain and fever all left me, and I went home free and joyous. I had found my comfort in a better way than coddling myself at home. Another time I awoke in the night suffering intense pain. As best I could while suffering so, I tried to fill my mind with the words of truth from our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, dwelling on different passages with which I had proved the healing power of truth; but the pain continued and I could not drive it away. At last, however, there came relief, as I meditated upon the words of truth, and I went peacefully to sleep, resting in divine Truth. I became as a little child, and though seemingly worn out with the battle between the sense of pain and the consciousness of Truth, the latter prevailed.

For years I had suffered from backache, and was always careful about being on my feet too much, or lifting. It did not occur to me to try to overcome this, for I had learned to submit to it, and by being careful did not suffer much, though it was always there; the condition had become chronic. I had been studying Christian Science only a short time, and was meeting these other problems, when one day I realized I was lifting something quite heavy without the accustomed dragging pain, and from that time until the present, a matter of several years, I have never had the slightest return of the ailment. The truth striven for is often revealed, in ways we know not of. I soon laid aside glasses which I had worn for over four years, and have never needed them since.

All fear of poisonous insects was destroyed when one day while working in my garden one of the large scorpion bugs, which had always been declared poisonous, stung me on my little finger, and hung there. When I saw and felt it, at first I was alarmed, as I had always feared them; but the thought that Adam (mortal mind) had named it poisonous, and that nothing was so named in the real creation, dispelled all fear. I gently removed it from my finger and let it go its way, and there was no pain. A slight attack of rheumatism was overcome by the realization that there is no such thing in God's universe. I hope to express through a life guided by Principle the great good I have gained from this priceless gift from our Leader, this book of truth, Science and Health.—*Gena A. Everett, Los Angeles, Cal.*

After a long period of silence, due to the fact that I desired to be absolutely certain that I was healed, I am impelled to express my gratitude for what Christian Science has done for me. In doing so, I desire to express my thankfulness to God, also my gratitude to those dear friends who were the means of showing me the way, and who so loyally stood by me in the face of strong antagonism on my part.

About the first of January, 1913, I was taken with what the doctors afterward told me was locomotor ataxia. I had just started a new branch office for the company with which I was connected, and naturally felt discouraged to be obliged to give up the opportunity that was before me. I did not at first understand what the trouble was, and thinking I would soon improve, kept it to myself. It gradually grew worse, however, until it was almost impossible for me to get around at all. At last I decided to see a doctor, and did so about the first of February. At that time I could do nothing in the way of attending to my business. The doctor at first gave me some encouragement, but as I continued to grow worse, he finally told me that I had locomotor ataxia. I then informed my company that I was unable to attend to business, and requested that they send a man here to settle up the affairs, as I had decided that it was only a matter of a short time before I must die.

Little did I know of the earnest prayers that were being offered for me by the dearest friend I had on earth, one who had been studying Christian Science for two years but dared not express it to me, owing to my antagonism. When the time came that I decided there was nothing else to do, I had practically made up my mind to end it all, and had written this friend that I was ready to die; but "man's extremity is God's opportunity." This is one of the truest sayings ever uttered, as I immediately received a letter in reply, saying that the opportunity had presented itself to mention Christian Science to me, and containing a request that I see a practitioner. I at first resented this, but after thinking that I could at least grant this request before the end, I called up a practitioner and made arrangements for a visit. I must say that at first I could see nothing in Christian Science; nevertheless, I forgot about carrying out my former intention, and this in itself is ample proof that the healing had begun. I continued my visits regularly, and gradually grew interested in the unfolding of the truth. I read a great deal from Science and Health and our other literature, which had become to me both food and medicine.

During this period I had another proof of God's love, as my company had sent a man to help me out, never knowing that my ailment was anything more than a trivial one. About this time I began to improve so rapidly that I allowed this man to return, and was able to attend to the business myself. From that time on my improvement has been steady, until now I am glad to stand up and tell the world what Christian Science has done for me. I am a more healthy man today than ever, and the healing is complete in every respect.

Christian Science has also helped me in other things. I had many times wished that I could give up the drinking and smoking habits, but had never been able to do so. While reading Science and Health one evening, however, the thought came to me that I did not care to smoke or drink, and since that time I have had no desire to do either. Another remarkable proof of the help I have received, is the fact that the company with which I was connected, has since allowed me to take over their entire Canadian business in my own name and right, with no other security than my word of honor. The stock on hand, good-will, also the accounts receivable, were transferred to me, with the stipulation that I settle for them as fast as I was able.

While I have received this wonderful physical healing, it is nothing compared to the mental healing and spiritual uplift that has come to me. Every day there is that unfoldment which shows the many benefits constantly being bestowed on us, and my earnest prayer is that I may so reflect God that others may know that Christian Science can and will do for them what it has done for me and mine. I am indeed truly thankful to God, and grateful for the teachings of our beloved Leader, Mrs. Eddy.—*G. A. Newbegin, Montreal, Canada.*

The following testimony is a grateful recognition of what Christian Science has done and is doing for me and my family. I trust it may bring encouragement to those who have given up all hope of ever being well, and who have gone the rounds of material remedies, climate included. All these things failed me, and if it were not for Christian Science I could not have been here on earth today. A few years ago I was healed of a very serious kidney disorder, female trouble in bad form, also a bowel difficulty from which I had suffered for years. I was a nervous wreck, so to speak, and felt as if I were only in the way of other people. I now see how I was saved to do some good, and to help others by letting my light shine and telling the glad tidings.

I rejoice that I am saved to point the way to others who are hungering and thirsting for this great truth as I once was. It is the truth that will make us all free; as Jesus said, "Ye shall know the truth, and the truth shall make you free." It saves not only from sin, but also from sickness and death, as the gospel of Christ teaches. Furthermore, it makes us happy and shows us that we have something to live for. The spiritual uplift is greater than all else that Christian Science gives. It is the "Peace, be still," to all turbulent conditions.

My little girl has been healed of asthma, from which she had suffered since she was seven months old. It is wonderful how she has grown since the healing. My son also has been healed of several diseases. I suffered from weak eyes, but the first time I read Science and Health this trouble was overcome. Christian Science has been our only physician since I was so wonderfully healed. I can now see how we were serving the flesh (sin), or the carnal mind. Truly, "the wages of sin is death; but the gift of God is eternal life." The disorders referred to have never reappeared. In December, 1913, I gave birth to a baby girl without pain, and I have had many other proofs of God's loving care, for which I am very thankful.

I am also thankful for that noble woman who has done so much for the world, and so grateful that we have a Christian Science Society where we can have the Lesson-Sermons, as ordained by our dear Leader. Christian Science reveals the spiritual sense of the Scriptures, and makes the Bible a new book. My daily prayer is that God may give me more understanding, that I may be able to overcome the errors which beset us. The *Sentinel* and *Journal* have been a great help and comfort to me. Jesus said, "Seek ye first the kingdom of God;" and since coming into Science I have learned what this means, and how to do it. I hope to show greater gratitude by my life.—*J. Nannie Hodge, Hereford, Texas.*

In August, 1910, I received a copy of "Science and Health with Key to the Scriptures." I believe I can truthfully say that I am a better, wiser, and happier woman than I ever thought it possible to be, and I write this testimony with the hope that if any who read it are in doubt as to the value of Christian Science, they will be encouraged by it.

I did not come to Christian Science to be made better spiritually,—I wanted only the healing, thinking I was good enough; but I found that I would have to get the spiritual healing first. For three years I have devoted a great deal of my time to striving for this, and can say that I have never been given a stone when I asked for bread. My healing has been slow, but I am thankful for this, as I have studied more and made better progress than I would have if the healing had been immediate.

My little girl, now four years old, had from birth a disfiguring mark on the left side of her face and a slight one on the right side. When she was exposed to cold or wind, it would become more inflamed. Those who saw it would remark about it and tell me different remedies to use, and I tremble now to think of the strong medicines we applied. Still there was no improvement; in fact, the condition grew worse. My daughter was eighteen months old when I came into Science, and as the days grew cooler and her face looked worse, I wondered if Science would not help her, so I would read and try in my feeble way to think right about her. It was some months after this that her grandfather spoke to me about her face and asked what had become of the inflamed place. Then it dawned upon me that she was healed, and I told him Christian Science had healed her. Just once after this it was slightly visible, but my continued study had helped me to know that Truth's work is perfect, and the mark has never reappeared.

In December, 1912, I had several teeth filled. I had been told it would be the most painful work I had ever had done, and one dentist said he was glad I did not have time before returning home for him to do it, as he did not want to give so much pain. Nevertheless, I can honestly say that I felt no pain at all when it was done, and for this I am most grateful, remembering what it would have meant without Science.

Words fail me when I would express my gratitude to Mrs. Eddy for this glorious truth, but I realize that to live it is our best expression of gratitude.—*Elizabeth Griffin, Naples, Texas.*

Christian Science teaches us to glorify God by proving to the world that good is the only power. In my home many discords have been overcome through the application of this healing truth. I will mention a few of the benefits received. A stomach disorder which was under medical treatment for eight years; a skin disease of about seven years' standing, also under medical treatment; a heart trouble which had been given up by three physicians and was healed in three treatments in Christian Science; a severe hemorrhage; a case of poisoning which was overcome in about a week's treatment,—these and other physical ailments have been healed. I also wish to express my gratitude to Christian Science for showing me how to have the right sense of dominion over our horses. All kinds of diseases to which they are said to be subject have been cured, some almost instantaneously.

We are very thankful for these physical healings, but mainly for the spiritual uplift, which is teaching us how to "put off the old man with his deeds." We are thankful, too, for the life of our beloved and revered Leader, Mrs. Eddy.—*Elsa Pietsch, Milwaukee, Wis.*

It is with a sense of deepest gratitude that my husband and I testify to the healing power of Christian Science. This healing truth came to us at a time when all seemed dark, with nothing facing us but despair. We were both great sufferers, helpless and crippled with rheumatism, and unable to get about without a material support. We had stock and a little land, but it seemed as if nothing but ruin could be ahead, as we were unable to do the work, and were totally dependent on the kindness of neighbors.

It was indeed the darkest hour of our lives, and yet it was at this time that the day began to dawn, for Christian Science was brought to us by an old friend. She showed us most lovingly that our sickness was not sent from God, as we had both been taught to believe. This so lifted the burden from us that my husband was healed instantaneously. He threw away the crutches he was using and returned to work almost immediately. I cannot describe the joy and freedom that this statement brought to me, for I had been seeking for a long time to know God better, and when my friend told me the good news of Christian Science, I knew at once that I had found the God I had been seeking.

My physical healing was slower than my husband's, but I had no cause to be discouraged, as I was happy in gaining from the Christian Science text-book, "Science and Health with Key to the Scriptures," more knowledge of what my friend had told me. My husband and I eagerly studied it together. We are most grateful for the Lesson-Sermon so lovingly provided for us, and our one desire is to know more of this truth. Now, our daily tasks are lighter and brighter, and the outlook on life is altogether different. We are always looking forward to still brighter hopes and realizations, and we do not forget the many proofs of the power of Truth to meet and overcome all kinds of difficulties and besetments which used at one time to make life almost unbearable. My husband and I have enjoyed perfect health ever since we were healed.

We have found Christian Science particularly successful in the treatment of animals. One instance was that of a valuable dog, which was suffering from an attack of acute lung trouble. The animal seemed, in the ordinary way, past all help, but through treatment given by a Christian Science friend it recovered, and within two days was quite normal. For this proof we were most grateful, as it showed us how God's love meets all our needs when we know Him aright.—*Alice Fahy, Louth, Lincolnshire, England.*

Truly, Christian Science meets every human need. While surf bathing with two cousins near my home, one cousin and myself were suddenly swept out of our depth. I could swim, but he could not. I called to him that we were going out to sea, but struggle as we would we could not get back. The waves kept breaking over us with great force and I was carried out still farther, until at last I had to give up all thought of ever getting back. I had gone down twice and was just yielding to despair, when suddenly I seemed to hear a voice which said: "You are saved. Divine Love is your help." I immediately said "Yes" mentally, and just then a huge wave broke over my head, and I knew no more till I found I could touch the bottom. I was carried to within a few yards of my cousin, and I caught his hand and we waded out. I dressed and walked home, about half a mile, with only a few minutes' rest. I had swallowed a great deal of salt water, but I was not sick. On reaching home I lay down for about three hours, and then felt refreshed. After a good night's rest I got up and did a little work, and the next day I did a big day's work. I have not suffered any ill effects since, and am now perfectly well.

I have had many demonstrations since then, for which I am deeply grateful. Christian Science has given me much comfort, and has benefited me in every way. It has indeed been my guide. It cannot fail to bring peace and love to those who seek the divine Mind which governs all. "Science and Health with Key to the Scriptures" by Mrs. Eddy has shown me the path of Life. I cannot say how grateful I am to her for the truths contained in her inspired writings.—*Laurence Harold Farley, Kare Kare, Auckland, New Zealand.*

With a heart overflowing with gratitude for help received through reading the testimonies of others in the Christian Science publications, I am desirous to tell of my own healing, with the loving hope that seekers for Truth may be helped thereby. Prior to 1903 I had been a great sufferer for fifteen years from a complication of diseases,—chronic throat trouble, stomach disorder of serious nature, heart affection, rheumatism, and sleeplessness. For years I did not know what it was to sleep more than about ten minutes at a time. We had tried a dozen or more good physicians, but none could give me any relief.

I did not know anything about Christian Science, and not being able to go out, I was not acquainted with any people who were Christian Scientists; but my sister had heard a little about this teaching, and when she came to see me one day, she asked if I would like to try it. I was very willing to accept anything, and she said it would help me. Our physician had told me I could live only a short time, as he had done all that could be done. My sister therefore went to a Christian Science practitioner, who gave me one treatment and I was healed. I slept all that night without waking. I have not taken any material remedy for over ten years, and there has been no return of the ailments of which I was healed. I am trying every day to learn more of divine Principle, and I only wish I had known of Christian Science long before I did. I never was so contented and happy as I have been since studying Science.

Words fail me to tell of the joy and peace, the love and gratitude, that Christian Science has brought into my life and home. I wish to express my thankfulness to God for His love and care, and also my gratitude to our dear Leader, who has given us this Christ-teaching that makes free. I desire that my life may attest my sincerity.—*Alice S. Rhoads, Indianapolis, Ind.*

[Translated from the German]

It is with a joyful heart and a sense of deep gratitude that I wish to testify to the good which has come to me through Christian Science. I had been suffering for two years with a stomach affection, in addition to heart trouble and a nervous condition, and had been under the care of various physicians; but instead of being relieved, I seemed to grow worse every day. At that time I was told of Christian Science by acquaintances of mine. They gave me a few copies of the *Herold* to read, so that I soon felt sufficient confidence in these teachings to apply for help to a practitioner in Basel, and through the understanding of God in Christian Science I was freed of my trouble within a few weeks, four treatments being given.

Grateful though I am for the healing of these physical difficulties, I am still more thankful to God, and also to our revered Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, for the spiritual illumination, the freedom and buoyancy which have come to me as a result of attending the services and reading the Christian Science literature.—*Fritz Schaulin, Blansingen (Baden), Germany.*

It is now almost seven years since the wondrous truth of Christian Science began to dawn upon my darkened sense, bringing the "light that never was, on sea or land," quickening into life what had lain dead through the long winter of my discontent, and lo! spring was there with its first green shoots, the tiny buds of the unfolding flower, the sweet songs of rejoicing in "the wide horizon's grander view" (Hymnal, p. 4).

I had always been "of the earth, earthy." Born under trying conditions, with cruel laws of heredity like millstones about my neck, I never knew what it meant to be strong and well, and upon reaching womanhood I thought only of how much pleasure could be sipped from moments not entirely filled with physical suffering. When not in agony, every hour was given to the vain search for the rainbow of material joys, with its legendary and illusive pot of gold.

Then came what seemed a very dark hour. After a serious operation, in which five inches of the shin-bone was removed, the wound refused to heal under the best surgical and medical aid obtainable, and the family and personal history having been well looked into, I was practically told, though with compassionate consideration, that there was nothing for me to do but give up my little home and live quietly in the country. At this time I weighed very little, and through weakness and a general poisoned condition, had had several hemorrhages from the stomach. It was then, when God's opportunity appeared through my extremity, that Christian Science was presented to me by a friend. Through sorrow, suffering, and disappointments I had long since ceased to believe in God, so that at first the religious side of this teaching did not appeal to me; but my good husband, though understanding no more of its teachings than I, urged me to press on, and while reading to me in my rebellious, discouraged moments, he was enabled to lay aside glasses which he had worn for about fourteen years.

I had occasional help from a practitioner for severe headaches, which had been a nightmare for years; but my desire for physical healing alone, probably hindered my receptivity, and I soon felt that I had to work out my own salvation. While this was slow work, because so much of the old man had to be laid aside that the new man in Christ might appear, victory rested at last, as it must inevitably do, on the side of invincible Truth. For the past four years I have been practically a well woman, daily growing in strength in proportion as I have endeavored to "grow in grace," or in the gracious qualities of good.

I am most grateful for help received on several occasions when sudden terror seemed to encompass me. Once I was healed in three days of what seemed to be acute lung trouble, through faithful help rendered by a practitioner. On another occasion, the rupture of a tube (so diagnosed by a physician, who declared these cases to be frequently fatal and prognosticated a hospital experience for me before morning) was healed, and without the threatened poisoning in any form. To one who, as I have previously stated, had long since ceased to believe in God, the greatest joy has been gained in finding that He is Love, the only Father-Mother from whom are all things good, therefore there can be no evil inheritances. The understanding of our true relationship to Him brings the peace which passeth understanding and the joy which no man taketh away.

My gratitude is unbounded, and my greatest desire is to go forth in the might of meekness, preaching the gospel that heals the sick.—*Mary Lord, Upper Montclair, N. J.*

I was a witness of Mrs. Lord's healing through Christian Science, and the foregoing is a true statement of the facts.—*James Lord.*

It is difficult for a Christian Scientist to enter at once into his full heritage with Christ, and nearly impossible for him to tell one unacquainted with Christian Science all the good which this teaching has brought into his life. Healing from physical ills is the most easily comprehended of the Christian Scientist's many blessings, and he therefore usually tells of such healing when asked to give a reason for his faith. The one healed by this means finds himself debtor for the greater blessing of an uplifted heart.

Christian Science was first brought to my attention by a young man who was calling at our home. I was at that time, and had been for a week, suffering from an attack of stomach trouble, to which I had been subjected for many years without receiving any relief from medicine. I had been told by one doctor that there was no permanent cure for it, but that it could be relieved at times by various remedies. I had been taking medicine all the week, but without any effect. Thinking the young man might know of something that I had not taken, I asked him what was good for this ailment, and he recommended Christian Science. I then asked how that could help me. To the best of his understanding he tried to explain, and I immediately became interested. During the few moments of conversation I was entirely freed from pain. Some two months later I realized that I had not had another attack, and I then began to wonder what Christian Science was.

For fifteen years I had been a semi-invalid on account of a cough which troubled me continually. I had constant medical attention for all those years, but received no permanent relief. I was at this time, and had been for the past three years, under the care of a throat specialist, who had done everything known to *materia medica* to help me. The next experiment was to operate on the throat. I had tried various other treatments,—electric, oxygen, change of climate,—many doctors and medicines, etc., but had become thoroughly discouraged, since I could not even attend an entertainment or a service of any kind without making a disturbance by coughing. The night air, the dampness, and the wind all seemed to affect me. I was unable to sleep well, and life seemed a constant struggle. I often wondered what I had done to be so severely punished, though I know now it was not what I had done but what I had not done.

Man's extremity certainly proved to be God's opportunity in my case, for the seed of Christian Science planted some two months previous, had taken root. I telephoned to the mother of the young man who had sown the seed, although I had never met her, and asked if I could talk with her on the subject of Christian Science, making an appointment for that afternoon. When I called and she had talked with me a few moments, I did not know whether I needed more help for a physical cause or for a sinful mentality, but I realized that I had found a God who is Love. I decided to take treatment, and was loaned a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with a gentle admonition to hold steadfast to that which I found good in it and to leave that which I would question until I could understand it.

I went home and decided that I would be as faithful in this treatment as I had been under medical care. I immediately began to read Science and Health, and continued to do so most of the night, as I was unable to sleep. I read the chapter on Prayer over and over again, for I had always considered a prayer a lengthy discourse. Then my Bible came out of the bookcase, where it had been kept for many years, and an interesting study of that began.

The following Sunday I attended the Christian Science service and listened very attentively, but was obliged to leave before it was over, on account of coughing. In two weeks I was healed, and I remained free for a year, when there was a slight return of the trouble. As I had been able to make several demonstrations for myself and little boy, I thought I could treat myself. Doubting that the healing had been permanent, I began to work, but continued to grow worse. I then called the practitioner, and in one week my thought was again turned to God, good, and the physical discord disappeared. This was four years ago, and I am now in perfect health. Neither my son nor I have taken any medicine since I first turned to Christian Science for help. Truth has been our only physician, and the Bible and Science and Health are my daily companions.

I am indeed grateful for the physical healings, but even more for the spiritual uplift and the knowledge and understanding of the Bible gained by the study of our text-book.—*Jessie W. Davis, Worcester, Mass.*

A VERY dear friend came to me on Aug. 15, 1911, and asked me to try Christian Science for the healing, and for that alone, as at that time I did not know it was of value for anything else. It was not very long, however, before I discovered that it was the human mind which was diseased, and not the body, and that when the mind is healed the body will respond.

At the above date I was for the third time making preparation to undergo an operation. I had been ailing for twenty-seven years and had tried twenty-two physicians. One physician said I had an abnormal condition of the kidneys, and various diseases were named by the other doctors. A specialist in Philadelphia said it was absolutely necessary to operate at once, because poisoning would set in. I tried everything I knew of, including osteopathic treatment for three years, and all having failed, I felt there was nothing left but an operation or death. Suddenly I was taken very ill, and it was at this time that I heard of Christian Science through a friend who brought me a *Sentinel*, which I promised to try to read.

In a week I was able to sit up. I tried several Christian Science practitioners, and was helped for a time, but was not healed. I was therefore not able to go on with my work, but I rejoice to say my freedom has come. I am better than I have ever been, although sometimes, when there is a sense of overwork, for two or three days I do not feel so well; but this is not always so. I consider that the truth has done a marvelous work for me, for which I am truly grateful, and it gives me great pleasure to tell of this proof of what the understanding of God has done.—*Ida Stofflet, Easton, Pa.*

[Translated from the German]

It was my privilege to experience a remarkable instance of the love and omnipotent power of God in the summer of 1913. For five years I had suffered with stubborn attacks of so-called hay-fever, which caused me great distress, especially during the beautiful season of the year when everything was blooming. My entire body was so much affected that I was incapable of doing any work, and besides, I could find no rest at night. Change of air, also medical treatment, had no effect whatsoever upon this most distressing trouble, and I came to dread the springtime yearly.

Having heard of Christian Science and its blessed influence through friends, I attended a Wednesday evening meeting and then applied for treatment for another serious case of illness in our family. I called at the home of a Christian Science practitioner, and the sight of a few flowers caused me to mention my own trouble. The lady had such a convincing way of explaining the power of divine Love and the grace bestowed upon man, that the understanding of God's omnipotent power replaced my wrong concept of it that very day, and it did not take more than a few days for me to be delivered from the hay-fever.

I am profoundly grateful to God for having led me to find Christian Science, and my endeavor shall be to penetrate more and more into the realm of Truth, and to be not only a hearer but also a doer of the word of God.—*Frieda Finke, Dresden, Germany.*

I wish to add my testimony to the many which I have read and from which I have received so much help. When I went to a Christian Science practitioner I was suffering from such severe headaches that I was unable to walk a block without enduring terrible pain. I received help in the second treatment. I also had many other ills, including stomach trouble, weak eyes, mental suffering, and my right arm and shoulder were so sore at times that I could scarcely use my arm; but after about eight weeks' treatment in Christian Science I was much better, and I am still improving. I do not know what I should have done if it had not been for Christian Science. I realize more and more every day that it is the only way. I had lost all faith in medicine, had tried everything, and although some of the healing has been slow, I know God's word is sure.

I am indeed thankful to God, and grateful to Mrs. Eddy for this saving truth, which has helped me in so many ways. I want to show my gratitude by helping others, and by keeping in the straight and narrow path. I sincerely hope this testimony may be of help to some one who is in need.—*Lulu Swartz, South Bend, Ind.*

I wish to give my testimony as to the healing and regenerating power of Christian Science. In June, 1908, I was to material sense suffering from a bad case of rheumatism, and had been for twelve weeks. I was not able to get permanent relief through medicine or material means, and so decided to try Christian Science, the result being that I was healed with two weeks' treatment. Since then I have been healed of stomach trouble, catarrh, heartburn, and the tobacco habit. I have also been freed from bad temper and the use of bad language. I owe it all to the study of the Bible, also of "Science and Health with Key to the Scriptures" by Mrs. Eddy, with her other writings.

I feel grateful to our Leader for this truth which she has given to the world, and I am indeed thankful to God for the health and spiritual uplift that I have received through Christian Science.—*Joshua C. Harris, Joplin, Mo.*

In the spring of 1910 I became conscious of an enlargement in my breast, and it seemed to be attached, which was a most unfavorable symptom. This lasted for six weeks, during which time there was in my home a trained nurse, who so filled me with fear over the outcome of a consultation with a physician, that despite my suffering I would put off this interview from day to day. I had reached a point where it was impossible to walk or even turn the key in a door without suffering severe pain. Finally my condition became so alarming that the nurse herself went to a physician and put my case before him. He sent word to me to have the growth removed at once. On the advice of my husband, who had been interested in Christian Science for some time, I consulted a practitioner and met with an instantaneous healing, the pain leaving me at once, although there was evidence of the growth for about three weeks. There has never been a recurrence of the trouble, and I feel sure there never will be, because of the understanding I have gained through study.

Only those who have experienced such fear and suffering can appreciate my gratitude to Christian Science and to Mrs. Eddy.—*Mrs. N. T. Diamond, Grand Rapids, Mich.*

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, 105 Falmouth Street, Boston, Mass.

THE Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

"WISDOM is the principal thing; therefore get wisdom: and with all thy getting get understanding." Such was the counsel of David to his successor on the throne of Israel, and it is counsel by which all may well profit today. What is it to be wise? and where shall we find that understanding which will insure to us grace and honor and long life? Where indeed except in obedience to God's commands, in an earnest striving after "the kingdom of God, and his righteousness." What can the so-called "wisdom of this world" profit us in the hour of need beside that understanding which knows God as omnipotent and omnipresent good, and that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear"!

Every one who has gained even a glimmer of the underlying truth of Christian Science, who has experienced its power in the overcoming of sin, the healing of sickness, must recognize it as the truth which Jesus said would make free. This does not mean that we will not have our share of the tribulations of this world, but that when they do come we shall be so equipped that we can finally declare with the Master, "I have overcome the world." And this equipment, this armor of defense against all evil, is the reward of earnest study and faithful application of the Principle and rule of Christian Science as set forth in the writings of its Discoverer and Founder, Mary Baker Eddy.

"Study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495) is Mrs. Eddy's terse summing up of the way to win this guerdon. The secret of success lies in the assimilation of what one reads or studies. When urged to study the Lesson-Sermon or to read the text-book, people say sometimes, "I have read Science and Health through again and again, and it did not do me any good." But the failure to get relief was not the fault of the text-book; healing of the ills of body and mind has been found therein by thousands upon thousands. The knowledge that is power comes from practical demonstration, the putting to the test of the rules there laid down, which we are asked to accept only as we prove them. "The leaves of the tree were for the healing of the nations," the revelator tells us; and the blessings of Christian Science are for "whosoever will," in the degree of their fidelity to its teachings.

The difficulty with many seems to be their pride of intellectuality—they cannot understand why some lowly follower of the Master has received the healing which seemingly is denied them. They want to grasp the whole subject with one reading, a reading that bristles with doubts and questionings because this Science of Mind-healing is so different from anything they have previously undertaken to master. When we are learning a new language we do not expect to be able after a lesson or so to converse fluently or to read profound dissertations; we are content to begin with the simple statements that compass the needs of our daily living, and becoming familiar with these go on step by step to higher things. If those who find what to them seem insuperable difficulties in gaining an understanding of Christian Science, will take, for instance, one of the simple yet profound declarations of truth with which the opening chapter of Science and Health abounds, and faithfully, persistently try to realize its possibilities in the way of freedom, sooner or later the clouds will break away and the light of hope and healing appear.

"A grain of Christian Science does wonders for mortals, so omnipotent is Truth," Mrs. Eddy assures us,—and how many there are today who have proved this for themselves, who owe life itself to their first feeble reaching out for a sign that God is indeed Love. "But," she goes on to say, "more of Christian Science must be gained in order to continue in well doing" (Science and Health, p. 449). Sometimes this important adjunct is forgotten or overlooked, when the pain or sorrow of the moment is a thing of the past. The search for the kingdom which we are bidden to seek first and above all else, is relegated to a "convenient season,"—if it is remembered at all,—until sickness or sorrow brings a sharp reminder of delinquency. It is the daily study, the constant endeavor to let our thoughts, words, and deeds be governed by the rule of Christian Science, a patient continuance in well doing, that will determine our progress. The reason why healing is sometimes delayed may be because it is made the primary object of one's interest in Christian Science. When endeavor is made instead to rid one's thinking of all that is unlike good, behold the exemplification that the thoughts of a man are what he is,—a healed body as the natural effect of a healed mind.

Another important point is that the study be rightly directed; that is, not diverted from the true Science, the Science discovered, demonstrated, taught, and expounded by Mrs. Eddy. In our search for the "water of life" let us not make the mistake of accepting something that is proffered us as "just as good" or "so much pleasanter to the taste." If we are wise, we shall be content with nothing less than the pristine purity of the stream at its source, the writings of our beloved Leader. Thousands of articles based on her books have been written, but when all is said and done, each one of these expositions is but an individual concept of the original Science—not the Science itself. The articles that appear in our periodicals, the lectures, and every other authorized channel for the promulgation of Christian Science, —each has a distinct and definite value in the great work that our Leader inaugurated and which is being carried on as she directed; but we never can get away from the fact that the text-book as she gave it to us is the only valid exponent of Christian Science. It may be, too, that what purports to be these teachings will come to us cloaked in various disguises, and in such cases it is well to recall the Master's parable of the wheat and the tares, and patiently await the inevitable outcome.

ARCHIBALD MCLELLAN.

WHEN the advertising association of a large city was asked by a body of representative ministers recently, to explain the small attendance at their churches, these business men informed themselves of the facts in their own businesslike way, and expressed their resultant convictions in terms which merit careful attention. While much of their criticism can but bring pain and humiliation, it is expressed in that kindly way which marks the rebuke of a friend. "A reproof," saith the proverb, "entereth more into a wise man than an hundred stripes into a fool," and Christian Scientists are taught to accept merited rebuke with the spirit commended by their Leader when she speaks of herself as ever being most grateful for it.

Standing for an enterprise which is of assertedly vital significance to the general welfare, and to the support of which unnumbered men of experienced business capacity have largely contributed, those who are responsible for the conduct of this enterprise need not be surprised if it is subjected to the same practical tests, as to the wisdom and efficiency of its methods, which are applied to other undertakings. If the gospel which the common people heard so gladly when preached by Christ Jesus and his immediate disciples, and which accomplished such wondrous results in their healing and uplift, no longer makes effective appeal to the many, the blame must certainly lie either with men or methods. Human nature and need remain the same, while divine law can but be as immutable as its source; and when intelligent men note, as they certainly do, the striking contrast between the phenomena of Christian faith in the first century and the results attending much of the preaching and prayer of today, they necessarily conclude, as these critics have declared in current commercial terms, that while Christian people "have the greatest proposition on earth," they evidently "aren't acquainted with their stock," do not meet the expectations their advertising warrants, and "are not delivering the goods"!

This kind of address may seem harsh and decidedly unreverential, but truth is never considerate for error, though kind and compassionate to the erring. The demand made of professed Christians that they shall be consistent and wise, and that they shall exemplify these virtues both as individuals and as an organization, is altogether reasonable; and that it is insisted upon today as never before, is one of the most significant signs of the times. Our Leader's recognition of her personal obligation as a Christian believer to meet this demand, was the secret of that spirit of inquiry which led her to investigate many fields and phases of religious thought before her discovery of Christian Science. When she had proved for herself that spiritual healing is a present possibility, she was practically equipped and authorized to say to every needy heart, "Truth casts out error now as surely as it did nineteen centuries ago" (Science and Health, p. 495).

This is the teaching of Christian Science which, together with the healing of sin and sickness that has accompanied it in proof of its verity, is commanding the attention of thoughtful people in all the world today. It is no longer true, as has been said, that "all churches which do not appeal to superstition or fear are becoming tenantless." The preaching of a gospel which solves human problems, fully explains the fact that the capacity of Christian Science churches is so generally taxed to accommodate those who wish to hear the truth as it is expressed in this new tongue.

Christian Science squarely accepts the business challenge of the world that Christians shall be Christlike in both faith and works; that they shall "make good," and whatever may be said of others, no apology can be offered for us if we are not honestly and earnestly trying to fulfil our obligations as Christ Jesus defined them, and in a way that business men will pronounce worthy of us. For us to be content with a theoretical knowledge of the Christ-teaching and live an inefficient life, is especially incongruous. We are known as those who subscribe to the teaching that "it is possible,—yea, it is the duty and privilege of every child, man, and woman,—to follow in some degree the example of the Master by the demonstration of . . . health and holiness" (Science and Health, p. 37); hence to give those about us no evidence that we are consecrated to this ideal, is certainly to find ourselves classified as those who "say, and do not."

Never were the teaching and ideals of the Master so honored in the hearts of men as they are today; never were men more ready to concede that these alone can save the human situation, and never were cant, pretense, and hypocrisy so heartily and outspokenly contemned. The clarion call of the world is for genuineness; it respects and will tolerate nothing else, and this is one tremendously encouraging fact. Another is this, that in all lands the sick are being healed and the sinning saved through the ministry of Christian Science, and if we but prove worthy of our inheritance, the day of universal rejoicing is near at hand. We have abundant occasion to be humble, and we have no less occasion to be exalted; and these two will be found harmoniously wedded in the spirit of every Christian believer who, as the business man would say, "fills the bill."

John B. Willis.

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STUDENTS of Christian Science are often asked to explain the difference between its teachings and those of other churches. It is of course assumed that there is a vital difference, for otherwise those who have accepted Christian Science would remain in their former denominations. Some have indeed essayed to do this, and occasionally found their coreligionists quite tolerant of their new-found faith in the divine power to heal, though somewhat incredulous as to the permanence of the cure which these people had found in Christian Science. Those who remained among their old friends were often obliged to listen to discussions of disease and its asserted laws, and in time they came to see that this was inconsistent with complete loyalty to the teachings of Christ Jesus as understood in Christian Science.

More than this, in some instances there came to these people tests of their faith in God and their understanding of spiritual law, possibly with attacks of illness in their immediate families. Then, instead of the mental and moral support which they naturally expected from their old friends who claimed to worship the same God, they were often bitterly condemned, and sometimes threatened with the civil law because they failed to call a doctor. It is hardly necessary to add that in such ways many were actually driven from the church of their fathers, and led to seek shelter in the Christian Science church, where the all-power and ever-presence of divine Love are given preeminence over all else. At the Sunday service, for which they were prepared by the daily and diligent study of the Lesson-Sermon, they were strengthened and gladdened for all the problems of the week. Then with the Wednesday evening experience meeting came new inspiration to let their light so shine that all who suffer might be led to the Father, who not only "forgiveth all thine iniquities," but "healeth all thy diseases" as well.

At every step of the way the one who accepts Christian Science learns how great is the difference between the beliefs of his old church and the teachings of Christian Science. He may not be able to explain to others what constitutes this difference,—indeed this knowledge comes slowly to the student himself in many cases, but as he studies the text-book of Christian Science, the treasures of the Bible are opened up to him as fast as he is ready to accept them, though sometimes this readiness comes only after a mighty struggle to throw off the enslaving fetters of former beliefs and the habits attached thereto. In many cases the beginner in Christian Science shrinks from the mental effort demanded in order to deal fearlessly with the mortal error which it describes as animal magnetism. He may even be tempted to say that none of the other churches deal with this belief at all, meaning of course that they do not "expose evil's hidden mental ways of accomplishing iniquity" (Science and Health, p. 571). As he advances, however, he finds that this explains the widespread failure to overcome sickness and sin in accordance with God's law.

All through the Old Testament we find the severest denunciations of sorcery, under whatever guise it might be practised, although if we interpret these statements literally it would seem as if the methods of dealing with this subtle error were very crude. It is clear, however, that when Jesus sent out his disciples to declare the kingdom of God and to heal the sick, he prepared them to meet and master the mental evils which he designated as "wolves" and "serpents." He told them that the truth which they were to declare would not bring peace, but a sword, to mortal belief. He said that they must therefore be "wise as serpents," and again and again he bade them have no fear. If they failed, it was not because they had not been forewarned and forearmed! What could be more assuring than this: "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

Great were the victories over sin, disease, and death recorded at the dawn of Christianity, and it is very evident that the Master expected his followers to continue their warfare in the way he had taught them, up to the entire annihilation of error, for in his final instructions, given after his resurrection, we read: "They shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them." That St. John felt the force of this command is evident from his reference to "that old serpent . . . which deceiveth the whole world," and in many other passages in the book of Revelation. Peter compares the adversary to "a roaring lion," but he adds, "whom resist steadfast in the faith." This is what Christian Science would have us all do. It uncovers all the seductive as well as the openly aggressive phases of evil, ever keeping close to the teachings of Christ Jesus, always declaring for the omnipotence of God and the consequent powerlessness of evil.

If any professed Christians question the authority of Christian Scientists to uncover the subtleties of sin, in their efforts to heal the sick, they may be asked by what authority they disregard the implicit and explicit instructions of Christ Jesus as quoted above. Even Greek mythology has shown that the dragon must be resisted by superhuman courage, if we would provide for the safety of either young or old, and the ninety-first psalm shows how we may avail ourselves of perfect divine protection. It also links itself to our revered Leader's words (Science and Health, p. 569): "He that touches the hem of Christ's robe and masters his mortal beliefs, animality and hate, rejoices in the proof of healing,—in a sweet and certain sense that God is Love."

Annie M. Knott.

Instructions Regarding Cards

ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

THE
CHRISTIAN SCIENCE
JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME XXXII MARCH, 1915 NUMBER 12

CLEANSING THE TEMPLE

WILLIAM D. MC CRACKAN, M.A.

WE are told in Matthew's account of the cleansing of the temple, that after Jesus had cast out "them that sold and bought," "the blind and the lame came to him in the temple; and he healed them." The healing is described as following immediately upon the cleansing, and thus a lesson is conveyed to every practical Christian. Mortal mind would try to make "a den of thieves" out of "the house of prayer," but spiritual Science expels this nefarious traffic, this bartering in holy things, and this perverting of innocence. Then it is that the needy ones, the blind and the lame, instinctively come to the temple to be healed by the Christ-power.

In Science and Health (p. 142) Mrs. Eddy says, "The strong cords of scientific demonstration, as twisted and wielded by Jesus, are still needed to purge the temples of their vain traffic in worldly worship and to make them meet dwelling-places for the Most High." How then prepare for the healing work, except by this temple cleansing? How maintain the requisite readiness to be about the Father's business, except by the daily and hourly process of purifying thought?

Now this temple which mortal mind seeks to soil with the sordid trappings of greed and false desire, what is it, metaphysically considered? Here again Mrs. Eddy gives the needful explanation which enables the practical Christian Scientist to carry out this all-important work of temple cleansing. In the Glossary of the Christian Science text-book, "Science and Health with Key to the Scriptures," we find the following spiritual interpretation of temple: "Body; the idea of Life, substance, and intelligence; the superstructure of Truth; the shrine of Love" (p. 595). How busy is the carnal mind in its endeavor to falsify the true idea of body and thus turn it into "a den of thieves"! It argues that body is wholly material, that it has its origin in dust and must return to dust; that it is controlled by material laws, so called, which would rob it of health and harmony and constantly expose it to the attacks of disease or accident. Prevalent theories would render body helpless in the face of the elements, or at best involve it in a losing battle against them.

Again, the carnal mind scouts as visionary the metaphysical concept of temple, as "the idea of Life, substance, and intelligence," trying to pretend that life is in matter and partakes of matter's vicissitudes and fluctuations; that substance is not Spirit or Mind, but is matter itself; that intelligence is located in brain and dependent on the size, position, or contour of that physical organ. Moreover, the carnal mind repeats incredulously the question "What is truth?" Is there any absolute truth at all, and if there is, has it any superstructure; that is, can anything stable be based upon it? Christian Science proves that truth is substantial, ever present; that God is infinite Truth. The superstructure of truth is therefore that which is reared upon a divine basis, upon God as the Principle of all real being.

Not long ago, some one said to the writer that Christian Scientists seem so sure of what they believe, "whereas I," he continued, "seem to be more uncertain about everything the older I grow." The Christian Scientist who diligently cleanses his concept of the temple, finds all that is based upon truth growing clearer and surer, attaining more majestic proportions, becoming more beautiful, more precious, more genuinely cherished day by day. For such a one experiences of sorrow, betrayals by false beliefs, losses of material possessions, so called, serve only to emphasize the indestructible nature of truth and to prove its superstructure to be firmly fixed.

Further, to the carnal mind, "the shrine of Love" is a mystery. The false mortal mind that knows no truth cannot understand Love which is divine. It desecrates this shrine by picturing love either as merely sentimental or as wholly animal. Christian Science, by its teaching that Love is Spirit and not matter, leads mankind through purified affections and human footsteps by way of the renunciation of a perverted and enslaving sense of love to that purely spiritual sense of love which characterized the healing and saving ministry of Christ Jesus, and which finds expression today in the redemptive work of Christian Science. This Science keeps clean our concept of the temple defined as "the shrine of Love," and opens the gates to "the blind and the lame," the sorrowing and the desperate, the repentant and the weak,—in a word, to suffering and weary, sin-haunted humanity.

Was not this the Science practised by Peter and John, the Science which enabled them to heal the lame man who lay stricken "at the gate of the temple which is called Beautiful"? Is not this the Science which is today repeating the healing works of Bible times among modern men and women? Is not the cleansing of the temple as necessary today as it was then? And will it not prepare the human consciousness as efficaciously now as then for the saving and healing functions of true Christianity?

Christian Science, as its name denotes, is a definite and demonstrable understanding of Truth, and not merely a belief about Truth. It does not stop at a desire for wisdom, but is wisdom itself. Hence both the acquisition of Christian Science and its practice repose upon and proceed from Principle. The work of cleansing human consciousness is scientific and exact, not fortuitous or haphazard. It involves the knowing of the truth,—the truth about God, man, and the universe.

As soon as the question "What is God?" presents itself, various false notions clamor for recognition. They come from the remote recesses of false theology, conventional ecclesiasticism, or uncorrected philosophy. They bear the mark of ignorance, fear. If their validity were admitted, they would effectually bar man from entering in at the gates and prevent him from ever cleansing the temple. Such prevalent notions depict a god who creates both evil and good, who distributes his punishments and favors according to some inscrutable plan or according to no plan at all, and who is always a god "afar off," mysterious and threatening.

For this materialistic and mistaken conception Christian Science substitutes the comforting and logical recognition of God as wholly good, hence as the author of good only, never of evil. It explains God as Principle, operating through law, never through favoritism. The truth about God proves Him to be perpetually reliable, ever active in good, never weary in well-doing, and never producing or permitting evil in any form. This right understanding of God naturally attracts all who desire good,—and who does not?

From this basic realization of a good God, Christian Science derives its definition of man as good. Public opinion classifies man as a mixture compounded of good and evil. It admits the evidence of physical sense concerning man as conclusive, and does not prick the bubble of this misrepresentation with the needle of spiritual discernment. The general belief about man would make his prospect of harmony hopeless indeed, would project him into a cataclysm of contending forces, and subject him to the interplay of conscienceless influences whose final effort must inevitably cast him off into the void of annihilation.

Christian Science, like the good Samaritan, comes to the human consciousness bruised and terrified by the robbers of misrepresentation, binds up its wounds, and restores the stricken sense by the understanding of man's wholly spiritual nature and safety. In Science and Health (p. 162), Mrs. Eddy writes: "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies. Christian Science acts as an alterative, neutralizing error with Truth."

In the same way, Christian Science neutralizes the false supposition that the universe of God's creation is material and subject to decay and dissolution. The truth concerning God's universe is that it partakes of His character, follows His nature and not that of a supposed opposite; that it is spiritual and not material. On this basis only, can we gain an understanding of Jesus' perfect dominion over the forces of nature and his control over the seemingly irresistible laws of material disintegration. If the true universe is spiritual and its laws are spiritual, emanating from God, Spirit, then mankind can approach the comprehension of Christ Jesus' acts in stilling the storm and walking on the waves, but not otherwise.

The cleansing of the temple brings strange misconceptions out from the corners where they have been lurking. Much rubbish is swept into the light, to be rejected as valueless or positively unclean. False or meretricious ornament, skimped work, hidden pretensions of every kind are laid bare by this searching and cleansing from which no evil thing can escape. Thus it is sometimes possible for a conscientious man or woman, working under the rules of Christian Science, to sweep away in one day's experience the evil accumulations of many years. Indeed, the lives of Christian Scientists attest the power of right thinking to turn and overturn, as Ezekiel declares, "until he come whose right it is." The Christian Science organization manifests this purifying activity. Its churches are not formed by self-satisfied people who feel that their work is over. Persons cannot take refuge in Christian Science in order to avoid the necessity for further self-immolation or self-sacrifice, but rather in order to learn how to put away self more effectually and to enter into the joys of true self-abnegation. Only through persistent devotion to right ideals can that temple be realized and kept clean "whose builder and maker is God."

The method of temple cleansing calls for careful analysis. There must be sufficient spiritual understanding to enable one to distinguish evil from good, to draw the line of demarcation between the genuine and the spurious, and Christian Science supplies this understanding. It should therefore be understood that no mere prying into the sweepings of the temple will bring about the much needed results. No mere knowledge of evil, however minute and elaborate, can in and of itself arm the Christian with the courage and wisdom to transform "a den of thieves" into "the house of prayer." Speaking of mental temple building, Paul says that "every man's work shall be made manifest: . . . because it shall be revealed by fire;" and he goes on, "for the temple of God is holy, which temple ye are."

When the apparently intricate processes of evil are first exposed to the student of Christian Science, the temptation sometimes comes to believe that the knowledge of evil will destroy evil, but he duly learns that it is the understanding of good which is the active, positive power. This supplies the strands out of which the strong cords are woven which overthrow and cast out evil. While, therefore, we watch lest any good should be swept out of the temple under the false impression that it is evil, or any evil be retained under a mistaken sense that it is good, yet under all circumstances it must be remembered that a knowledge of error can at most only act as a preparation for the destruction of error through the power of good. It is always the presence of infinite good that destroys evil and purifies the temple of consciousness.

TEST OF DISCIPLESHIP

LOUISE KNIGHT WHEATLEY

THERE is one infallible test by which a true follower of the Christ may be distinguished from those who are followers in name only, and it is one upon which perfect reliance may be placed, since it was given to us by Christ Jesus himself,—"By this shall all men know that ye are my disciples, if ye have love one to another." Through the dust and din of nineteen centuries has come down to us this message of the Christ, profound in wisdom, unanswerable in argument, yet so sweetly simple that "the wayfaring men, though fools, shall not err therein;" for we all recognize love whenever and wherever we find it. It has truly been called the universal language, which everybody understands. One may travel in a far country, unable to speak a word in the tongue which he hears about him, and yet if his heart is filled with love for God and man, its gentle, purifying influence will be felt and recognized, even as a delicate breath of perfume silently makes known the presence of the bed of mignonette just outside one's window.

No one has a better right to learn and to speak this universal language than has the Christian Scientist, for no one has been more clearly taught than he of that Love which is but another name for God, and which God's children, by reflection, ever possess and express. We all know it, for like the city set on an hill, it "cannot be hid." It shows itself in the eyes, the voice, the smile, the hand-clasp, radiating forth in a thousand different ways of which the possessor is unconscious, and ofttimes transforming the plainest face into a thing of loveliness and beauty.

Our Leader has told us that "the vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (Science and Health, p. 113). We have a right, then, to look for this radiant, God-given virtue in the life of every Christian Scientist, and if we fail to find it we have a right to believe that there is something wrong. Surely the sweetness, the tenderness, the heavenly compassion of the Christ-nature must have been outwardly expressed by the man Jesus, making him humanly lovable as well as divinely loving; and we have a right today to look for this same gracious courtesy and consideration which was ever exemplified in the life of the gentle Nazarene. We have also a right to expect to find it, most of all places in the world, in a Christian Science church.

Does it sometimes happen, however, among those who have named the name of Christ and who are standing before the world as exponents of a religion of love and brotherly kindness, that differences arise which tend to create what would almost seem like an actual separation of the workers themselves? Does some one perhaps feel so keenly that he has been badly treated that he does not try to conceal his resentment, but adds to the fires of what he may call his persecution the heat of his own anger and retaliation? And do his friends immediately surround him, and think they are proving their friendship by "taking sides" against those who seem to be the chief offenders?

It is too true that persecution for righteousness' sake did not come to an end with the tragedy on Calvary, as most of us know; but one fails to find anything in the example of the Master or in the teachings of our text-book to justify resentment under this purifying process. Every student of Christian Science knows that "evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it" (Message of 1901, p. 12). How, then, can the student of Christian Science, if he would be consistent with this teaching, hold a man or a woman personally responsible for the impersonal evil that is seeking a channel through which to operate? If a certain individual has proved weak enough to offer a "point of least resistance" to error's assaults, does not this very weakness indicate a crying need on the part of that individual for the love which heals, rather than for the condemnation which never healed anybody of anything?

Little children at school sometimes refuse to speak to each other, because they know no better; but it seems hardly thinkable that methods so crude and infantile could prevail between children of a larger growth, men and women of mature years and wider experience; and especially is it unthinkable that such a thing could happen between those who are enlisted to stand together for the cause of Christ. At this point, however, a protest is perhaps entered by that which is ever ready to excuse itself for its own shortcomings. "I will not be a hypocrite," it says. "Why should I pretend to like a person, when all the time I know he is stabbing me in the back?" It not infrequently happens that those who are given to indulging in this peculiar mental process, excuse their position on the ground that their extreme honesty compels them to assume it. In a more or less self-satisfied way they are wont to say: "You always know just where to find me. If I do not like a person, I let him know it. I am honest and I cannot do otherwise."

Let us analyze this so-called honesty, and see just how much, or rather just how little, it really amounts to. We will assume that this person who claims to be so scrupulously honest is a Christian Scientist, and that he is called upon to give a treatment. A man comes to him under stress of some domestic difficulty, whom worry and anxiety have brought to the verge of nervous breakdown. Now, what is the first thought which will naturally come to the Scientist in his effort to help his friend? He will probably maintain the unreality of the situation in which his so-called patient seems to be involved. He will at once realize that the whole thing is simply a false belief, assuming a mind or consciousness apart from God; for since God, good, is the only Mind, and this Mind contains no element of discord of any sort, discord must also be unknown to man, this Mind's perfect and complete expression. There is much that he may thus affirm and much that he may deny, as he sits silently thinking of the beauty and harmony of God's spiritual creation, in which all ideas are in perfect accord; but just as he is steadfastly maintaining in his thought the forever fact that there is nothing but love between God's children, never has been, and never can be, the door opens, and in walks the individual with whom he himself, as we have assumed, is not on speaking terms.

Would not such a one find himself in an embarrassing predicament? It is obvious that he will either have to speak to his asserted enemy with the love which, as he has just maintained, exists between God's children, always has existed, and always will exist, or else, by failing to do so, he will have to repudiate every word of Truth he has been declaring. In any case, he can hardly be commended for his honesty; for either he has not really believed his own assertions, or else believing them, he himself has been acting in direct opposition thereto.

It is well for us to remember that unless we believe what we say, our words become but "vain repetitions," such as the heathen use. We must not only speak the truth but live it. The man who is truly honest seldom refers to it; he is content to let his deeds speak for him. The man who is truly humble does not need to remind you of his humility; he is usually too busy getting himself into the background to think about it. The pure in heart do not need to tell you that they are pure; you have only to look into their eyes to know it. The sun does not need to make a noise to let you know that it is shining and blessing the earth; it just shines. "By this shall all men know that ye are my disciples, if ye have love one to another."

To overcome evil with good at all times and under all circumstances, is not to be a hypocrite. Jesus was well aware of the error of pharisaism, and how it was ready to tear him in pieces for his mighty works; yet he once dined with a Pharisee. Was Jesus hypocritical? Would it have been more "honest" to have told the Pharisee what he thought of him, and then have cut his acquaintance from that time on? On the contrary, the Master accepted the proffered hospitality, and was thereby afforded an opportunity not only to heal the repentant woman, but to administer to his austere host a gentle and much-needed rebuke. That which would stab us in the back is never a man or a woman. Then to find our real enemy we must look within, and do as Christian Science teaches when it says, "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect" (Miscellaneous Writings, p. 8).

Let us then draw nearer together in this holy toil. Has some one wronged us? Let us still rejoice. A glorious opportunity has been given us to love a little more, to forgive a little more, to forget a little more. There is so much to be done, the harvest truly is so great, the laborers seemingly so few. Let us lay aside all personal grievances and let hand clasp hand as we press steadily on, forgetting self in our devotion to the advance of Christ's kingdom in the earth. Quite inevitably the world always judges the value of a religion by the consistency of its representatives. Some one once remarked to a student of Christian Science: "You people are always talking about being free. I suppose that means you do as you like?" "No," was the answer, "we do not do as we like; we do as we love."

As we love! Surely, a doubting world could ask and could receive no sweeter proof of true discipleship, and it was that which was demanded by Christ Jesus himself as he left his followers to carry forward his glorious life-work.

"GLORIFY YOUR FATHER"

WILLIS F. GROSS

WHEN Jesus said to his followers, "Ye are the light of the world," he did not refer to any human quality or characteristic, but to the spiritual understanding which had begun to dispel the darkness of material belief and to make plain the way of salvation from all evil. For centuries the people had been watching and waiting for that which would deliver them from the bondage of the oppressor. There were many evils from which they hoped to escape, and they prayed that help might come speedily. Like mortals of today, they thought they knew what they needed to be saved from, and they had great expectations. Doubtless they had even speculated as to the manner in which their salvation would be proclaimed. It was evident they thought it would in some way differ from the existing order, for this had not accomplished their deliverance; nevertheless they were hardly prepared for the wonderful teaching and the more wonderful works of the long-expected Messiah.

Previous to his delivery of the Sermon on the Mount, Jesus had taught in the synagogues and preached the gospel of the kingdom. He had also demonstrated that his teachings were intended for every-day application, by "healing all manner of sickness and all manner of disease among the people." So it may be assumed that many of those who had assembled on this memorable occasion had caught a glimpse of the truth he preached and desired to know more of it.

Spiritual perception is begotten of the Father; it does not originate in the so-called intelligence of mortal mind, neither is it nourished or sustained thereby. It is in and of divine Mind, and can only be reflected by man. Therefore when Jesus said to his disciples, "Ye are the light of the world," he must have meant that whatever of God, infinite good, was manifest to them, this was the light of the world, and it was required of them that the light be kept burning so that others might see.

Early in his public ministry Jesus endeavored to impress on his followers that they must work,—put into practice what they had learned. The light was not theirs to be put under a bushel, or enjoyed in the seclusion of their own habitation; they must let it shine for others. This light of spiritual understanding is manifest not only in words but in deeds. The only way in which one can let his light shine is by living what he knows, by making a practical application of what he understands of Truth. The Sermon on the Mount is not a sermon on believing but a sermon on doing, and the wise builder is the one who hears and does. Only that which comes into one's experience as the result of faithful application, inspired by right motives, can withstand the storms of error and reveal the goodness of God.

It is just as necessary for the disciples of Truth to let their light shine today as it was for the immediate followers of the Master, and the reason for so doing is the same now as it was then. The command was, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." It is not enough for the light to shine; it must shine in such a way that it will accomplish a particular result. The end to be attained is, that those who perceive the light will glorify God. Mortals are inclined to regard things from a personal point of view, and thus they too frequently fail to realize that "every good gift and every perfect gift is from above." Lasting good comes only as one gains the true sense of good, and this is not gained so long as humanity fails to realize that "there is none good but one, that is, God."

God, the one infinite good, "is no respecter of persons," and it is only as personality, or the personal sense of good, is set aside that the enduring consciousness of real being is gained. God is the only Mind. Mrs. Eddy tells us that "the supposed existence of more than one mind was the basic error of idolatry" (Science and Health, p. 470). Without the belief of a mind apart from God there could be no personal sense of good. A finite, personal conception of good is an idolatrous belief, and so long as this belief is entertained it is impossible to understand God as divine Principle.

Eternal life comprehends and includes all that is real. Jesus defined eternal life as the understanding of God, and man made in the divine image and likeness. His mission was to demonstrate the way to salvation,—the way to eternal life. All that men need to be saved from is the work of evil, or the belief of something apart from God; hence it follows that the understanding of what God is, and of man's relation to God, is the only effectual remedy for evil.

The motive for letting one's light shine must be altogether unselfish. "Every one that exalteth himself shall be abased." The temptations of evil are sometimes so subtle that they can scarcely be recognized. Even two of the apostles were the victims of erroneous suggestion to the extent that they came to the Master requesting that they might have the seats of honor when his kingdom should be established. This incident shows how they failed to understand that "there is no respect of persons with God," but all are "heirs of God, and joint-heirs with Christ." The errors of mortal belief which would exalt one person above another have no place in the true consciousness of being.

If the disciple is inspired by right motives, his good works will cause men to glorify God, and both himself and others will be blessed accordingly. Even the faithful student is not always understood, nor are his motives rightly appreciated. He must, however, be right himself or his efforts will not avail. Whatever the good work undertaken, the only aim should be to bring to humanity a truer thought of God. The doer is rewarded according to his honesty of purpose, even though others may not profit by his good doing.

The disciple must learn that of himself he can do nothing, but the Father dwelling in him doeth the works. The good work has fully accomplished its purpose only when the recipient thereof recognizes it as the work of God and is truly grateful. The sick man may be healed, he may acknowledge and appreciate the efforts of others in his behalf, but if he has not gained a more spiritual thought of God, he has not gained the greater good. Of the ten lepers who were healed, but one returned to give thanks. The nine rejoiced that they had been made whole, and no doubt they recognized and appreciated what the Master had done for them; but the greatest possible good was accomplished only in the experience of him who perceived that his healing was the work of God. Doubtless he was a believer in the God of Israel previous to his healing, but he gained a higher thought of the Supreme Being when he learned from experience that God was able to heal even the so-called incurable infirmities of the flesh.

The sick man believes he has need of physical healing, and he has, but his greatest need is to know more about God. If his restoration to health is attended with increased spiritual understanding, he is working out his salvation according to the requirements of divine Principle, and his work will endure. If, however, his healing means nothing more than deliverance from physical discomfort, he has failed to profit by his experience as he should. Not realizing what is required of him, he may continue to indulge erroneous beliefs which sooner or later will result in discord.

Those who enjoy the sacred privilege of helping others along the way, should labor for and expect the greatest possible good. No unworthy ambition should prevent the unfoldment of the spiritual idea in human consciousness. Those who receive help should recognize and appreciate the honest efforts of others; but if thought has not been lifted above the sense of personality, it has not escaped the limitations of mortal belief. The sense of a good personality admits the possibility of a bad personality, but the consciousness that good is infinite, leaves no room for evil.

Self-righteousness is one of the most difficult evils to combat, for mortal man is pleased with the thought of his own goodness. The "holier than thou" thought is indigenous to the soil of personal sense. It is this error of belief which causes one professed follower of Truth to persecute another who may be even more faithful to the light he has than is his critic. If one understands more of Truth than another, this is no occasion for boasting; rather should he realize how much greater is his responsibility.

It may be that many have thought of the Master's words—"Ye are the light of the world"—as having a special application to them and their times. And possibly the thought was not displeasing to their personal sense of things. Too many are inclined to appreciate the glory while they fail to realize the responsibility of being the light of the world. They are tempted to let their light shine, that men may see their good works and commend them accordingly. A good work is always commendable, but if thought is not inspired to glorify the Father of us all, the good work has not achieved all that is possible.

When a man realizes that whatever of good has come into his life is the gift of God, and when he is truly grateful, he will not fail to appreciate the efforts of those who have pointed the way. He will not be a worshiper nor even a follower of personality, but he will glorify God in all that he does. "Who then is Paul," asks the apostle, "and who is Apollos, but ministers by whom ye believed . . . ? I have planted, Apollos watered; but God gave the increase. . . . Now he that planteth and he that watereth are one . . . For we are laborers together with God." Spiritual understanding is altogether unselfish, and all who are guided thereby will follow in the footsteps of him who claimed nothing for himself. He taught only the things he had learned of the Father; all that he did was the work of God, omnipotent good.

HUMAN EMANCIPATION

FRANK H. SPRAGUE

CHRISTIAN SCIENCE teaches that substance, law, causation, and consciousness are forever in and of Spirit, and that the aspect of materiality, imperfection, and evil with which things seem invested, is of logical necessity transient, and foreign to the universe as it actually exists. This being the case, the transformation of earthly conditions, foretold by Jesus and depicted by St. John as the outcome of the redemptive mission of Christianity, does not involve the passing away of aught that ever existed in truth and reality. It simply denotes on humanity's part a growing recognition of an order of things which is "from everlasting to everlasting," and which was perfect and complete "before the world began;" an apprehension of spiritual verities which causes material shadows to wane and finally disappear.

The radical changes and developments for the better which are steadily being brought out in the complexion of events, and which bid fair to go on freeing mortals in geometrical progression, as it were, from the enthralling conditions of a finite point of view, signify that the mist of material belief is already lifting sufficiently to give at least a hint of creation as the spiritual idea or thought of God. The world at large, to be sure, has not yet discovered that man's individuality and identity are comprised in spiritual reflection, since from the misleading position of mortal sense, diviner, more spiritual qualities seem to evolve from a type of mentality produced on a structural, physical basis. Accordingly the opening up of new vistas of experience is taken to indicate an inherent expansiveness in the human mind, a capacity for self-culture which promises to advance the status of that mind as time goes on.

Now this is just the reverse of the

doctrine of Christian Science, which not only avers but proves by object-lessons that man's true, normal environment consists at all times of spiritual ideas; that it is not man but a supposititious mortal consciousness which seems to be excluded from the harmony and fulness of being, and to dwell in a world of material phenomena in which spirituality is, so to speak, exotic. What is really taking place, then, with respect to the realm of human observation is this,—that men are waking to the spiritual light, their beliefs and ideals are growing less material, and the entire human economy is undergoing a course of reconstruction which must in time result in the complete displacement and effacement of materiality.

Evidences are accumulating too rapidly to leave any doubt that the outer shell of material beliefs is giving way. The possibility of seeing through opaque bodies has been demonstrated; distance is no longer a barrier to hearing and seeing; scenes, motions, and sounds are reproduced under realistic conditions; the obstacles of space and time are being eliminated in mundane transactions of various orders, and hundreds of occurrences in every direction are illustrating in convincing terms the arbitrary character of the hard and fast lines which to the senses seem to mark the bounds of man's dominion. Although the conditions governing human subsistence and intercourse may still appear largely physical, more refined processes and methods are constantly supplanting grosser ones. For example, improved belief first led to the substitution of a wire for atmospheric waves as a means of transmitting messages, then the wire was discarded in favor of an all-pervading ether or some other elusive medium.

Respecting this Mrs. Eddy tells us that "thought will finally be understood and seen in all form, substance, and color, but without material accompaniments" (Science and Health, p. 310). From this point it is only a step to the recognition that mechanical energy, electricity, ether waves, brain vibrations, carnal mentality, physical organism, and all the asserted paraphernalia of material manifestation are, as Mrs. Eddy with keen spiritual discernment proclaimed nearly half a century ago, but modes and phenomena of mortal belief; so that the whole process of communication, which as ordinarily interpreted seems to be essentially physical, resolves itself into a mental affair taking place on the keyboard of belief. Hence, in exchanging cumbersome methods for freer, more elastic ones, belief is only modifying a working code it has devised for itself in the name of law, and is advancing nearer the point where Mind will be found all-sufficient and all-inclusive.

So long, however, as the notion persists that the changing panorama of beliefs which constitute the world of mortal mind is God-ordained, hence real, humanity will continue to be hampered by material mandates in its quest of freedom. Must the Christian Scientist, then, in order to be consistent, repudiate current developments which tend to raise the standard of living, under the plea that the refinements of civilization have accrued from materially directed endeavor? On the contrary, such a course would be quite illogical, as Mrs. Eddy has pointed out in Science and Health, when she says, "Emerge gently from matter into Spirit . . . come naturally into Spirit through better health and morals and as the result of spiritual growth." She also says, "We welcome the increase of knowledge and the end of error, because even human invention must have its day, and we want that day to be succeeded by Christian Science, by divine reality" (pp. 485, 95).

What Christian Science does in this connection is to enable us to reverse the general order of procedure, to acknowledge Spirit as our starting-point in the campaign for freedom, to face all questions with the enlightened understanding of spiritual law, which must eventually prevail over and supersede every claim of mortal belief. Thus we may "prove all things" and come by degrees to realize that human advancement takes place in spite of, and not because of, material leanings and concessions. Christ Jesus taught direct reliance on God, Spirit, in every contingency, and he succeeded in proving his words by his works.

What genuine freedom is, and how it is attainable, are questions that have led to a wide diversity of efforts. As we survey the situation in the world of affairs, we find warring nations, contending schools, divergent movements; in short, many minds. With a devotion that is admirable in itself, hosts of sincere, unselfish workers are striving to master the details of a social order the ultimate significance of which they do not clearly discern. It is as though a body of independent craftsmen, with manifold theories and models and no perfected architectural scheme, should undertake together the construction of an elaborate edifice.

Jesus' declaration that a knowledge of the truth would make men free has always been a stumbling-block to material thought. The Pharisees, to whom the axiom was immediately addressed, undertook to narrow down its meaning to one of purely political significance; theological scholasticism has sought to restrict its application to the future salvation of a soul which mortal man was supposed to possess; moral reformers have professed to find in it the instinct of a broader humanitarianism; but not until Mrs. Eddy's discovery and elucidation of the Science of Christianity was the spiritual idea, the living, ever-present Christ, recognized as the emancipator of the race in every sense of the word. Even the negative type of freedom which men enjoy today has been gained through liberation of thought, to some extent, from the bondage of ignorance, misconception, and other forms of error; but in a more exact and positive way, the understanding that man is the reflection of divine intelligence gives one freedom wherewith to master every problem which presents itself.

The silent appeal of the spiritual thought, inspired by Truth and Love, is coming to be recognized and felt with ever increasing clearness and cogency as the essential factor in shaping and giving impetus to movements of various descriptions which make for the uplift of mankind. Because this spiritual leaven is unperceived by material sense, its efficacy in undermining and disintegrating the claim of erroneous belief in general, as well as false concepts in particular, is seldom acknowledged; nevertheless "it is the spirit that quickeneth," and spiritual power is not subject to finite restrictions. From the standpoint of Christian Science it is evident that spiritual truth has all along been the dynamic force which, operating silently and invisibly, like the ocean tides, has gradually raised the level of civilization. "And I, if I be lifted up from the earth, will draw all men unto me," declared the Christ.

Although many of the problems which confront each individual may seem purely personal, all spring from the one basic error which attributes power to something besides Spirit, and all are in this way deeply linked with the problem of humanity at large. In overcoming error in any given instance, therefore, we are assailing the one basic lie of belief which is at the bottom of all unrighteous manifestations; and since a gain for one is a gain for all, the demonstration of Truth in that specific case affects, in a degree, the whole race. Thus each one's field of service is as broad as humanity itself, and little does he know what far-reaching results may attend any effort on his part to realize the sway of God's spiritual law.

Because Christian Science promotes the reign of Truth in human consciousness on a spiritual and not a material basis, the individual who may be isolated from society is not debarred thereby from participating in the work of human redemption. We need not doubt that the seer of Patmos was able to render quite as efficient service to the cause of Christianity during his exile as did his coworkers who were brought by circumstances into personal contact with people, for his understanding of divine law enabled him to know, with his Master, that material contingencies could not interfere with the propagation of right ideas.

As Christian Scientists we are under constant stress to enlarge our borders, to discountenance pettifogging suggestions which would make mere physical contentment, financial prosperity, or selfish considerations of any sort the test of loyalty to the truth. Above and beyond the immediate and incessant clamorings of personal sense for exploitation, is the problem of human well-being in the large; and as the great demonstrator of Christianity showed, it is only through denial of personal sense and its illegitimate demands that we "enter into life." Every day it is dawning upon human thought that what we call the world is not just a place to live in, but it is the arena in which problems of infinite meaning are coming up to be solved, and each one has his share in the responsibility for their solution. Christian Scientists are counseled to pray daily for the coming of God's kingdom, with the unfoldment of universal brotherhood.

The discovery of Christian Science has focused the rays of truth, hitherto feebly diffused in human consciousness, and thereby enormously increased their potency for good. It has made truth kinetic, vital, efficacious in definite ways and for definite ends. In the new era which is dawning in the spiritualization of human concepts, the church is again resuming its normal function as the organized agency in redeeming mankind from the curse of material belief which causes the ground to bring forth thorns and thistles in place of the fruits of righteousness. It matters not whether the infringing manifestation be classified under the head of physical limitations, destructive forces of nature, ravages of disease, moral transgression, mental disorder, or what not, it can be fully and finally disposed of only as its suppositional source in belief is reached and wiped out by a knowledge of the truth. The fulcrum of the lever which moves external conditions is thus seen to be located within. The work of regeneration begins with the elimination from one's own consciousness of qualities and tendencies which do not appear in the reflection of Truth and Love.

Self-love, self-condemnation, stubbornness, ingratitude, bitterness, resentment, irritability, discouragement, fear, apathy, impulsiveness, sensualism, and the whole brood of offenders against spiritual living, are the antecedent counterparts of material manifestation in its outward aspects, the props in mortal mind, without which structural forms of matter existence would collapse. The burden of material exactions, imposed seemingly by outward environment, will lift as mortal thought, the sense of things which closes in around self, opens out and lets in the light of spiritual being. As time goes on it becomes increasingly evident that material invention is not responsible, in the first instance, for the freer atmosphere which humanity breathes, but *vice versa*, that liberation and spiritualization of thought open the way so that improved beliefs, appearing to mankind in the form of material benefits, follow.

Thus the new heaven and the new earth which to mortal sense seem in process of evolving from material beginnings, are found to be none other than the spiritual universe of God's creating, the universe which has always existed, perfect and intact, awaiting human recognition.

[Written for the *Journal*]

THE COMFORTER

EDITH L. PERKINS

O THOU bereft, and brooding o'er the past,
  Today the Christ is calling tenderly:
Here in the present all of good thou hast,—
  Naught can be lost that Love hath given thee.

The words, "I will not leave you comfortless,"
  Fulfilment bring, from sorrow setteth free,
With Truth abiding in our consciousness,
  Death has no sting, the grave no victory.

"LOVE IS THE FULFILLING OF THE LAW"

WILLARD S. MATTOX

THE illumination of the understanding which accompanies the study of Christian Science discloses the antipodal nature of Truth and error, of the true creation and the material counterfeit. Mrs. Eddy says: "Evil in the beginning claimed the power, wisdom, and utility of good; and every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand" (Miscellaneous Writings, p. 60).

This spiritual education is proving to be an invaluable attainment to men and women of every nationality and every degree of mental accomplishment. Its chief service lies in the fact that it equips its students to discern more and more clearly the false pretenses of material belief, and thereby to evade and escape the disastrous effects which are supposed to accompany these beliefs. This scientific differentiation has been especially helpful in giving Christian Scientists a more correct understanding of law.

Metaphysically speaking, human law is a travesty on God's law, because it is based on the assumption that man is fundamentally disposed to violate the law, and as a consequence, penalties are provided in advance of the expected violation. This inculcates fear at the very outset of the human sense of law, and fear is a prolific producer of all evil effects. Montaigne makes pertinent comment on the shadowy origin of that power which is based on human laws, when in exposing the vanity of those who seek greatness in temporal government, he says: "The laws keep up their credit, not by being just, but because they are laws; 'tis the mystic foundation of their authority; they have no other, and it well answers their purpose." The prevalent misconception of the real nature and source of law breeds a marked fatalism in the minds of mortals, and determines too often the conduct of men and of nations. The belief that "what is past and done, Clotho cannot weave again, nor Atropos recall," finds expression in the perilous doctrine of the law of heredity, and is responsible for much of the misery and disease of human existence.

The mortal belief about law is a lie about something that is true, and our Leader tells us, "The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena" (Unity of Good, p. 36). Applying this scientific practice to the popular conception of law, we learn by a reversal of that conception, that the law of God imposes no penalties and implies no condemnation. Under the law of eternal life the God-made man has never been convicted of any wrong-doing or transgression.

The statutes promulgated by divine intelligence have no consciousness of a willingness, an intent, or a disposition which is opposed to their benign activities. These statutes, we are learning, are in their very essence tender, loving, and gracious. As we acquire a better understanding of God's law by turning about the human misinterpretation of it, we make the further valuable discovery that real law cannot be broken, for the reason that the universe, which is governed by God's edicts, is in complete accord with all that law means and is. Nothing, then, in the universe, including man, is under fear of punishment from the law of God, because that law means, and is, only life, harmony, and perfect being to every created thing.

It is a great joy to discover, in the study of divine law, that it is never evil, never merciless, never unjust. For this reason, man does not apprehend evil effects from such a law, because he knows that it is good law, or the law of good, and it cannot be unlike good or produce effects other than good. The sick are healed and the sinful are reclaimed by the scientific understanding that there never has been and there never will be a real law that can result in sin, disease, pain, discord, disaster, accident, or a defect of any kind. "Love is the fulfilling of the law." The intolerable fear of death is noticeably diminished by the teaching of Christian Science that extinction for man is illegitimate, because it is not the effect of the law of eternal Life.

Moses had a vision of the law, but it was not the perfect revelation which was later to be declared by Christ Jesus. The Mosaic law included a sinner to be punished. The supreme law of Love is conscious only of the divine perfection of creation and includes neither sick man nor sinner. As "the Gabriel of His presence has no contests" (Science and Health, p. 567), so the law of eternal Life has no knowledge of aught but life, admits no opposite of perfect being, has nothing to condemn or penalize.

The sick man is afraid of his false sense of law. To be healed of the evil effects of this misconception of law, we need only to grow, through understanding, into a true conception of the word of God, which is the only law of our being. Mortals are drilled and educated to believe that whatever happens to them—disease, accident, circumstances, environment—is according to some law. What passes for material law, therefore, from the metaphysical standpoint is seen to be practically nothing more or less than a racial habit of wrong thinking. A fixed and universal expectation of evil events represents largely the sum total of the laws of mortal existence. What we need to learn and what Christian Science is in process of teaching the world, is that these so-called laws are no more real and no more potential than the dream which evolves them. Under this teaching, it is being discovered that God governs man and the universe only by means of orderly laws. It follows then that law which emanates from God can never result in disorder.

Jesus came to destroy this mortal belief of evil law by doing the will, the law, of his Father. He disclosed the dignity, beauty, joy, and satisfaction of living under the government and control of the law of good. Thus he healed the sick and reformed the sinful, because he knew that while these supposed phenomena are declared to be the effects of material statutes, the truth is that law is ineffably just and righteous, and can never maim or deform any created thing, or make a sinner. Evil law is as much a contradiction as evil truth, for law is truth, the truth of creation expressing itself forever in forms of perfect existence. David knew as much when he said, "Thy law is the truth."

In the thirteenth chapter of Romans occurs that wonderful statement of St. Paul, "Love is the fulfilling of the law." Love is the culmination, the consummation, the ultimate, the objective, the effect, the inevitable result of law. Wherever law is, love ensues, for love is the only effect of law. Then it must follow that disease and pain and suffering can never fulfil the law, because in love there is no disease or pain or suffering. The operation of law can never terminate in hate or malice or any effect which is unlike love, since love is now and forever, here and everywhere, the fulfilling of divine law. No law that operates on man can have anything but love for its outcome; it can produce no effect opposite to or at variance with love.

Love is the realization of the law. When we understand that law can never accomplish anything but love, there will be no law to hurt us. Law which finds its fulfilment or expression in love, must be perfect, since whatever is fulfilled, must of necessity be brought to completeness, and completeness is perfection. The psalmist said, "The law of the Lord is perfect." Therefore law never punishes, never condemns, never penalizes, since law which is perfection's self cannot be conscious of anything that deserves to be punished, and cannot consciously operate to produce anything like punishment.

Human laws are intended to control actions, either moral or physical. When man knows that the law of perfection is the law of perfect action to everything that he is or has or undertakes, to all of his relationships, then he has no fear of what are called laws of *materia medica*, of physiology or hygiene, of climate or atmosphere; nor has he any fear of germs or bacteria, of infection or contagion or poison. The thought imbued with Christian Science understands that there is no eccentric, unreasonable, or unfair law operating within the divine Mind, and when it is learned that this Mind is all, and is ever present, there can be no admission of another kind of law at work upon man, or upon his business or his health or his consciousness, or upon any of his faculties or functions.

In its last analysis all law is mental. God's edicts are emanations from the divine Mind, and they are necessarily like that Mind. Much of what mortals call law is the expression of the human will, which is totally at variance with the will of God. Right thinking is law, and when we realize this, we understand better our Leader's statement, "You are a law unto yourself" (Science and Health, p. 385). Spiritual knowing reveals the only law, which is everywhere active to uncover and destroy the suppositional operations of mortal mind that are calling themselves laws of matter.

COMPLETE DEMONSTRATION

WILTON H. MC KERRAL

ALTHOUGH the earthly life of Jesus was brief, it is rightly regarded as the most complete life known or conceivable, as the one pure ideal of the human race. Jesus overcame sin, disease, and death while in the world, and departed from it fully assured that he had done all things well, and left undone nothing that concerned his mission. Yet with all this perfection and completeness the one great demonstration to which he had committed himself was, as far as the onlookers could judge, still incomplete. Not only was it incomplete, but to all appearances it was hopelessly overthrown.

On page 51 of Science and Health Mrs. Eddy says respecting Christ Jesus: "His consummate example was for the salvation of us all, but only through doing the works which he did and taught others to do. His purpose in healing was not alone to restore health, but to demonstrate his divine Principle." The purpose of Jesus' work and teaching was the salvation of the whole world from the error of mortal belief through the establishment in universal human consciousness of the reign of righteousness, of spiritual-mindedness, of the kingdom of heaven. This was the one great end toward which our Master wrought. His healing of the sick, his teaching, his miracles, his sacrifice, and his ascension, were all subsidiary to this greater demonstration, and would be of little meaning or consequence if they could be separated from it, but this demonstration was apparently incomplete; indeed, the hour of his departure seemed the blackest of the world's benightedness. Yet he himself, praying to the Father, had declared, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." It mattered not how the world judged him or his mission. He had come that men might have life, and that they might have it more abundantly, and the way to that life was now open.

Students of the gospel record, however, sometimes lose sight of the Master's humanity. They forget that his wisdom was not abstract and wholly apart from mortal conditions, but concrete, born of the repeated application of spiritual faculties to profound and often disappointing human experiences. No doubt he hoped for much from his followers that reached no evident accomplishment. He undertook to bring all the world to a perfect understanding of God, yet he left the world without having seen this hope realized in the case of a single individual except himself. He had ardent partizan followers, it is true; but it is evident that during his earthly career not one of them had an adequate concept of the purport of his teachings.

Jesus' healing work stood unchallenged, but his great purpose was seemingly so far from realization that one must wonder that he did not agree with his contemporaries and consider his mission a failure. Had he done so, had he not been able to look beyond the present seeming to the ultimate consummation of his life-purpose, he could not and would not have given his followers the assurance of the coming of the Comforter; and without such assurance it is doubtful if they could have received this heavenly revelation. It is doubtful, too, if Jesus, with all his mighty works, would have been remembered beyond the span of their lives. The confidence that his work was not lost, that the demonstration would continue through the channels which he had prepared, is indeed one of the great vouchers of Jesus' at-one-ness with the Father, of his sonship. This Mind reflected in him we may regard as the spiritual fact which found its immediate manifestation in the resurrection and the ascension, events which were the inevitable outcome of his unswerving devotion to his divine Principle.

Christian Scientists have reason for constant rejoicing in their victories over untoward conditions to which they formerly yielded; but somewhere in the course of their progress they too meet the cross, the unyielding obstacle which seems to belittle all previous successes and cast the shade of doubt and distrust upon the future, so that they sometimes feel no advance in Science to be possible, or even worth while, until this one demonstration is completed or some particular physical change is brought about. The temptation to accept this view of the situation may become one of the most subtle attacks of the adversary. So long as one yields to it, the road to further progress is effectually barred, for in itself this attitude constitutes a turning away from God and a worshiping of mammon. It is in effect making material appearances the measure of spiritual achievement.

Christian Science does bring great changes into the life and experience of the student, else he has not followed its teachings aright. Within certain limits, his judgment may select what these changes shall be by the application of Principle to the problem at hand; but at all times the order of the changes is subject to a wisdom higher than his own. This wisdom does not bar him from any achievement in the line of right, but it does insist that before the achievement can be fully realized, all the required precedent conditions must be fulfilled. Essentially, these changes are steps in the spiritualization of thought. Their manifestation in effect includes health to the body; but to undertake to measure the spiritualization of thought by the apparent health of the body is to mistake the real import of Christian Science.

The notion that the hall-mark of mortal mind expressed in ease of body is essential to the demonstration of Christian Science, is a wrong concept which leads far astray from the injunction that we seek "first the kingdom of God, and his righteousness." To those who obey this demand, all things of which they have need will surely be added; but divine wisdom rather than human desire must determine the order of their coming. Certainly, one has little reason to expect them while making self-gratification the primary object of the seeking and the measure of the winning of the kingdom. There are many demonstrations which give occasion for rejoicing over the physical evidence of their completeness. There are others which must first be accepted without this evidence; but they are none the less genuine, none the less worthy of rejoicing, and none the less marks of progress. In fact, this very element may be the factor which makes them most conducive to progress.

Had Jesus looked to appearances for the evidences of his success in the Christianization of the world, he must have despaired, since he was leaving behind no work which gave any apparent promise of enduring beyond his own generation; he was leaving no record of his career except in the hearts of his followers, and this record was already rendered more or less illegible by their blindness to the vital issues of his mission. Jesus was sustained in his faith by his knowledge of the eternality of the Christ-idea, to which ultimately every knee should bow and every tongue and thought should ascribe mastery.

The great Teacher knew that whether his earthly career was marked by what the world classifies as success or failure, truth would finally prevail through all the earth and all the universe; but his wisdom went one step farther than this. He knew that his earthly career had exemplified the Christ-idea and had therefore received the seal of its permanence and power: not only that the truth would ultimately prevail, but that its growth in human consciousness would be continuous from the seed he had planted. This was his demonstration; and in its light he not only could say, "I have overcome the world," but he could look upon his bewildered followers and say, "The Comforter, . . . whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Thus the word which was apparently lost and void became efficient in the work whereunto it was sent.

Subjectively, Jesus' demonstration was complete when he left the world, else he could not have left it as he did. Considered objectively, however, it was, and is still, incomplete; for the Christianization of the world seems, even now, hardly more than begun. Shall Christian Scientists, then, murmur or doubt if the full fruition of their labor seems sometimes to be delayed? Shall they not rather remember that the word of Truth established in consciousness is dynamic, and will work out its proper course without mortal guidance? It is well to give our best efforts to prepare the way for the fuller assimilation of the truth, rather than anxiously try to direct its course to our own ends. This does not mean that the specific application of our understanding of divine Principle to our particular problem is to be abandoned or relaxed; our Master's example is quite to the contrary.

Although Jesus knew that the accomplishment of the ends he sought was ultimately certain but could not be immediate, he did not make that condition an excuse for the cessation or diversion of his efforts, but continued to use every energy to hasten the coming of the kingdom of heaven. Christian Scientists likewise should consider the uncompleted demonstration not as the badge of defeat, but as a prompter to vigilance. Jesus' example in this matter is one that can be disregarded only at the cost of added labor and distress. We should know neither apathy nor anxiety, but rather the calm assurance that our task is to hold fast the true knowledge of the Principle of our being, and in its light to keep the right mental attitude toward the circumstances of our immediate environment,—to love God and our neighbor. Then, as our Father in heaven clothes the lilies and orders their growth, so will He establish our growth and bring our experience, in the fulness of time, into ways that reflect the peace and harmony of His kingdom.

In the progress of today we must meet some obstacles that are slow to yield. We know, however, that ultimately they shall be done away. It is our privilege to know also that the work of their overcoming is not halted; that from the seed of truth already planted and nourished in the individual human consciousness the growth toward perfection goes on continuously, without interruption, no matter how serious apparent interruptions may seem. We know that —whatever the seeming — "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God," which is already so abundantly manifested in our lives.

"THEY SHALL BE COMFORTED"

NELLIE B. MACE

THE force of our Master's benediction upon them "that mourn," lies in the idea conveyed by the word "comforted;" but mortals are so prone to reverse spiritual ideas and look at all things materially, that they too frequently miss the comfort because attention is centered upon the mourning, failing to see that in order to experience the former we must forsake the latter. The thought of mourning always brings with it a sense of loss, and for this reason we have formed the habit of classifying as mourners only those people whose dearest earthly ties have been sundered. Certain it is that such as these may with confidence lay hold upon the comforts of infinite Love. There are no vacuums, and when a climax of the human sense of loss occurs, those who have learned to look to God for solace, do indeed find that the flood-gates of Love are opened to them, and they feel the strong, deep currents of eternal Love bearing away their sorrow. At such times, the wealth of love that is reflected in the world, despite appearances to the contrary, reveals itself, and friends vie with one another in expressing tenderness and sympathy toward them that mourn. Indeed, through the potency of infinite Love, enmity is ofttimes dissolved and a reconciliation effected which might not have been attempted when the skies were sunny and hearts were careless. No possible demand can overtax Love's inexhaustible wealth of peace and comfort, or its power to provide channels for its manifestation.

In times of seeming sorrow we should search for the purpose of God toward man, not in the affliction, but in the unchanging consolations of divine Love. The Master's benediction implies that mourners need not continue to mourn, but that they should accept the peace which comes with the truer consciousness of Love. Our revered Leader tells us that "sorrow is not the master of joy" (Science and Health, p. 304), and the truth of being is so penetratingly affirmative in its nature that even those who are uninstructed in spiritual truth, feel the compelling logic of harmony, and expect mourners to cease mourning and contribute their reasonable share of sunshine to the general atmosphere. Usually, the human sense of patience is soon exhausted with the type of mourner that nurses grief and complains of feeling more deeply than do other people.

Wholesome reaction against grief is a gleam of light from the truth that sorrow is unreal, and is consequently unknown in the realm of Spirit. This does not mean that the precious urn of tender memories should be ruthlessly demolished. It only means that it is the duty no less than the privilege of mourners to accept the comfort so divinely provided, and then, O miracle of Love! our loved ones are given back to us in a purified, spiritualized ideal that cannot be lost, and the truer ties that link God's children are seen to be forever established. Blessed indeed is he for whom the marvel of heavenly comfort is wrought through Love's assuaging power.

Those also who mourn for shattered ideals, outraged affections, high ambitions submerged in failure, those who have been shorn of possessions, position, honor,—all these may learn that "love never faileth" (Rev. Ver). Let but the true sense of God as Love enter the human consciousness, and where before were seen the "ashes" of lost hopes, now appears the "beauty" of unfading spiritual joy. The mount of transfiguration gave luminous evidence that there are no losses, no separations, no mourning to the spiritualized consciousness, which sees as God sees the deathless reality of all good. Though we who are only learning the better way, have as yet but partially experienced the transforming power of the divine, we know that the Master's demonstration of ever-present Life, Love, and law remains for us our guide and goal.

Biblical history records no more complete devastation of human hopes and happiness than we find in the story of Job. Everything that he held dear was lost. His desolation seemed complete. Even the friends who came to mourn with him appeared wanting in mercy, and tormented him with the argument that his afflictions were proportional to his sins. Sad comfort indeed for Job, when those who should have helped him to rise above the illusion of suffering, succeeded only in adding to his sense of sorrow their own belief in sin and affliction as cause and effect! But when the infinite mercy of God penetrated the thick clouds of false belief and vouchsafed to Job a vision of the goodness and majesty of God, who causes good only, and who bestows upon His children only lovely and lovable realities which cannot be hurt or lost; and when Job, sensible of his utterly mistaken concept of

God and man and deeply repentant, acknowledged his error, then how satisfyingly, healingly, was his consciousness lifted up above all sense of mourning. So greatly blessed was he, so completely comforted, that where had appeared want and loss and separation, there unfolded to his spiritualized perception all the happy experiences of affection and well-being.

Was it not just this penitence for false, self-afflictive beliefs about God and man, this "godly sorrow" for the sins of a carnal consciousness apart from God, the sense of a loss of true sonship,—was it not this kind of mourning upon which Christ Jesus in tender sympathy pronounced a special benediction? Were this repentance so thorough as to destroy the whole dark dream of matter, the fundamental sin of a belief in life apart from God, the human sense of mourning would be obliterated. This awakening from materiality is a process whereby the errors of sensuous life in matter and their certain destruction are recognized, and the love of a compassionate Father is seen as a present power to save. The Master mentioned this penitent stage as the second step in the order of spiritual unfoldment as it is set forth in the beatitudes.

This period, in which the human consciousness actively begins its emergence from matter into Mind, is as the Passover, likened by Mrs. Eddy to "a wonderful passage over a tear-filled sea of repentance—which of all human experience is the most divine; and after this Passover cometh victory, faith, and good works" (Message for 1900, p. 15). It is clear that one would not repent the errors of a false sense of life in matter except he were first "poor in spirit," sensible of his spiritual need and humbly desirous of the unseen realities. Then gleams of heaven touch the earth to extinguish the glitter of its false pleasures and to kindle instead the never-dying delight in knowing the truth of being, in enjoying as he enjoyed who said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Repentance which follows the uncovering of the illusive character of sin and sorrow, is not that sort which regrets only because of the exposure or the punishment that is incurred. Rather is it the activity of divine Love which enters the human consciousness to order it in the likeness of God. This kind of repentance is so sincere that every least belief of life in matter becomes as mourning for lost sonship with God. But this process of weaning from the false material concepts which have been the source of all mortal afflictions, serves to turn our search in the right direction. Then, like Mary, as we turn from the empty tomb which never did enclose realities, we behold the deathless ideal of all that is lovable risen above the possibility of loss. The ever-self becomes apparent to the comforted penitent. Meekly he aspires after the perfection revealed to him as man's true estate, and there progressively unfolds to his consciousness the divine qualities of mercy, purity, peacemaking, and spiritual strength to overcome all error.

We should not misunderstand the beatitudes as grouping eight different classes of people, but as analyzing the elements of Christian happiness and excellence which must be unfolded in each human consciousness. Each step is essential to spiritual development, but at this second step we should watch that we do not mournfully loiter over the fading concepts of the old material way. Gratefully accepting the consolations of divine Love, it is ours to press forward to a fuller understanding of good, whither the Comforter is guiding us. On one occasion Jesus asked, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Truly it is only when ever-present spiritual realities seem dimmed for us by false material beliefs that the mournsome sense of loss afflicts us. But always, always, Love is leading us onward to the true comfort, as Mrs. Eddy says (Poems, p. 31),

> Poured on the sense which deems no suffering vain
> That wipes away the sting of death—sin, pain.

"NO RESPECTER OF PERSONS"

ROBERT C. BRYANT, M.A.

CHRISTIAN SCIENCE destroys forever the belief that some men and women are divinely favored in personality, character, gifts, or ability. That there are "diversities of gifts" is clearly taught in the Bible, but all are expressions of "the same Spirit." "God is no respecter of persons."

One of the greatest problems of the world is that of human inequality. Hidden deep in the consciousness of men is the belief that inequality is wrong, and that somehow it is not the truth of being. The men who wrote the Declaration of Independence said that "all men are created equal," but looking upon men as they appear to exist on the earth today, no one could say that this declaration is realized.

The world recognizes the great differences which seem to obtain, and classifies men as weak and strong, good and bad, wise and ignorant, fortunate and unfortunate, rich and poor, and so on. The world is a respecter of persons. Any attempt, however, to explain human inequality leads to the utmost confusion of thought. We may believe that the condition and character of men are more or less the result of inheritance, education, environment, social and economic opportunity, etc., but these things do not explain the seeming facts. Everywhere we see apparently the same conditions and influences producing totally different results. Any law we try to make involving these influences is broken so frequently that it ceases to have weight. It is often said that the qualities of human character are essentially inherent, as if that explained and ended the matter. But "inherent" is defined as "having original quality and permanent existence;" in other words, "God given." How terrible this would be if it were true, and if it included evil as well as good! Are weakness, incapacity, and criminal tendencies inherent? If this were so, the great mass of humanity would be without hope; there would be no justice in life and no basis for belief in a God of love. According to Christian Science, only good can be inherent in man.

The solution of this human problem was given to the world by Christ Jesus two thousand years ago, when he taught and demonstrated the true nature of man. In Science and Health Mrs. Eddy writes, "Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage" (p. 18). The gospel of Christ teaches that humanity may be saved from evil and all that it implies, by understanding that God is Spirit, and that the real man is the child of God, created in His image and likeness. There is no inequality among God's children.

In the tenth chapter of Acts it is recorded that the apostle Peter was called to the home of the centurion Cornelius, a Gentile, and when he saw the humility of the man and his eagerness for light, Peter said, "Of a truth I perceive that God is no respecter of persons." The expression "respecter of persons," as used by Peter, means in the Greek, respecter of faces, masks, or appearances. The disturbing problem of human inequality has arisen just here, in a regard for personality, in seeing faces or masks and not understanding the reality of being; in thinking of men and women as independent personalities with physical characteristics and mental qualities of their own, whereas man as God's idea is spiritual and reflects God only. Mortal eyes have never seen the true man, nor has mortal thought discerned him.

Christian Science is the understanding and demonstration of the gospel of Christ. It destroys the belief in material personalities, and proves that all men in their true selfhood are the children of God, free from mortal limitations, and therefore equal. Christian Science teaches that every man, woman, and child should express God, divine Mind, reflect infinite intelligence. As seen in the light of Truth, every man has perfect health, wisdom, power, character, and ability, and is qualified to accomplish perfectly the individual purpose of his life. Christian Science teaches that this is the true status of man now; that the physical mortal man is a total misconception, is only a mask and does not really exist, and that any evil or limitation whatever that seems to be a condition or characteristic of human personality is a false belief. The acceptance and understanding of this truth, and the persistent adherence to it under every seeming stress of circumstance, demonstrates for men, here and now, health and strength, wisdom and ability, freedom from evil and limitation, and equality with their fellow men.

In reality, no man is healthier, wealthier, wiser, or stronger than another, for all express God, are the children of God, and so are perfect and abundantly supplied. Mrs. Eddy says, "Love is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13). As one learns to know God and to see himself as God sees man, the human sense of limitation is destroyed and the true brotherhood of man is established. This Christian solution of the great problem of life is giving new hope, faith, and courage—yes, life itself—to thousands of men and women in all parts of the earth. It has been an accepted belief that if one is weak or incapable, mentally, morally, or physically, the best that can ordinarily be hoped for him is some measure of improvement through education, training, or restraint.

Christian Science is teaching and demonstrating that there is no physical or mental or moral disease, no weakness, incapacity, evil tendency, or limitation of any kind, which cannot be healed through the understanding of Christ, Truth, the understanding of God, good, and of man as His spiritual child. There is no human condition that is without hope, no situation in which one has ground for discouragement. Paul said, "I can do all things through Christ which strengtheneth me," and the same is true of all who humbly look to Christ for help in time of need.

The significance of Christian Science is growing in human thought, and the influence of its demonstrations must be great and far reaching on the questions of education, the treatment of the so-called sick and selfish, defectives and delinquents of all classes, the ignorant, the insane, the criminals, and on the solution of what is called the social problem, including the presence of poverty, injustice, vice, and degradation. Christ Jesus said, "I am come that they might have life, and that they might have it more abundantly."

The early disciples understood something of what the Master meant, but for nearly two thousand years the truth seemed to be obscured. A pure, noble woman has, however, found the "key," and multitudes in all parts of the world are rejoicing and thanking God that, as she says in Science and Health (p. 97), "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life."

[Written for the *Journal*]

FREEDOM

BERNICE MADELINE WELLS

When I have bowed my every thought to Thine,
When I can see with inner light divine
That all Thou art is here and now and mine,—
Then I am free.

When I above all sin and passion rise,
And thought with Thee is raised unto the skies,
And trustingly my hand within Thine lies,—
Then I am free.

When I can see Thy will is best for me,
And joyfully resign my will to Thee,
And seek no love but Thine,—ah, tenderly,—
Then life will prove in deed
That I am free.

"NO CONDEMNATION"

CHARLES I. OHRENSTEIN

ALL professed Christians are supposed to be familiar with Paul's words, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This naturally presupposes a new outlook upon life, both as regards themselves and others. It is generally recognized that the large following of Christian Science is made up of those who have been healed, reformed, or otherwise benefited by it. It is also recognized that a large majority of this following is made up of those whom other methods had failed to cure, reclaim, or help. This being so, it is conceded that Christian Science heals the hopelessly sick in mind and body, and the otherwise afflicted. The statement that Christian Science heals, therefore, no longer shocks or startles the thoughtful and observing, nor is it contradicted by them.

Christian Science, the knowledge of the Christ, enabled Jesus to prove that "with God all things are possible." This Science is therefore "equal to every emergency," as Mrs. Eddy has said, "offering full salvation from sin, sickness, and death" (Science and Health, p. 406). Notwithstanding this, it is to be frankly admitted that all cases are not healed by the practitioners of this Science, and that probably every practitioner has failed in some instances. The question, "Why was not such a one healed?" or, "Why am I not healed?" is therefore sometimes asked, not only by those who still assail or question Christian Science but also by those who accept its teachings. This leads some, perhaps unduly zealous for the cause, at times to give reasons which reflect discreditably upon patient or practitioner. Some may be led even to comment harshly upon the one or the other; but this is both unwarranted and unchristian, and should never occur.

The questions cited ask a good reason for no result, or for a bad result, from the application of the truth to human needs. There is, of course, nothing easier than for the practitioner who has failed to heal a case to blame the patient, unless, indeed, it is for the patient or the looker-on, who has possibly never healed a case of any kind, to blame the practitioner, and for all to give assumed reasons why the work was not accomplished. In such cases it would be well to close the lips, the practitioner remembering that "earth has no sorrow [affliction] but Love can remove" (Hymnal, p. 298); the patient knowing that Truth cannot fail, and that God is still able to lead him to the one best adapted to help him in the working out of his problem; and the critic realizing that the field to do good is an open one, without hindrance or monopoly, so that if he knows why a case was not healed, there surely would be no objection if he should prove this by healing it.

All who follow the Saviour by the light given them in Christian Science, are taught to consult divine Love and wisdom in all their ways. If they do this, they will find that in this

Science, the Christianity of Jesus, healing takes precedence of condemnation. Jesus' Christianity always enlightened and uplifted. It was the recognition of this which constituted Mrs. Eddy's great discovery,—that divine Truth never destroys or condemns, but always saves.

A lesson along this line may be learned from the Master when he was confronted with the case of the epileptic boy whom the disciples had failed to heal. Jesus did not blame the boy, the father of the boy, or the disciples. He grieved over the faithlessness and perverseness of the generation,—the human beliefs contrary to God entertained by all mankind,—and rebuked with the truth of being the particular evil beliefs (the devil) which had victimized the boy. By so doing he healed him; but he did not condemn any man, woman, or child. When the disciples, humbled by this marvelous illustration of divine Love and its power to save and heal to the uttermost, came to him in private, he showed them that greater devotion, greater consecration to the Science of being which he taught, was needful to accomplish such results. He showed them that to the one who has confidence in the power of divine Truth, "nothing shall be impossible." "Howbeit this kind," he added, "goeth not out but by prayer and fasting."

By prayer did Jesus mean mere supplication or even "stereotyped borrowed speeches" (Science and Health, p. 367)? If so, then God would be a "respecter of persons;" for there has almost always been abundant supplication for God to improve upon what He had already done when He made man male and female after His image and likeness, and therefore perfect. Besides, had not the Master taught his disciples that it was not by saying "Lord, Lord," that the harmonious government of Mind, or health, was to be gained? By fasting, he did not mean mere abstention from material food, for he said of himself, "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber."

The prayer and fasting which Jesus meant were something far higher. It was the prayer of thanksgiving which raised up Lazarus from the dead; the prayer of thanksgiving for the understanding that God, infinite good, is all presence, consciousness, cause, power, law, and that He reigns and rules now; that His good will is done "in earth, as it is in heaven," though unseen by those who have eyes but see not, and ears yet do not hear. He surely meant the prayer of thanksgiving for the first and great commandment, that the only power that governs man is good, an understanding which sustains us and enables us to abstain from all beliefs in malevolence; the prayer which gives no advice to God, but enlightens and sustains mankind, satisfies and fills with confidence, removing the mountains of fear and torment.

"With God all things are possible;" and yet the disciples had failed! It is recorded too that in a certain locality the Master himself "did not many mighty works there because of their unbelief." Does not this show that the patient may be so obsessed by the claims of the world,—claims ranging from the grossest superstitions of ignorance to those of refinement, culture, religion, art, etc.,—that the candle held by the practitioner, lighted by Christ's ever shining light, may not penetrate his darkness? And how can any one who has failed to enlighten a victim of these world beliefs, on taking thought, blame or condemn him?

And the practitioner, he who is willing and glad to share the light of the emancipating Truth revealed to him in Christian Science, would he be condemned by the Master, and should he be condemned by those who are not willing or able to radiate a single gleam of the light of divine Truth, or by those who in their dim way are doing so? Does not the Master's teaching mean that all who are holding his comforting, healing, and regenerating light aloft, whatever their name or sign, should encourage one another until the clouds of sin and sorrow, sickness and suffering, are driven away?

This is no uncertain utterance: "God sent not his Son . . . to condemn the world; but that the world through him might be saved." Christianity is a saving, not a destroying force. "There is therefore now no condemnation to them which are in Christ Jesus," said Paul. There is no such thing as condemnation for others or for themselves to those who are really Christians. Condemnation is for sin, sorrow, sickness, death,—the effects of the evil beliefs which Jesus came to destroy. Let all, then, follow the example of the Master, and of her who was always found "a willing disciple at the heavenly gate, waiting for the Mind of Christ" (Science and Health, Pref., p. ix). Let all give thanks that man is patterned after God, and by the right of His very nature and by the grace of Christ is enlightened by divine Mind, and enabled to receive and radiate more and more of the divine effulgence. Let all rejoice that there are some—yes, many now—who loyally go forth to prove the healing and regenerating power of Truth, to the extent they at present can. Even if at times they fail in their attempts, they murmur not, if only Christianity, so loved and lived by her whom they revere, may finally succeed, and make manifest here on earth the reign of one God and His Christ,—a reign in which "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

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Fresh and green from the rotting roots
Of primal forest the young growth shoots;
From the death of the old the new proceeds,
And the life of truth from the rot of creeds:
On the ladder of God, which upward leads,
The steps of progress are human needs.
For His judgments still are a mighty deep,
And the eyes of His providence never sleep:
When the night is darkest He gives the morn;
When the famine is sorest, the wine and corn!

Whittier.

PROGRESS OF CHRISTIAN SCIENCE

First Church of Christ, Scientist, Frankfurt a. Main, Germany

IT was in 1905 that a Christian Scientist visitor to this city from the United States introduced *Der Herold der Christian Science* to a group of seekers for Truth who could not read the text-book, "Science and Health with Key to the Scriptures," and who had no authorized Christian Science literature in German. The healing work that was done confirmed the words, and before the visitor returned to America, a Berlin practitioner had been invited to open Christian Science work in Frankfurt. This practitioner came to the city in September, 1905, and on the first Sunday in October began the holding of regular services, according to the order of service given in the Manual of The Mother Church. About twenty-five was the usual attendance at these services, which were held in the practitioner's dwelling and given in German only.

The first testimony meeting was held in November, when nine persons, including a student from Heidelberg and two patients from Wiesbaden, spoke. Dec. 14 the first business meeting was held and a business board elected. A month later, Jan. 13, 1906, the first communion service was observed. So earnest were the workers that a month later, Feb. 11, marked the date of the first English service, and from that time testimony meetings were held on the second and fourth Wednesdays in the month. They consisted chiefly, for several months, in reading from the text-book in German and then in English, by reader and congregation alternately, to enable the people to learn to read Science and Health.

By the time of the first meeting of the business board, March 20, attendance at the services had been so augmented through healing done, that the resolution was taken to hire a second room. In April the group of workers organized as a Christian Science society, and the card of the society was published in the *Herold* for July of that year. So strong was the interest in the healing work that by September a second practitioner was required, and before the end of the year a third one. Naturally this rapid progress was a great encouragement, and in October the society moved from Klüberstrasse to Kettenhofweg 22, because the extension of the work required larger premises.

The first lecture given by the society was held in Saalbau, Kleiner Saal, May 30, 1908. The following October a move was made from Kettenhofweg to Börsenstrasse 15. On this occasion the establishment of a reading-room for the use of the public for the first time was mentioned in the press. June 7, 1909, the second lecture was given in the same hall, and the distribution of literature was commenced. The next year the sum which was to have been used for a spring lecture was forwarded, together with a letter to Mrs. Eddy, for the fund then being raised for the enlargement of the publishing house, the letter stating that as no wide distribution of *The Christian Science*

Monitor seemed possible in Germany at that time, the Scientists in Frankfurt desired to show their recognition of the missionary value to the world of this messenger of purity and peace, by furthering its issue in Boston. On May 4 the following answer from Mrs. Eddy's secretary was received:—

> Your letter of recent date addressed to Mrs. Eddy is at hand. Such affirmations of loyalty and gratitude, accompanied by works of the Spirit, are refreshing to our Leader, who wishes here to express her tender love to all the faithful ones in your city.
>
> Your appreciation of the mission and opportunities of the *Monitor,* substantially expressed, is evidential of progress, and presages fair returns in growth and demonstration.

On March 24, 1911, a branch church was formed, the members including four practitioners. A year later the church removed from Börsenstrasse to Hochstrasse 48 I, the larger premises providing for a reading-room and a committee room. Up to this time all lectures were given in English, and it was with great joy that on April 18, 1913, the church heard its first German lecture in Frankfurt Loge.

The progress of the work in Frankfurt is perhaps the more remarkable because there is no Anglo-American congregation as in other German cities, the attendants at the English services being nearly all Germans, who have learned to read and to speak English within the past eight years, through their study of the text-book and other Christian Science literature.

First Church of Christ, Scientist, Colorado Springs, Col.

As early as 1887, healing through Christian Science treatment was known in Colorado Springs, and active ministry began with the organization of a Christian Science Bible class in November of that year, at the home of a loyal student of Mrs. Eddy's teaching. The work was carried on here for three years. The Sunday school also had its beginning here, with only one teacher for some little time, and a large class of children, meeting in the kitchen.

Enlarged interest being manifested in increasing numbers, to an extent which seemed to make desirable the renting of a room where public Sunday services might be held, the old City Hall on Nevada avenue was rented. From there the ever growing congregation moved to the old Christian church (formerly the Methodist church), where the services were held Sundays, also on Thursday afternoons. These quarters were used for services and reading-rooms until it was found desirable to occupy more spacious accommodations in Durkee Hall on Pike's Peak avenue.

It was there that on March 11, 1892, a little company assembled, and organization was effected, with forty-six charter members, under the name, "Church of Christ, Scientist, of Colorado Springs, Colorado." At this time there were preachers in the Christian Science churches, and an address was given at each service by another one of Mrs. Eddy's students whom divine Love had brought to the field, "white already to harvest." After the organization of the church, services continued in Durkee Hall for some time, when a move was made to the Christian church on Huerfano street. The healing work was now receiving some recognition, and the greater interest demanded a move. A hall in a new building at the corner of Wahsatch and Pike's Peak avenues was secured, with two adjoining rooms available for reading-rooms. This seemed a more permanent abiding-place, and a steady growth in attendance resulted.

By amendment filed March 19, 1898, the name was changed to First Church of Christ, Scientist, Colorado Springs, Colorado. After a time it was deemed wise to take another step forward. A building fund was started and four lots at the corner of Cascade avenue and Boulder street were purchased as the site for a church home. During this period reading-rooms in the business section, at 21½ East Bijou street, were beautifully furnished and opened to the public. This brought larger opportunities for activity in the distribution of literature.

The Unitarian people opened the way for the next move, by their loving consent to rent us their beautiful little church, holding their own services in the afternoon.

Also during this time, the building fund had been accumulating and pledges were being made. The church had already had the plans drawn for, and was about to complete its arrangements to erect a small edifice, when the call came, in July, 1904, for money for The Mother Church extension building fund. The Colorado Springs church has the distinction of having been the first to contribute its building fund entire to The Mother Church. Mrs. Eddy's letter under date of Sept. 1, 1904, which follows, was more than thanks enough:—

> It is conceded that our shadows follow us in the sunlight wherever we go; but I ask for more, even this: That this dear church shall be pursued by her substance, the immortal fruition of her unselfed love, and that her charity, which "seeketh not her own" but another's good, shall reap richly the reward of goodness.
>
> Those words of our holy Way-shower, vibrant through time and eternity with acknowledgment of exemplary giving, no doubt fill the memory and swell the hearts of the members of The Mother Church, because of that gift which you so sacredly bestowed towards its church building fund. These are applicable words: "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

For eight months services were held in Perkins' Hall, one of the buildings on the college campus, then a return was made to the Unitarian church for the short time remaining, as plans for the church home were rapidly maturing. At seven o'clock on the morning of Sept. 12, 1907, a little company gathered on the church grounds for the purpose of laying the corner-stone. The service was simple but impressive, and was conducted by the two workers who had long labored in this field. That evening a very successful lecture brought to a close an important day in the history of this church.

The first of January, 1908, found the members with hearts overflowing with gratitude, in their own home. The main auditorium, seating three hundred and ninety, has a fine pipe-organ, the gift of a member in gratitude for many blessings. The day seems not far distant when the church can be dedicated, but real growth is measured by the ability to reflect more of that Love which heals the sick and comforts the sorrowing.

First Church of Christ, Scientist, Ithaca, N. Y.

The beginnings of Christian Science in Ithaca date from about Christmas time in 1896, when services were held in a private house on State street, near Plain. The result was a growth in numbers which by the early summer of 1898 made necessary the securing of accommodations for public services. Red Men's Hall, corner of State and Tioga streets, was secured, as well adapted for the purpose, and this continued to be the place of meeting for several months.

During this period a society was organized, and in November of that year the move to Ithaca Block on South Tioga street was made. A reading-room was opened at the same address, and a card was placed in the *Journal.* A steady growth in attendance soon became apparent, and in 1900 a new hall was constructed in the block, primarily for the use of the society.

Still further progress was marked by the organization of a church on Sept. 3, 1901, with eighteen charter members, and by-laws were adopted ten days later. Four years went by, and the church then moved into larger quarters in the Wilgus Block. In June, 1907, a Sunday school was organized. Although a larger assembly room was secured about this time, by October, 1908, it had become necessary to hold two services on Sundays in order to accommodate the increased attendance.

In the spring of 1909 the church moved to Conservatory Hall, and almost immediately a movement was set on foot to purchase property at the foot of University avenue on which to erect a church. Funds for this purpose were received by contributions and a loan, and the work went steadily on.

Increasing attendance made still another change necessary in the fall of 1909, and services were held in the Court-house until February, 1910, when the new church edifice was ready for occupancy. The reading-room was also moved to the new address. The steady progress manifested by this church from its early organization witnesses to their earnest purpose to make known to mankind the healing truth discovered by Mary Baker Eddy and their gratitude for the blessings which have accrued to them in this service to humanity.

Christian Science Society of Biloxi, Miss.

In the spring of 1906 a few students of Christian Science came together for the purpose of holding Sunday services. The meetings were held in a private residence for a short time, but being encouraged by the attendance and interest, and more room being needed, on June 1 a hall on the upper floor of the new Eistetter Building at 113 East Howard avenue was rented and furnished. At this time, organization as Christian Science Society of Biloxi was perfected, with sixteen members. At this location regular services were held for three years.

During the spring of 1909 a fine large lot was secured at the southwest corner of Howard and Seal avenues, in the best residential part of the city, though only a few blocks from the business center and on a streetcar line. A neat little chapel, with a seating capacity of seventy-five, was erected on this site, in which, since June of that year, services have been held regularly.

The organization has grown much spiritually and some in numbers. Biloxi being a winter resort, there are many tourists here during the season, and the chapel is filled to full capacity at times. Many visitors have through these services been helped into a better understanding of Christian Science, and some good healing has been done. The society counts its usefulness by the number of one-time sick and unhappy people who testify in the Wednesday evening meetings to having found health and increased faith in and love for God through Christian Science.

Until the present year the reading-room has been in the chapel. The society now maintains two rooms at 307 Lameuse street in the center of the business district, which are kept open regularly every week-day afternoon, with the result that much good is being accomplished. The committee on distribution of literature is an active one and through its efforts is doing good continually.

First Church of Christ, Scientist, Puyallup, Wash.

The first Christian Science healing in Puyallup was in 1890 or 1891, when two critical cases of consumption were successfully treated. In the summer of 1899 the same practitioner came to Puyallup, and for a while conducted services in a private home. Then two rooms were rented on the main business street, and services were held there until June, 1900, when a small bank building was secured.

It was about this time that a society was formed, and a little later the bank building was bought. In September, 1903, First Church of Christ, Scientist, was organized. In time, the usual effect, where good healing work is done as the foundation of growth, was felt. With the increased interest and attendance the congregations became too large for the building, and in January, 1909, W. O. W. Hall was rented; later, the more commodious G. A. R. Hall was secured .

Just before moving from the bank building, two lots on Third avenue and Fifth street were purchased, and here the new church building was erected. The edifice, thirty by fifty-two feet, is after the bungalow style, neat, artistic, and attractive, and has a seating capacity of two hundred. A pleasant and convenient reading-room is provided in the front of the building, opening from the vestibule and separated from the main auditorium by folding doors; with these doors opened, two hundred and fifty people may be accommodated. The Sunday school class-rooms are in the rear. The cost of the building was twelve hundred and fifty dollars.

On May 1, 1910, the first services were held in the new building. The members rejoice over the successful outcome of their efforts, and are encouraged to do better work, recognizing that "the harvest truly is plenteous," and that there is work for every willing laborer in the Master's service.

TESTIMONIES FROM THE FIELD

I HAD been afflicted with what was called muscular and inflammatory rheumatism, when about the age of thirteen, through a belief of heredity, as my father and sisters had been likewise afflicted. Starting in my ankles, it gradually crept upward, and within a year had involved my whole system, bringing on spinal disease, or what is known as "Pott's curvature," until at the age of eighteen I was bent almost double. The best medical authorities in Montreal were consulted, and I was taken to all the noted mineral springs, but received very little help. Then typhoid fever seized me, and I was left a wreck. Several kinds of spinal supports were tried, and finally I was encased in a steel jacket lined with duck, and laced, which practically did away with all strain on the spine. This jacket I wore for nine years, putting it on the first thing each morning, and I was unable to walk across the room without its support.

In the morning, it would take me fully thirty minutes or longer to get into a sitting posture and start to dress, owing to the acute spinal trouble. For nearly fifteen years I had to go through this same thing every morning, until I gave out altogether in 1897. A year later found me still in bed, and then I was induced to try Christian Science treatment against my wish, as the outcome of a blind promise to do a favor for a friend, the favor being to allow her to pay for two weeks' treatment for me in Christian Science. I objected strenuously when she asked the favor, but having promised, I determined to go through with it.

I had not been out of bed for months, but on the evening of the second treatment, feeling easier and freer, I was able to slide slowly into a chair at the bedside and have the mattress turned, something that had not been done for months. It was only a few minutes, but just enough to start me wondering if there was not something in the treatment after all. I had not touched the books the practitioner had left, but I now decided to look through them. From that time I began to improve; and while it was a long, tedious struggle up and down for three years thereafter, the results have been such as more than to compensate for a thousand times the effort put forth to keep me from falling back into the old rut.

The practitioner's perseverance in sticking to my case as she did, when many times it looked so hopeless, deserves great praise. I am thankful to say that I have enjoyed life better since my healing than I ever did before. I can now awake, dress, and get to work in almost as short a time as it takes to tell it, being entirely free from every sense of pain, as strong and healthy as one could wish to be. My only regret is that I was not asked to do the same favor years before; still, it was "better late than never."

I am leading an active life, and working usually about eighteen hours a day. There certainly can be no doubt as to the permanency of the healing, as it is now almost twelve years since I got back to work, after being confined to my bed most of the time for several years. I am living in a climate where my friends declared I would go to pieces again with rheumatism, the coast weather being naturally damp, but it has never affected me during my eight years' residence here. I can recommend, and recommend strongly, Christian Science treatment as a sure cure for human ills.—*H. B. Rochester, Prince Rupert, British Columbia, Canada.*

I WISH to express my gratitude for what Christian Science has done for me. It has helped me in so many ways that I am convinced it is the same healing power which was used by Jesus and the apostles. One Sabbath morning I arose and soon found that I could scarcely hear a sound. I decided not to attend church, as I would not be able to hear the readers; but I denied this fear, and declared that error could not keep me from going, and that I would go whether I could hear or not. I called on a practitioner for help, and in two weeks my hearing returned as clear as ever. I was also able with Christian Science to overcome the effects of a heavy weight which fell on my foot. I could not lift the foot at first, but after declaring the truth for only a short time, I went about my work, and did everything necessary to be done without any one knowing that the accident had occurred.

I am indeed grateful for all the blessings that have come to me through the study of Christian Science. I am over seventy years old, and I appreciate more and more each day that I have found the "pearl of great price."—*Susannah Eichelberger, Camp Hill, Pa.*

I AM a student of Christian Science, and it is my desire to help others to understand the truth. Today, as I was reading the *Sentinel*, the thought came to me that maybe I could help not only one but many by giving my testimony of how the truth was revealed to me.

On July 3, 1912, I had a very sick baby, according to sense-testimony. For three days he had been suffering from a severe form of bowel trouble. He had a high fever, and could not keep even a teaspoonful of water on his stomach. I was a believer in and practised homeopathy for my children, my husband, and myself, but one Easter Sunday before this I had gone to a Christian Science church with a friend who was a Scientist. I did not understand the Lesson-Sermon, but from that time some literature was sent me. I was not always careful to read it, and did not understand very much of it, but I especially liked the testimonies.

I had always believed in God and had a strong desire to serve Him, but somehow I felt I did not know how to go at it. The Scientists I knew seemed to be very happy and sought the society of one another, and I longed to know what they had that I had not. On this day I had given up trying to help the baby, for I had given him the usual medicine and he had not retained it. All day the thought would present itself, Does that medicine really do what is claimed for it?

But I kept on giving it to the baby until four in the afternoon, when I decided to send for the doctor, as the child seemed so sick.

Instead of calling the doctor, however, I sat down beside the baby with a Christian Science article and began to read. Then, desiring something deeper, I hunted for the only other Christian Science literature I had, a copy of the *Journal*. When it was found, I again sat down by the baby to read. What I read impressed me as being true, but I could not seem to get the full meaning of it, and I called upon God for understanding. I had scarcely done so when the baby sat up and smiled at me. The fever had gone, and he was as well as ever. I can never describe the joy I felt. I let him down, and he played just as though he had not lain prostrate a little while before. He had not been able to retain any food for three days; but I had no fear and gave him a full glass of milk. At seven in the evening I put him to bed and gave him another glass of milk. His father came home at eleven o'clock and found him well, although eight hours before he had left him very low. He could not understand it, but believed what I told him, although I was so happy that I could not tell it as I should. The next day the baby was out playing with the other children.

About three weeks later my test came. This same baby, without warning, went into convulsions. I had a Scientist come to treat him, and she helped him, but my fear was not destroyed. When I was alone in the night, he had another attack. I had not yet obtained a copy of Science and Health and had not studied or read very much, but I knew God would help me, as He had done before. The baby had attacks every two hours, and they seemed more severe each time, although they did not last so long. We sent for a practitioner, and just fifteen minutes after she received the message the conviction came over me that the baby would not have another attack,—and he did not. He fell into a sound sleep and slept five hours. When he awoke he was much better, but seemed very weak. I had him treated three days, and before the end of that time he was out playing again.

Since this healing I have proved the truth many times. My understanding has seemed to grow by leaps and bounds, and through it I have been enabled to lay aside glasses worn for nine years. We have not used material remedies since July, 1912. I destroyed my medical books and now trust God for everything. There have been times when the clouds seemed heavy, but I have only to recall my first experience in Christian Science to dispel all doubt. One night, just after my baby was cured, as above stated, he woke up screaming, and was evidently in great pain. I was alone, as my husband works on shifts, and fear said the child would have a convulsion; so I wondered what I would do. Then the thought came that I was not trusting God, so I laid the baby down immediately. He went to sleep and slept the rest of the night, and how thankful I was!

I could not now do without my Bible and "Science and Health with Key to the Scriptures." I am so grateful to Mrs. Eddy for the textbook, and I am learning to love the Lesson-Sermons and to study them every day. I hope my testimony will help some one to realize, as Mrs. Eddy says in Science and Health (p. 494), that "divine Love always has met and always will meet every human need."—*Mrs. J. K. Baird, Kennett, Cal.*

On Dec. 24, 1912, when I arose in the morning, I realized that there seemed to be something radically wrong in my condition. I had been an invalid for several years, not being able to walk without assistance. While I had received a great deal of help in Christian Science during that time, I had never taken a definite stand for Truth, and I now realize the reason for the crisis in my affairs, as such a crisis must come to all who refuse to accept Truth as their guide. The necessity of choosing "whom ye will serve," comes to every one sooner or later in Christian Science, and this was my testing time.

On the day mentioned I became so ill it was deemed advisable by the family to call a physician, who diagnosed my case as abnormal growths and advised an operation, since they seemed to be interfering with functions of the body which could not be retarded in their work if I was to live. Not satisfied with the first surgeon's verdict, my husband sent to New York for a famous professor of surgery who had operated on me for a minor trouble six years previously. He came, and after a very few minutes not only verified all that the first surgeon had said, but stated that any delay would be inadvisable as well as dangerous. I had been married for eleven years, but had no children.

After the surgeon left, I sent for the faithful practitioner who had so lovingly and patiently helped me on my way, and she started her work again. Then and there began a mental battle, or rather a battle between spiritual and material sense, such as can be understood only by one who has experienced it. Through this experience I have learned, however, that "the Lord's arm is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," for after my decision was once irrevocably made to cling to Truth, and I said with Job, "Though he slay me, yet will I trust in him," I began to improve daily. One after another the disturbed functions resumed their activity, and on July 22 I became the mother of a little boy. While the baby did not stay with us, the attending physician at the time of his birth pronounced me in perfect physical condition internally. My recovery was rapid, and all of my acquaintances have thought it marvelous that a woman of my age, and one who could walk only when assisted, should give birth to a child with so little suffering or inconvenience. I am walking better every day, and feel stronger and happier than in years past. I have also been healed of a severe bowel disorder, and I know that in so far as I am faithful to Truth my way will grow brighter "unto the perfect day."—*Luella D. Maischoss, Brooklyn, N. Y.*

Previous to coming into Christian Science I had had a rather remarkable religious experience, being tossed about from one denomination to another, always hoping for but never finding entire satisfaction, and finally giving myself up to close Bible study, though I was without any church connection for years.

The only knowledge I had of Christian Science was derived from newspaper reports of an adverse nature, but a number of years ago I saw a public announcement of a Christian Science lecture to be delivered in Dublin, and I determined to go and hear for myself, to find if possible what my heart so sorely needed. I learned sufficient to see the correspondence of Christian Science with our Master's teaching, and this induced me to take up a systematic study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was long before I could understand it; nevertheless, I believed the teaching for the works' sake, and have since had occasion to prove it by personal experience.

After my first reading of the textbook, the desire for smoking and drinking left me without effort of my own or a single regret. I knew sufficient of religion, and even of spiritual enlightenment, to understand that something higher than the ordinary religious teaching was before me, and that it required faithful practice. Six months elapsed, and one morning I was suddenly taken with a slight paralytic stroke, affecting my leg, foot, and arm, also my tongue. On the Wednesday following, the symptoms returned with greater severity, and I seemed to grow worse from day to day. I gladly availed myself of the help of a Christian Science practitioner who had kindly done his best to help me to gain an understanding of the truth on many occasions, with the result that the disease was at once arrested, and after some little time, about two months I should think, it was finally and permanently overcome. I have had no relapse. Since that time several different cases of the same malady treated by *materia medica* have come under my observation, but none of these people have recovered, and some have passed on.

It is nearly seven years ago that I was picked up for dead as the result of a fall, which rendered me unconscious for an hour, with the loss of a great quantity of blood. On regaining consciousness in the hospital, I asked to have the same Christian Science practitioner informed. He came that evening to see me, and I shall never forget the happy state in which I was sustained under that ordeal. I have nothing but praise for the kind care and attention bestowed upon me by all, and I was dismissed in a week. When I went to see the manager of the factory where I worked, he was so delighted that he said it was almost like a resurrection, as he had never expected to see me again.

Although I have had several occasions of deliverance by the application of this divine Science, I will conclude with one. I was all alone below stairs, when I overturned some varnish, which had become ignited, over my foot, the top of the boot having been removed. I tried to beat out the flames, but could not, as they burned my hand. I then remembered the omnipresence of God and called upon Him, and at once received an impulsion to dash my foot into a heap of slack. My sock after I took it off was entirely stiff, but unburned. I had to cleanse my foot with grease, and afterward with soap and water, but there was absolutely no pain, no blister, and no redness.

In the spring of 1913 I was received

into a life insurance society in my fifty-eighth year, and a desire was expressed that I should increase the amount of the insurance. I had been refused in the same society a few years before as physically unfit.

While there is much yet to overcome, words are inadequate to express my gratitude for the benefits which I have received by this very satisfying religion. But what shall I say of the inward joy and peace, as well as of the outward harmony and relief from care that have come into my life, or the pleasure and thankfulness which the reading of our literature affords? It is all due to one faithful woman, inspired by divine Love, whom the whole world shall yet call blessed.—*William Mills, Dublin, Ireland.*

From the depth of a grateful heart I want to testify to the wonderful healing power of Truth as demonstrated through Christian Science in the healing of my little daughter of what is called membranous croup. The question was asked Mrs. Eddy (Miscellaneous Writings, p. 44), "Can Christian Science cure acute cases where there is necessity for immediate relief, as in membranous croup?" and her answer was: "The remedial power of Christian Science is positive, and its application direct. It cannot fail to heal in every case of disease, when conducted by one who understands this Science sufficiently to demonstrate its highest possibilities."

Our little child had been suffering for three days with what seemed to be a throat trouble, which we had tried to overcome with our understanding of Christian Science. By four o'clock of the third day the symptoms became so alarming that we felt we must have help, and we telephoned a practitioner to treat the child. By six o'clock the condition was such that the whole household was terror-stricken, for suffocation seemed imminent. After the first paroxysm the child lapsed into a comatose state, with every appearance of passing on. Hastily we summoned the practitioner, telling her that death seemed to be at the door. Her strong declaration, "There is no death; be not afraid," set us all to working as we never had before to put out fear and to realize the all-power and presence of God. The practitioner soon arrived, a fearless doer of the word, and went into an adjoining room to work. I remember one statement she made: "The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death" (Science and Health, p. 412).

In less than half an hour the breathing became somewhat easier. After an hour the child broke out into a profuse perspiration, then closed her mouth, breathed naturally, and opened her eyes and asked for water. She drank half a glassful, swallowing without difficulty, then turned on her side and fell into a quiet sleep. The practitioner remained through the night to watch and pray. Words fail to express the deep gratitude, awe, and wonder that filled our hearts. We felt as must those who witnessed the wonderful works of the Master, for surely the Christ had passed our way with his words of authority, "Damsel, I say unto thee, arise."

The next morning the child awoke with a smile, her usual happy way, and by noon was dressed and downstairs, all traces of the throat trouble having disappeared. The practitioner on leaving assured us that the illness had been entirely destroyed and that we need have no further anxiety, and this proved to be true. This healing took place three years ago and has been permanent. My daughter now attends the Christian Science Sunday school, and we are all striving earnestly for that Mind to be in us "which was also in Christ Jesus."

I thank God for this great proof of His love and care. I also thank Him for Mrs. Eddy and for her discovery, which has made the healing power of divine Love as taught by Christ Jesus available to all the world today.—*Velma Wallace Vernon, Houston, Texas.*

While it is not long since I began the study of Christian Science, there have been a number of beautiful healings in our home. These have meant much to me, a beginner, being the proof of God's power and care, and my ambition is that my life may be a fitting witness to my deep thankfulness to God and my gratitude to Mrs. Eddy.

One morning our three year old baby awakened with a severe attack of stomach and bowel trouble, attended by vomiting and high fever. As we have no telephone, it was not until after church that we could reach a Christian Science practitioner. All this time the baby had been lying in a stupor, except for the terrible attacks of vomiting, but before my husband had returned home, after talking to the practitioner, the child suddenly sat up in my arms and said he was all right. The healing was instantaneous and complete. Before coming into Science I had to be very careful as to the baby's diet, because of these attacks, but now nothing hurts him, and he is a fine, healthy boy.

Christian Science means more to us every day. We have used no medicines of any kind since 1911. Our son has been attacked by whooping-cough, scarlet fever, and measles, but in each instance he was quickly healed by Christian Science.—*Ethel Sutton, Memphis, Tenn.*

It is with deep thankfulness to God for the many blessings I have received since coming into Christian Science, also with gratitude to our revered Leader, Mrs. Eddy, for showing us the way, that I give this testimony.

A number of years ago I took up the reading of Science and Health, and was instantaneously healed of a chronic bowel trouble of many years' standing, for which I was taking medicine every day with only temporary relief. At the same time backaches, which never left me day or night, the fear of eating certain kinds of food, great fear of storms, with other ailments both physical and mental, all vanished. I was made well and strong, also happier than I had ever been before, and I have continued so. Since this healing we have had many beautiful proofs of the power of Truth over error in our home. Our two little boys have never been given medicine in any form, but all their ailments have been quickly overcome with Christian Science treatment.

While I am very grateful for the physical healings, I am more grateful for the spiritual uplift and for the understanding of God and of man's relationship to Him which I am gaining each day. It is now over eight years since my healing and I enjoy perfect health.—*Hannah Stuart, Kansas City, Mo.*

I WANT to tell what Christian Science has done for me. Nearly three years ago I was suffering from rheumatism. I had not been able to walk for over two weeks and could not sleep at all. Finally, my mother wrote to a practitioner, who gave me absent treatment. I was relieved with the first treatment, and in three days was able to be out. About three months later I was healed of a very bad sore throat, and I have been well ever since.

I go to the Christian Science Sunday school and like it very much. I am very grateful for what this teaching has done for me, and I hope my testimony will be the means of turning some one else to Christian Science for relief.—*Florence Robinson, Hoquiam, Wash.*

I FEEL it is time to add my own testimony to those that have been given, and which have been such a help and encouragement to me. In 1897 I was advised to give Christian Science a trial for nervousness in the very worst form.

I had been living on a very light diet for two years, on account of a severe stomach disorder. In the spring of 1895 I went to West Baden (Ind.) Sulphur Springs, but got no benefit. In August of the same year I went to Colorado Soda Springs, and stayed thirty days, returning without any relief. In four years' time I had fourteen different doctors, some of them giving up my case as hopeless, others telling me that it would take a long time to get any relief from such a case as mine. I had not been able even to carry a bucket of coal up one flight of stairs for the two years before coming into Science. But deliverance was at hand, for finally I got the address of a Christian Science practitioner, called on him, and began to take treatment. I was healed instantaneously of the nervous and stomach troubles. From that time on I could eat anything that anybody else did.

My eyes had been troubling me, and I wore glasses fitted by one of the best opticians in Chicago. I had the lenses changed four times the first year, and I had to wear the glasses when I was in bed, if there was any light whatever in the room; even then I could not read five minutes without such discomfort from headache that I was forced to quit reading entirely. The optician who had examined my eyes, told me that they had always been imperfect and that I would always have to wear glasses. From early boyhood I had to shut one eye when looking at anything afar off. At the second Christian Science treatment, I asked my practitioner in regard to the glasses, and he said I did not need them. I took off the glasses, went home, and read from Science and Health all day and until ten o'clock in the evening without experiencing the slightest trouble with my eyes.

I had been free from the eye trouble for twelve years, when I had a slight return of it. I have not had any return of the stomach disorder, and am absolutely free from any physical ailment. I have gained greatly in weight, and feel as young as I did at sixteen years of age. If I could exchange my understanding of Christian Science for the wealth of the whole world, I would not do so. I am thankful to God, and grateful to Mrs. Eddy for the light that has been given me in Christian Science.—*C. T. Powell, Portland, Ore.*

This is a statement of my healing by Christian Science. I was cured of a disease called "micradenia," which the physicians claimed was a fatal one and never known to have been cured. For two years and eight months I had the constant attendance of a prominent physician of thirty-three years' experience, also the advice of a specialist, and the most they could promise was to stay the disease, saying that eventually it would end in death. The last fifteen weeks I was confined to my bed. I had lost the use of my limbs, and there were many other distressing conditions, among which was loss of memory. The doctor said the end was near, and that I might die at any minute, as there was great danger of paralysis of the heart, adding that all mortal man could do had been done. My daughter, who was interested in Christian Science, urged me to have a practitioner, and we therefore called one. After three treatments I was better, in three weeks I was up and around, and in three more weeks I was doing the work of a twelve-room house, with every vestige of the disease gone.

My healing has been permanent. I have also had other healings and many blessings in Christian Science. I have proven God's allness and His omnipotence; that the Father is not afar off, but ever present, ever near, and that the everlasting arms are underneath those who trust in Him. The peace and comfort that the knowledge of Christian Science brings to me is beyond words to express. I am deeply thankful to God, and grateful to Mrs. Eddy for this demonstrable truth which frees us from all bondage.—*Clara W. Arlington, Newark, N. J.*

On page 365 of "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine." This declaration was proven in our home in the spring of 1912, when my mother, who was suffering from a severe attack of gall-stones and an abscess in the gall-bladder, was healed instantaneously through the ministry of Christian Science.

During two weeks of illness and severe pain with very high fever, the patient experienced no relief whatever under the physician's care, but seemed to be steadily growing worse. Hypodermic injections, opiates, and numerous other drugs were frequently administered. At this alarming crisis a noted specialist was called for consultation. He advised an operation in twenty-four hours' time, stating that the condition of the patient was too serious to warrant an immediate one, and that she would have to be "tapped" in the mean time. The specialist was told that the patient did not wish to submit to an operation, whereupon he replied that her wishes would not be taken into consideration, but they would do what they could for her relief. He was then asked if it were not probable that the abscess would break and pass through the bowels in a normal manner, and if an operation were really unavoidable, whether he could guarantee a cure and a safe deliverance from the effects of the knife. He replied in the negative, admitting that while it was her only chance for life, yet the operation would probably prove fatal. He declared that the abscess was likely to break, pass into the abdominal cavity, and cause instant death.

The patient was a listener to this discussion, and after the physicians left she was asked to "try Christian Science just for one day." She consented, more from sheer desperation than from any faith in Christian Science, and all material remedies were discontinued. A practitioner was called, and the circumstances were stated to her over the telephone. In an hour's time she was at the bedside of the patient with loving help and comfort. She came into a home where the inmates were unfriendly to Christian Science, and to a patient unable to speak and able only in a small measure to understand the English language; but undaunted by these seeming obstacles the practitioner went lovingly to work. Almost immediately a sweet sense of peace prevailed. In less time than it takes to write about it, the fever, jaundice, weakness, and all pain disappeared, and in an hour the patient was sitting up in a chair, eating a hearty meal.

The next morning when the physician called, he was told that the patient was up and had slept all night. He seemed incredulous, made a thorough examination, and was obliged to pronounce her normal. The abscess had broken and had passed into the bowels with the gall-stones most naturally. These evidences were shown the physician upon request, as he had predicted that a condition of this kind would be "one case in a thousand." He admitted that a miracle had been performed, and said fervently, "Thank God!"

We all feel intensely grateful for this healing, for to Christian Science alone, we owe the happiness of having our mother with us today. She has had no recurrence of the trouble, and is healthier, happier, and more active today than she has been in the past twenty years.

Eight years ago I was healed of what the physicians termed nervous hysteria. Three times a day for two years I took medicine for this condition, besides being under the doctor's care, but obtained no results. The attacks became more frequent and more severe. At last, acting upon the advice of a friend, I turned with many misgivings to Christian Science for help, and I did not have long to wait for deliverance, for in two treatments I was perfectly healed. Over a year ago a child was born to us in Science, and the attending physician pronounced the birth a normal one. I took breakfast with my family on the fourth day, and both the child and I have experienced perfect health. I gratefully acknowledge all the blessings I have received through the knowledge of Christian Science, and I feel that Mrs. Eddy has left us a priceless legacy in our text-book.—*Eleanor Ostrander, Chicago, Ill.*

It is with a heart full of gratitude that I write this testimony to what Christian Science has done for me. I had been in poor health for several years, suffering from various ills and extreme nervousness, followed by an attack of what is known as Bright's disease. For a time everything seemed dark and dreary, although after rallying from this trouble I was able to get about, but could do no work. I was told that it would be a year, if ever, before I would be strong again. Shortly afterward a friend gave me some copies of the *Christian Science Sentinel*, and after reading them I called on a practitioner for help. I was thus enabled to get a little understanding of this wonderful truth and came to know God as Love and that He is an ever-present help.

The many ills from which I suffered were overcome by the realization of this truth as given to the world by Mrs. Eddy. In two weeks I dismissed my servant, and have since been able to perform all my household duties as well as do the sewing for two little girls and myself. I am so grateful for the many blessings I have received, and for the help Christian Science has been in bringing up the children. They now attend the Christian Science Sunday school. I am striving to live the teachings of Science in my daily life. Sometimes the way seems very hard, and as if I did not accomplish any good; then some glorious message will flash like a ray of light into my consciousness, and I will awaken to the knowledge that we are all God's children, and that He is always present, for "in him we live, and move, and have our being." I know that I have nothing to worry over, for He is a loving Father to His children.

I have had no return of any of the ills that bound me, and for over two years have had almost perfect health. One or two little ailments have manifested themselves, such as colds, but they have been healed by divine Love in from one to two days. On March 29, 1914, I gave birth to a son, and I am very thankful for the help I received, both before and during the experience. Material laws, which on previous occasions made the conditions almost unbearable, were overcome in a few weeks, and for the rest of the period I had perfect health. I did my own work until a week before the birth, at which time I was most wonderfully blessed. I was up the second day, and the baby and myself have enjoyed the best of health. When six months old he had six teeth, which came with no trouble at all.

Christian Science has been a blessing to me and to all in our home. It is an every-day religion which can be applied to all forms of discord, and when rightly applied, the complete nothingness of the error is revealed and destroyed. Words fail to express my gratitude to our Leader, who has shown us how to gain an understanding of the Bible and so make its beautiful truths our own.—*Adelia Holland, Kansas City, Mo.*

With feelings of deepest gratitude for the manifold benefits which have come to my family through Christian Science, I relate the following incident, trusting it may be the means of bringing assurance of help to some one called upon to undergo a like experience. There is at this time such a wide-spread feeling of apprehension regarding the result of dog bites, I feel it is particularly opportune that I tell of this demonstration.

One Saturday afternoon my youngest boy, then four years of age, was at play in an adjoining yard, when a bulldog bit him viciously on the arm near the shoulder, his teeth sinking their full depth into the arm. Immediately after this incident occurred, the head of the dog was sent for examination, and the authorities reported finding rabies in an aggravated degree, and earnestly urged immediate treatment for the child. I am glad to say, however, that unlike King Asa, I turned to the Lord instead of to the physicians. The child's mother did what she could to ease the sense of distress, and on my arrival home we asked for Christian Science help. The practitioner called early in the evening, and the boy fell asleep. He slept soundly all night, and awakened next morning without the slightest feeling of discomfort. There was no inflammation and hardly any discoloration, although immediately after it was bitten the arm between the elbow and the shoulder turned almost black. The boy played with his brother, in the way boys usually do, without any inconvenience, and attended Sunday school, no one knowing of the experience. After the treatment began there was no evidence in the boy's actions that anything unpleasant had happened to him.

Words cannot begin to express the gratitude we owe to Christian Science for this and the numerous other demonstrations we have had. My wife and I have been interested in Science some eight years, and we look to no other help, but hope to learn more of this truth as given to us by our beloved Leader, Mrs. Eddy.—*Paul E. Sammann, Burlingame, Cal.*

In deepest love and gratitude I should like to add my testimony of the many wonderful proofs of the efficacy of divine Love that I have had in Christian Science. Soon after I had learned of this truth, I was seized with acute pain that took me quickly into "the valley of the shadow of death." There were no Scientists near, so I asked my friend with whom I was staying to read Science and Health to me, knowing the truth would heal me, even though I was too ill to follow the words. I was violently sick, but after half an hour I was healed. I asked my friend why she did as I requested without argument, and her simple reply was, "I knew you must have immediate help, and I thought you knew best."

I was healed of typhoid fever in three days, although so sick I could not take any solid food. I was out the third day, though the heavy night sweats from the fever lasted several nights longer. I have also been healed of a form of lockjaw. I started abroad with a pain in my jaw, and by the time I reached Paris I could only insert my thumb between my teeth. However, as I was being treated in Science I continued my journey. By the time I reached Italy, I could only insert my smallest finger between my teeth, but I had no pain. Then I was frightened. I felt so far away and was tired out with being able to eat so little; but I knew divine Love is always present, and I set to work to master and overcome the fear. The next day I was better, and the following day I could open my mouth again.

On one occasion I fell down-stairs and was unable to stand upright. The pain in my hip and limb was intense, and for five days I was unable to move. In the night, when asleep, I sometimes got my position shifted and would awake crying out from the pain, but the truth expressed in the "scientific statement of being" (Science and Health, p. 468) always helped me back into position. I was also hurt in some way internally, as there was no normal action of the bowels; but on the sixth day I took a few steps, by leaning on a chair. The next day I got down-stairs, and in nine days from the time of the accident I entered First Church, London, with only a slight limp, having traveled up from the country.

I have also been healed of chronic neuralgia, of a supposedly incurable form of skin disease, and many minor ills; but above all I am grateful for the spiritual uplift during a time of deep anxiety and responsibility, and for the comforting power of the realization of the divine omnipresence when one I dearly loved passed on. I can never be grateful enough for Christian Science, and to our beloved Leader, Mrs. Eddy, for having expressed this wonderful understanding of God to the world.—*Grace A. Boughton Leigh, London, England.*

I GIVE this testimony out of thankfulness to God for all the blessings that have come to me through Christian Science, and also in gratitude to Mrs. Eddy, who prepared herself through years of study of the Bible to be the bearer of the glorious message embodied in "Science and Health with Key to the Scriptures."

In January, 1909, I contracted a severe cold, which resulted in acute lung trouble. On the third day my friends became so alarmed that a Christian Science practitioner was called in. I was delirious from fever and did not recognize any one around me. The practitioner remained all night on his first visit, as I was so very ill. The following day I got out of bed and dressed. Then I went into the next room, where I ate my dinner and enjoyed it, as I had not taken any food for several days. I continued daily treatments for two weeks in my own home; after that I was able to go to the practitioner's office. In three weeks I was entirely healed.

About ten months later deafness and a buzzing noise in my head and ear set in, causing me annoyance and sleepless nights. The noise in my head was always worse at night, and when I went to bed I was obliged to have extra pillows under my head in order to get any rest. Again I called for a practitioner, but in this case my improvement was slow. I had treatments for over a year, but I never got discouraged; I knew the healing would come. My hearing suddenly returned in a moment.

Some years ago, before I became interested in Christian Science, I was a trained nurse, and stomach disorder caused me great trouble off and on for over seven years. Some of the best and kindest doctors told me that I had and would always have a most delicate stomach, and that I must avoid certain kinds of food. Now I eat anything I fancy, and am a healthy, happy woman.

For all the benefits I have received I am deeply grateful.—*Jane McGilvery, San Francisco, Cal.*

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ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be June 4, 1915. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 12, 1915.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 6, 1914, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

John V. Dittemore, *Clerk*,
105 Falmouth Street, Boston, Mass.

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CHURCH TREASURER

The annual per capita tax of members of The Mother Church is due June 1 but may be paid at any time during the year. The per capita tax of members uniting in November is reckoned from the preceding June, this being the beginning of the church year. Unless otherwise directed by the sender, the full amount of each remittance will be credited for the current year.

Please remit by postal or express money order, bank draft, or check. Currency should be sent by registered letter only.

Please advise promptly of any change in name or address.

Send all per capita taxes and contributions to Adam H. Dickey, Treasurer, 103 Falmouth Street, Boston, Mass.

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CLERK OF THE MOTHER CHURCH

Correspondence relating to membership with The Mother Church and requests for blank applications for membership, should be addressed to John V. Dittemore, Clerk, 105 Falmouth Street, Boston, Mass.

THE
Christian Science Journal

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXT-BOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

ARCHIBALD McLELLAN
Editor

JOHN B. WILLIS, ANNIE M. KNOTT
Associate Editors

EDITOR'S TABLE

IN an address to the alumni of the Massachusetts Metaphysical College, twenty years ago, Mrs. Eddy said: "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals. . . . The increasing necessity for relying on God to defend us against the subtler forms of evil, turns us more unreservedly to Him for help, and thus becomes a means of grace. If one lives rightly, every effort to hurt one will only help that one; for God will give the ability to overcome whatever tends to impede progress" (Miscellaneous Writings, p. 114).

Here we have the counsel that is just as true and just as applicable to the Christian Scientists of today and of the ages to come, as when first spoken by our revered Leader. Even as Jesus warned his followers, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," so Mrs. Eddy foresaw that those who had enlisted in the warfare against evil must not only be on guard against the open enemy, but more especially defend themselves from hidden foes. While she saw clearly the varied forms this insidious destroyer might assume, and warning us against them, pointed out the means of deliverance, it seems to be the rule that one must work out his salvation in the school of experience, particularly when, as often happens, he finds that the foe hardest to overcome is that carnal mind within himself which Paul tells us is "enmity against God."

How, then, shall we recognize this evil and set about its overcoming? One does not have to read far in the record of the words and works of the great Teacher of mankind, to note how keen an observer he was of what might be termed the common every-day things of life, and what great truths he deduced from that which with the many would pass unheeded. The springing grass, the flowers of the field, the growing grain, the fowls of the air, the barren and the fruitful tree and vine,—from all of these so-called ordinary things the Master taught his students unforgettable lessons because so plain and practical.

The gardener who at the approach of spring goes forth with pruning-knife in hand to put his shrubs, trees, and vines in order for the coming season, probably does not think of his task as a lesson in metaphysics, but the lesson is there for those who are alert to heed it. With practised eye he notes the need of each shrub or vine, and in his skilled hands the keen blade quickly yet tenderly does its work. The dead wood is cut away, unsightly excrescences are removed, scraggly branches are trimmed into shapeliness—steadily and unsparingly the work goes on and the pile of débris grows, until every last bush and vine has felt the friendly touch. And all to what end? That the rose may bud and blossom in greater beauty and fragrance, and the vine and fruit tree yield more abundantly, in fulfilment of Jesus' words: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

It was only a step from this practical illustration to its demonstration as Jesus went about his mission of healing the sick and the sinning, to the end that they might bring forth fruit meet for the kingdom of God. No one can do his best work who is hampered by these self-imposed fetters. Like the runner who would speed swiftly to the goal, every least encumbrance to his freedom must be cast away. Sickness and sin, self-indulgence and bad habits,—these are the rank growths, the unfruitful branches which we must recognize as such and cast them away, that the fruitful buds may have room to develop and burgeon in a wealth of beauty and fragrance,—a life redolent with goodness, such as befits a follower of Christ Jesus.

This is the call to every Christian. "Let us," counseled the great apostle, "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Yet how we shrink from the pruning-knife, hesitate to thrust it in and cut away the branches which, though covered with leaves and perchance fair to the eye, are yet without fruit. Every indulgence of greed, envy, jealousy, malice, hatred, and their brood of attendant evils, is a yielding to the one evil whose chief effort it is to keep us from our heritage as children of the all-Father. Whether we recognize it as such or not, we permit it, and then wonder why we do not attain! We cannot attain until we are ready to be obedient to the precepts of the great Teacher, precepts which, as Mrs. Eddy tells us, "require the disciple to cut off the right hand and pluck out the right eye,—that is, to set aside even the most cherished beliefs and practices, to leave all for Christ" (Science and Health, p. 141).

How true it is that until we are ready to deny ourselves, and take up the cross to follow Jesus, we cannot be his disciples! We cannot heal the sick until we have first put ourselves right with God. We must forgive as we would be forgiven; we must love as we would be loved, even though in so doing we heap "coals of fire" on those who have wronged us. There is only one to whom we can with surety turn with the prayer, "Deliver us from evil," and that is, God, ever the great deliverer of those who trust Him unreservedly, having "no other gods," no other helpers. And when we have thus cleared our own consciousness of all evil, every last vestige of wrong thinking, then joy and peace and hope and courage will take up their abode with us, and we shall fear no foe, either within or without, for we can declare with David, "I will fear no evil: for thou art with me;" because where God is, there is neither place nor power for evil of any nature.

Archibald McLellan.

UPON the human plane, individualism, the independent living of one's own life, may have both a noble and an ignoble expression. In its demand for personal freedom, its right to work out its own salvation subject to none other but God, the democratic idea is altogether worthy. No one can "play the man" without taking this stand, otherwise he is sure to become the puppet of some dominating personality, the appendage of a stronger belief. As Mrs. Eddy has said, one must see to it that he is free "from self-imposed materiality and bondage" (Science and Health, p. 191). When, however, in living one's own life he evinces a disposition to ignore his fellow men, the call of humanity, then the instincts of selfishness are immediately disclosed, and in so far he becomes subject to that disposition which eventuates in the survival of the physically strongest, the most cruelly clever.

Christian Science awakens an altogether new and nobler sense of the meaning of individualism, a meaning which cannot come to one who identifies man with the material order, and subject as such to sin, disease, and death. It leads one to recognize, as he has not before, the dignity of his place, the splendor of his privilege, the greatness of his power. It interprets and applies the words of the Master, "Ye are the light of the world," in a way that is surprising to many, because so straightforward, so daring, and so practical, as though they really expressed a tremendous verity. The true individualism is spiritual; it honors the Christ-man, and it bears its own burdens in a way that eases the burden of every other man. This gives it distinction and boundless influence. It not only illustrates but it rejoices in the fact that "none of us liveth to himself," and it thus becomes brotherly, Messianic, redemptive. It is only from this scientifically compassionate point of view, and with this spirit, that the communal life can be intelligently studied and advanced, the common burden recognized and permanently lightened.

However far removed a man may be from his fellows, whether socially, economically, or otherwise, and however independent of them he may feel himself, if at all thoughtful he cannot fail to see that he is linked to humanity in unnumbered ways; and the poise and potency of the individualism which every worthy Christian Scientist ultimately reaches and maintains, will enable him to contribute to the weal of humanity as he never has before. He now perceives that mortal mentality is a vast sea, into which the tributaries of material sense have been pouring their floods in all the years; that by inheritance and education all men have been submerged in that vasty deep of false belief whose surging currents carry them hither and thither without their knowing the nature or source of the impulses which control them. So that, as Omar Khayyam has said,—

> The worldly hope men set their hearts upon,
> Turns ashes—or it prospers; and anon
> Like snow upon the desert's dusty face,
> Lighting a little hour or two—is gone.

It is this unconscious, all-influencing, all-impelling human drift which renders life so tensely tragic, and consent to which upon the part of some to whom he came, seemed to place limitations upon even the Master's healing ministry, since it is written that in a certain place "he did not many mighty works there because of their unbelief." Apprehending in his new grasp of Truth, his new sense of budding freedom, this mighty handicap of the race; more than this, apprehending as Christian believers have not before the unreality of the race-embracing claim of material law; and, above all, apprehending the possibilities that wait upon man as the "light of the world" because a manifestation of God,—the true Christian Scientist first of all gains a larger liberty, finds himself in a higher, nobler, more effective sense than ever before, and is thus prepared to lift the burden of humanity and set its captives free. He has gained a grip upon demonstrable truth which establishes his goings, and which gives him the strength and steadiness needed to reach out and lift up his blind and consequently blundering brother man. Able to stand alone with God in the realization of true individualism, he finds himself equipped thereby to contribute to the need of all and thus minister to the betterment of the communal life.

This is the greater call that has come through Christian Science to every spiritually illumined, every intelligently consecrated man and woman, and no one who has really heard it can again be entirely content with commonplace philanthropy. He will gladly further every movement and endeavor that gives promise of the relief or improvement of human conditions; he will stand ever for the noblest sense expressed by his fellow men; but he will know that the weapons of the more efficient warfare for good are not material but spiritual, not human but divine, and in the individualism of his devotion to and dependence upon Truth alone, he will embrace all men and lift them a little every day, through the irresistible leverage of his knowledge of God and of man in His image.

John B. Willis.

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IN January, 1895, at the dedication of the first edifice of The Mother Church, the following statement by our revered Leader was given out in the sermon prepared by her: "I have ordained the Bible and the Christian Science textbook, 'Science and Health with Key to the Scriptures,' as pastor of The First Church of Christ, Scientist, in Boston,—so long as this church is satisfied with this pastor" (Pulpit and Press, p. 7). Very soon thereafter the branch churches were privileged in having the same impersonal pastor.

It is hardly necessary to explain that Mrs. Eddy's purpose in every step called for, was to bring about as quickly as possible the reinstatement of "primitive Christianity and its lost element of healing" (Manual, p. 17), and each step away from material means and methods was taken in reliance upon divine guidance. The human tendency has ever been to cling to the old, especially where it had any promise of good, and nowhere is this tendency so marked as in the case of religion. For this reason it required great courage on the part of our Leader and her faithful followers to forsake the beaten path of personal preaching, and to rely wholly upon the truth as presented in the Bible and Science and Health, substantiated, as it always must be, by what Paul names "demonstration of the Spirit and of power."

That period was the beginning of a new spiritual era in which the fitting preparation for divine service was to come with a more intimate and demonstrable acquaintance with the Word of God. Here it should be said that in spite of much misapprehension as to Christian Science, Mrs. Eddy has always touched with reverent hands whatever is sacred to others in Christian doctrine. In preparing the twenty-six subjects which comprise the entire course of Sermons of the Christian Science church, no vital truth was overlooked, and the advancing footsteps of humanity toward the Christ-ideal, as indicated in both the Old and the New Testament, are intended to show us how the kingdom of God is to be reached. These twenty-six subjects are repeated twice in each year, and besides them there is a Thanksgiving Lesson. The first of the subjects is "God," and following the Lesson on "Sacrament," which is second in the series, there are six which present the thought of God as Life, Truth, Love, Spirit, Soul, Mind. Christ Jesus declared that to know God is life eternal, and therefore the student of Christian Science bends all his energies to the lofty task of understanding God by means of the spiritual sense of the Scriptures, as illumined through the inspired teachings of Science and Health.

The various doctrines held by the Christian church throughout its history, such as "Atonement," "Everlasting Punishment," etc., are brought to the bar of reason and revelation, the aim being to sift the chaff from the wheat, in accordance with the Christ-method as defined by John the Baptist. In these Lesson-Sermons the teachings as well as the healing works of Christ Jesus are kept well in view, for as Mrs. Eddy reminds us (Science and Health, p. 501), Jesus illumines the New Testament narratives, "richly recompensing human want and woe with spiritual gain."

In accordance with our Leader's purpose and instructions, the aim of the compilers of the Lesson-Sermons has always been to prepare Lessons which would so leaven human consciousness as to aid in the establishment of the kingdom of God on earth,—the reign of righteousness. It should never be forgotten that these Sermons are to be "uncontaminated and unfettered by human hypotheses" (*Quarterly,* p. 4). It is therefore the duty and privilege of each student to seek the truth contained in these Lessons under divine guidance, and unbiased by the opinions of others, for thus can the daily manna be best gathered. Fanciful and theoretical interpretations should be avoided, and demonstrable truth sought as the very bread of life. It should not be forgotten that our old theological views cling to us longer than we are ourselves aware of, and for this reason alone students of the Lessons would get different views of the same section; but with added growth in understanding, greater unity of thought is attained,—yet, after all, the real test of understanding is the "fruit" demanded by Christ Jesus.

In taking up any one of these subjects it is well to pause for a moment and consider briefly our old theological viewpoint. This may be said to be the point of departure for more spiritual views of the subject presented. While it is true that the structure of the Lesson is carefully considered by the Bible Lesson committee, it is not well to regard each section as a sort of puzzle to be worked out; rather should it be the aim of each student to gather from it that which meets his daily need. If, for example, the Lesson for the week is "Doctrine of Atonement," the subject itself should never be lost sight of. The individual sections may present the demand for repentance, for reformation, for restitution, etc., and in all Lessons the aim is, so far as possible, to make the first reference from Science and Health in each section the key to that section. The earnest student will thus find the more obscure passages of Scripture revealing to him a new and glorious meaning in the light of Truth and Love, especially when he is willing to take the steps of repentance and reformation up to the entire overcoming of all that is unlike God.

The daily individual study of the Lesson-Sermon, by unnumbered thousands the world over, marks a new era in the history of humanity, and none can yet estimate the vastness of this mighty spiritualizing and healing influence. This leaven of Truth changes the entire thought of the one who welcomes its regenerating activity, and it is bringing on apace the day when "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory;" and with Paul we can surely add, "Seeing we have this ministry, . . . we faint not."

Annie M. Knott.

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ADVERTISED IN THE CHRISTIAN SCIENCE JOURNAL AND DER HEROLD DER CHRISTIAN SCIENCE

Applications for advertisements in *The Christian Science Journal* or *Der Herold der Christian Science* must be made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal,* payable in advance, are $5.00 for each line or each fraction thereof; practitioners' advertisements in *Der Herold,* $2.00 for the first line and $1.00 for each additional line or each fraction thereof. The number of lines in an advertisement may be estimated on the basis of about thirty-five letters in a *Journal* line, and about thirty in a *Herold* line. The amount required should be sent with the application.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal* or *Herold* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. An applicant for an advertisement in *Der Herold* must be able to speak and write both English and German.

Applicants are required to accept and use as their text-books, the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

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Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants are required to meet the demands stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal* and *Herold* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES

When a number of Christian Scientists become associated for the purpose of conducting regular Sunday services, they may apply to the Publishing Society to have a notice of such services published in the *Journal,* provided the readers thereof, and at least two others, are members of The Mother Church. In this connection attention is called to Article XXIII, Sects. 10 and 12, of the Church Manual. A society whose advertisement has been accepted for publication has the privilege of calling a lecturer (Art. XXXII, Sect. 3), but is not required to give an annual lecture.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED · APRIL · 1883 · BY · MARY · BAKER · EDDY
AUTHOR · OF · THE · CHRISTIAN · SCIENCE · TEXT · BOOK
"SCIENCE · AND · HEALTH · WITH · KEY · TO · THE · SCRIPTURES"
OFFICIAL · ORGAN · OF · THE · FIRST · CHURCH · OF · CHRIST, SCIENTIST · IN · BOSTON · MASSACHUSETTS

VOLUME · 32
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Continued on next page.

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THE CHRISTIAN SCIENCE JOURNAL

PUBLISHED MONTHLY

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Terms of Sale:—For the United States, Canada, Mexico, and Cuba, single copy, 10 cents; twelve copies, $1.00. For all other countries add 25 cents for each annual subscription.

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Terms of Subscription and Sale:—For the United States, Canada, Mexico, and Cuba, 50 cents annually; single copy, 15 cents.

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All orders for the works of Mrs. Eddy should be sent with remittance directly to Allison V. Stewart, Publisher.

INSTRUCTIONS

CHURCHES OF CHRIST, SCIENTIST

When a society having an advertisement in the *Journal,* or any other group of Christian Scientists, proposes to become a duly organized Church of Christ, Scientist, as a preliminary step the Church Manual should be carefully studied, particularly Article VIII, Sect. 1, and Article XXIII, Sects. 6, 7, and 12. Article XXIII, Sect. 7, of the Church Manual requires that a branch church shall not be organized with less than sixteen loyal Christian Scientists, four of whom are members of The Mother Church, and that at least one active practitioner whose advertisement is published in the *Journal* shall be included in its membership. Members proposing to form a church should not arrange for a state charter until the application for an advertisement in the *Journal* has been accepted. The members of a church shall make provision for holding regular Wednesday evening meetings in addition to Sunday services; they shall also have a reading room (Article XXI, Sects. 1 and 3), and shall arrange for an annual lecture (Article XXXII, Sect. 4). Attention is called to Article III, Sect. 6, regarding readers, also to Article VIII, Sect. 17.

When the name of a new first reader is to be inserted in a church notice, the request for the change should be made in writing by the clerk, and care should be taken to give the name in the exact form in which it appears on the records of The Mother Church. The name of the second reader (whether newly elected or otherwise) should be forwarded at the same time.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its governing board, or by the first reader. When a new clerk is elected, the name and address should be sent without delay to the Publishing Society by the retiring clerk.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, must be published in connection with every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

At these rooms a welcome should be extended to the public, and opportunity afforded visitors to read or to purchase authorized literature concerning Christian Science.

For the only literature allowed to be sold or exhibited at a reading room (Article XXI, Sect. 3, of the Church Manual), see the catalogue of the Publishing Society as published in each current issue of the *Journal.*

CHANGES

The advertising pages of the *Journal* and *Herold* will be sent to press the 28th of the month, therefore to insure changes appearing in a desired number, request for change should reach the Publishing Society at least five weeks previous to the actual date of issue.

In case of a change of address, notice should at once be sent to the Publishing Society, and the old as well as the new address should be given. A charge of fifty cents is made to cover the cost for any change in an advertisement, and this amount should accompany the request for the change.

Applications for advertisement should be addressed

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SOUTH AFRICA

Cape Colony

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Natal

DURBAN First Church—First Reader James Norval Noble—Sunday 11 AM, 7 PM; Wed 8 PM—Old Law Court, Aliwal st. Reading Rm 10 AM to 4 PM except Sat; Sat until 1 PM; also 7 to 9 PM except Wed—Bruntons arcade, off West st.

PIETERMARITZBURG Society — First Reader Mrs Betsy Jones—Sunday 11 AM, 7.15 PM; 1st Wed in month 8 PM—Glen Lynn school, Longmarket st. Reading Rm 10.30 AM to 12.30 PM—Monros chmbs, Bank st.

Transvaal

JOHANNESBURG First Church—First Reader Mrs Minnie Anderson—Sunday 11 AM, 7.30 PM; Wed 8 PM—Smit and Banket sts. Reading Rm 11 AM to 5 PM except Sat; Sat until 1 PM—St James Mansions annex, Bree st.

PRETORIA Society — First Reader Mrs Christina Magdalena Joubert—Sunday 11 AM, 7.30 PM; 1st Wed in month 8.15 PM—395 Schoeman st. Reading Rm 11 AM to 5 PM; also 7.30 to 9 PM Tues Fri—8 Hoffmans blgs, Bank st.

ASIA

CHINA

HONGKONG First Church—First Reader Mrs Belle Hastings Kraft—Sunday 11.15 AM; Wed 5.30 PM; Reading Rm 10 AM to 1, 2 to 5.45 PM—MacDonnell rd, below Bowen rd tram sta.

SHANGHAI Society — First Reader Mrs Mabel Brown Fowler—Sunday 11 AM; Wed 6.15 PM—Masonic temple, The Bund.

PHILIPPINE ISLANDS

MANILA Society—First Reader Turner O. Rinker—Sunday 10.45 AM; Wed 8.30 PM; Reading Rm 4 to 6 PM—272 Calle Mabini.

AUSTRALASIA

AUSTRALIA

Victoria

BALLARAT First Church—First Reader Miss Kate O. Smith—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Victoria hall, Windermere st, S.

MELBOURNE First Church — First Reader Miss Mary Swan—Sunday 11 AM, 7 PM; Wed 8 PM—The Athenæum, Collins st. Reading Rm 10 AM to 6 PM; Wed until 7.45 PM; also 7 to 9 PM Thurs—The Equitable blg, Collins st.

Queensland

BRISBANE First Church—First Reader Mrs Blanche E. Salisbury—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12 M to 5 PM except Sat; 10 AM to 12 M Sat—139 Adelaide st.

New South Wales

SYDNEY First Church—First Reader Albert Edward Harding—Sunday 11 AM, 7.15 PM; Wed 8 PM—Protestant hall, Castlereagh st. Reading Rm 11 AM to 5 PM except Sat; 10 AM to 1, 2 to 9 PM Sat; also 7 to 9 PM Fri—Challis house, Martin pl.

Western Australia

KALGOORLIE Society—First Reader Mrs Mary Jolliffe Badenach—Sunday 7.30 PM; Wed 8 PM—McKenzie chmbs, Hannan st.

PERTH Society—First Reader Mrs Rose Chlorice McKay—Sunday 7.30 PM; Wed 7.45 PM—96 St Georges ter.

NEW ZEALAND

AUCKLAND Society—First Reader Albert Joseph Clark—Sunday 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM—King Edward hall, Lower Symonds st.

CHRISTCHURCH First Church—First Reader Frederick William Anderson—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4 PM—Church, Latimer sq.

WELLINGTON Society — First Reader Mrs Annie Millar—Sunday 7 PM; 1st Wed in month 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—94 Willis st.

EUROPE

FRANCE

PARIS First Church—First Reader Hiram Parker Williamson—Sunday French 10 AM, English 11.15 AM; Wed 8.30 PM—Washington Palace, 14 rue Magellan, Champs Elysees. Reading Rm 2.30 to 6 PM—194 rue de Rivoli.

PARIS Second Church—First Reader Mrs Kathrine Douglas Morrison—Sunday French 10 AM, English 11 AM; Wed 8.30 PM; Reading Rm 2 to 5 PM—115 rue Notre Dames des Champs.

GERMANY

BERLIN First Church—First Reader Miss Ulla Schultz—Sunday German 10 AM, English 11.30 AM; Wed English 6.45 PM, German 8.30 PM—Beethovensaal, Köthenerstr 32. Reading Rm 10 AM to 8 PM; Sat until 10 PM—Dessauerstr 32.

BRAUNSCHWEIG Society—First Reader Miss Marie Fricke—Sunday 9.30 AM; Wed 8.20 PM; Reading Rm 3 to 6 PM Mon Fri; 3 to 7.30 PM Wed—Hedwigstr 1 u. 2.

BRESLAU Society—First Reader Miss Eva Katharina Schramm—Sunday German 10 AM, English 11.15 AM; Wed English 7.15 PM, German 8.30 PM; Reading Rm 4 to 6 PM except Wed; 6 to 8 PM Wed—Goethestr 51.

DRESDEN N. Society—First Reader Miss Martha Lier—Sunday German 10 AM, English 11 AM; Wed English 7 PM, German 8.15 PM; Reading Rm 3 to 5 PM except Wed; 6 to 7 PM Wed—Bautznerstr 48.

FRANKFURT a M First Church—First Reader Miss Emma Herrmann—Sunday German 10 AM, English 11.15 AM; Wed English 7.30 PM, German 8.30 PM; Reading Rm 4.30 to 6.30 PM Mon Wed Sat; 10.30 AM to 12.30 PM Tues Thurs Fri—Hochstr 48 I.

HANNOVER First Church—First Reader Mrs Bertha Günther Peterson—Sunday 10.30 AM; Wed 8.30 PM—Hildesheimerstr 216 a. Reading Rm 2 to 5 PM—318 Haus Continental.

SCHWERIN-MECKLENBURG Society—First Reader Mrs Olga KarlMayer—Sunday 10 AM; Wed 7 PM; Reading Rm 5 to 7 PM Mon Wed Fri—Apothekerstr 40.

STUTTGART First Church—First Reader Mrs Lydia Haug—Sunday 10 AM; Wed 8.15 PM; Reading Rm 8 to 10 PM Mon; 5 to 8 PM Wed—Silberburgstr 174b, p.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY First Church—First Reader Albert W. Le Messurier—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues; 6 to 8 PM Wed (except 1st Wed)—10 Mount Row.

England

BEDFORDSHIRE

BEDFORD Society—First Reader Mrs Clara Waller—Sunday 11 AM, 6.30 PM; 2d and 4th Wed in month 8 PM—49A Conduit rd. Reading Rm 11 AM to 12.30, 3 to 4.30, 6.30 to 8.30 PM (except Wed evenings)—8 Windsor pl, St Cuthberts st.

BERKSHIRE

BRACKNELL Society—First Reader Miss Ada Perpetua Hewitt—Sunday 11.30 AM, 6.30 PM; 3d Wed in month 6.30 PM; Reading Rm 2.30 to 4.30 PM Mon Wed—C S hall, London rd.

READING Society—First Reader Miss Marion Gertrude Simmons—Sunday 11.30 AM, 6.30 PM; 2d and 4th Wed in month 6.30 PM; Reading Rm 2 to 4 PM except Sat; 12 M to 4 PM Sat; also 7 to 9 PM Mon—153 Friar st.

BUCKINGHAMSHIRE

HIGH WYCOMBE Society—First Reader George Herbert Holland—Sunday 6.30 PM—108A Oxford rd.

CAMBRIDGESHIRE

CAMBRIDGE Society—First Reader Mrs Eleanor M. Currie—Sunday 11.30 AM, 6.30 PM; Wed 6.30 PM—Church, Panton st. Reading Rm 3 to 4 PM Mon Thurs—St Eligius st.

CHESHIRE

ALTRINCHAM Society—First Reader Miss Alice Gertrude Hulley—Sunday 11 AM, 6.30 PM; 1st and 3d Wed in month 8 PM—1 Market st. Reading Rm 5 to 9 PM Mon; 10.30 AM to 12.30 PM Tues Wed Fri Sat; also 2.30 to 5.30 PM Tues Thurs—19 Railway st.

BIRKENHEAD Society—First Reader James Cleland Forrest—Sunday 11 AM, 6.30 PM; 1st and 3d Wed 8 PM; Reading Rm 2 to 4 PM—43 Shrewsbury rd.

DERBYSHIRE

DERBY Society—First Reader Mrs Ethel H. Martin—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 2.30 to 4 PM Wed Fri; also 6.30 to 7.45 PM Wed; 6.30 to 9 PM Sat—49 Friar gate.

DEVONSHIRE

EXETER Society—First Reader Miss Nellie Short—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 3 to 7.30 PM Wed; 12 M to 5, 7.30 to 9 PM Fri—23 Goldsmith st.

PLYMOUTH Society—First Reader Mrs Annie E. Solley—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Mon Thurs; 7.30 to 9 PM Tues Fri—12 Treville st.

TORQUAY Society — First Reader Charles Alan Henry—Sunday 11.15 AM, 6.30 PM; Reading Rm 1 to 4 PM Mon Wed Sat—Cary chmbs, Strand.

DURHAM

DARLINGTON First Church—First Reader Arthur E. Jennings—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 4 PM—N Lodge ter.

ESSEX

LEYTONSTONE Society—First Reader Mrs Daisy Eveline Birnage—Sunday 11 AM, 7 PM; 1st and 3d Wed in month 8 PM—56 Fillebrook rd. Reading Rm 3 to 9 PM except Wed Sat—27 Church lane.

WESTCLIFF-ON-SEA Society — First Reader Mrs Mary Anne McNaught—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM except Sat; also 7.30 to 9.30 PM Thurs—Kings hall, Hamlet Court rd.

GLOUCESTERSHIRE

BRISTOL First Church—First Reader Mrs Lilian Dester—Sunday 11.30 AM, 7 PM; Wed 8 PM—Hamilton rms, 40 Park st. Reading Rm 11 AM to 6.30 PM Mon Thurs; Tues Fri until 9 PM; Wed until 7.30 PM; Sat until 1 PM; also 3 to 4 PM Sun—79 Park st.

CHELTENHAM Society—First Reader Mrs Martha E. Haws—Sunday 11.30 AM, 7 PM; 1st Wed in month 7 PM; Reading Rm 2.30 to 4.30 PM except Sat; also 6.30 to 8.30 PM Wed Fri—3 Cambray.

STROUD Society—First Reader Mrs Evelyn M. E. Gwynne Evans—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 3 to 5 PM Tues Fri; also 6 to 8 PM Fri—Lansdown hall, Lansdown.

HAMPSHIRE

ALDERSHOT Society — First Reader Miss Ethel Deane—Sunday 11 AM, 7 PM; Wed 7 PM—Queens rd. Reading Rm 3.30 to 6.30 PM; also 3 to 5 PM Sun—10 Grosvenor rd.

BOURNEMOUTH Society—First Reader Miss Evelyn Frances Heywood—Sunday 11.15 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 1 PM; also 3 to 5 PM except Wed; Wed 5.30 to 7.30 PM—4 Avenue rd, The Square.

PORTSMOUTH First Church — First Reader Mrs Alice Chisholm—Sunday 11.30 AM, 6.45 PM; Wed 8 PM; Reading Rm 11.30 AM to 1, 3 to 4.30 PM; also 1 to 3 PM Thurs—19 Marmion rd, Southsea.

SOUTHAMPTON Society—First Reader Mrs Sarah Susannah Holmes—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 11 AM to 12.30, 3 to 4.30 PM; also 7 to 8.30 PM Fri—21 Portland ter.

HERTFORDSHIRE

BUSHEY Society—First Reader Samuel Edward Curry—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM—Cooperative hall, Pinner rd. Reading Rm 3 to 5 PM Tues; 6.30 to 9 PM Sat—5 Queens rd, Watford.

LETCHWORTH Society—First Reader Mrs Emma Tweedale Schofield—Sunday 11.15 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 7 to 9 PM Wed (except 1st)—Eastcheap.

ST ALBANS Society—First Reader Miss Laura Fanny Rose—Sunday 11 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5, 7 to 9 PM Tues; 6 to 9 PM Thurs; 5 to 7 PM Sat—The Hall, 20 London rd.

KENT

BROMLEY First Church—First Reader Mrs Marie Rubensdorffer—Sunday 11.30 AM, 7 PM; Wed 8 PM—Town hall, Market sq. Reading Rm 11 AM to 1, 3 to 6 PM except Sat; Wed until 7.45 PM; also 8 to 10 PM Tues—16 Widmore rd.

SEVENOAKS Society—First Reader Miss Hilda M. Jackson—Sunday 11.15 AM, 6.30 PM; 2d Wed in month 7.45 PM; Reading Rm 3 to 4.30 PM Mon Wed Fri; 7 to 9.30 PM Tues Thurs—75 High st.

TUNBRIDGE WELLS Society—First Reader Mrs M. Catharine Suart—Sunday 11 AM; 1st Wed in month 8 PM—Vale Towers hall.

LANCASHIRE

ACCRINGTON Society—First Reader Mrs Julia A. Walmsley—Sunday 6.45 PM—48 Warner st.

BLACKBURN Society — First Reader Mrs Ellen Banister—Sunday 11 AM, 6.45 PM; 1st and 3d Wed in month 8 PM—75A Preston New rd. Reading Rm 2.30 to 4.30 5.30 to 8 PM except Thurs —62 King William st.

BLACKPOOL First Church—First Reader Miss Minnie Bullock—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, Hornby and Park rds.

BOLTON First Church — First Reader Henry Haughton—Sunday 11 AM, 6.30 PM: Wed 8 PM Central hall, Acresfield. Reading Rm 2 to 9 PM Mon Fri; 10.30 AM to 5 PM Tues Thurs Sat; 10.30 AM to 7.15 PM Wed—99 St Georges rd.

ECCLES Society—First Reader Miss Leila McMillan —Sunday 6.45 PM—Junior Unionist club.

LIVERPOOL First Church—First Reader Mrs Mary Owen—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—27 Leece st. Reading Rm 10 AM to 6 PM except Sat; Wed until 7 PM; Sat until 1 PM; also 6 to 9 PM—11 Old Post Office pl.

MANCHESTER First Church—First Reader Walter Wilding—Sunday 11 AM, 6.30 PM; Wed 7.30 PM —Daisy Bank rd, Victoria pk. Reading Rm 10 AM to 6 PM except Sat; Wed until 6.30 PM; Sat until 1 PM—16 St Peters sq.

MANCHESTER Second Church—First Reader William Royle—Sunday 11 AM, 6.30 PM; Wed 7.45 PM; Reading Rm 3 to 5.30 PM except Sat; Wed until 7.45 PM—Clothorn rd, Wilmslow rd, Didsbury.

MANCHESTER Third Church—First Reader Lady Victoria Murray—Sunday 11 AM, 6.30 PM; Wed 7 PM—Lesser Free Trade hall, Peters st. Reading Rm 10 AM to 6 PM—16 St Peters sq.

OLDHAM Society—First Reader Mrs Annie Ashley—Sunday 11 AM, 6.30 PM; 3d Wed in month 8 PM; Reading Rm 3 to 5, 7 to 9 PM Tues; 7 to 9 PM Fri—Trust blgs, Manchester st.

ROCHDALE First Church—First Reader Mrs Emma Jane Woolfenden—Sunday 11 AM, 6.30 PM; Wed 8 PM—Castlemere st. Reading Rm 10.30 AM to 9 PM except Tues Wed; Tues until 1 PM; Wed until 7 PM—11a Drake st.

SOUTHPORT Society — First Reader Mrs Ada J. Clemesha—Sunday 6.30 PM; 1st Wed in month 7.30 PM; Reading Rm 11 AM to 1 PM Mon Wed; 6.30 to 8.30 PM Tues; 3 to 5 PM Thurs—10a Hoghton st.

London

LONDON First Church—First Reader John Sidney Braithwaite—Sunday 11.30 AM, 7 PM; Wed 8 PM Sloane ter, SW. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.15 PM; also 3 to 6.30 PM Sun—41 Brompton rd. Telegram Scienziale, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Wed until 6.30 PM; Sat until 12.30 PM 15 Queen st, E C.

LONDON Second Church—First Reader Miss Violet KerSeymer—Sunday 11 AM, 7 PM; Wed 8 PM—Palace gdns ter, Notting hill gate, W. Reading Rm 10 AM to 9.30 PM except Wed Sat; Wed until 7.30 PM; Sat until 4 PM—33 High st, Notting hill gate, W; telegram Secolon, London. City Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 12.30 PM—15 Queen st, E C.

LONDON Third Church—First Reader Mrs Augusta Josephine Rose Bruce—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 9.30 PM except Wed; Wed until 7.45 PM; also 3 to 7 PM Sun—Curzon st, Piccadilly, W.

LONDON Fourth Church—First Reader Ernest C. Tulk—Sunday 11.30 AM, 7 PM; Wed 8 PM—Library hall, Church st. Stoke Newington, N. Reading Rm 6.30 to 9.30 PM except Wed; 3 to 7 PM Wed—98a High st, Stoke Newington, N.

LONDON Sixth Church—First Reader Mrs Harriet J. Gaye—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM; also 7.30 to 9.30 PM except Wed—Chelverton rd, Putney.

LONDON (Brixton) Society—First Reader Miss Grace Wilks—Sunday 11.30 AM, 7 PM; Wed 8 PM—Raleigh hall, Saltoun rd. Reading Rm 3 to 7 PM; Wed until 7.30, Thurs until 9 PM—437 Brixton rd.

LONDON (Finsbury Park) Society — First Reader William Young Robinson—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 7 to 9 PM Tues Thurs; 7 to 8 PM Wed—137 Stroud Green rd, N.

Norfolk

NORWICH Society—First Reader Miss Katharine T. Porter—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 2.30 to 5, 7.30 to 9.30 PM Tues Sat; 2.30 to 5, 7 to 8 PM Wed—Burlington blgs, Orford pl.

Northumberland

NEWCASTLE-ON-TYNE First Church — First Reader Miss Ellen Frances Proctor—Sunday 11 AM, 6.30 PM; Wed 8 PM—Northumberland hall, High Friar st. Reading Rm 11 AM to 4.30 PM; also 7 to 9 PM Mon—59 Northumberland st.

Nottinghamshire

NOTTINGHAM Society — First Reader Mrs Mabel Ahrons—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5, 6.30 to 8 PM—14 S Sherwood st.

Oxfordshire

OXFORD Society—First Reader Miss Igerna B. J. Sollas—Sunday 11.30 AM, 7 PM; 1st and 3d Wed in month 8 PM—Taphouse music rms, Cornmarket st. Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri; 12 M to 5 PM Wed Sat; also 8 to 9.30 PM Tues; 1st Wed in month until 7.45 PM—26 Cornmarket st.

Somersetshire

BATH Society—First Reader Captain Reginald Raby —Sunday 3.15 PM; Wed 3.15 PM; Reading Rm 11 AM to 4.30 PM—Assembly rms.

WESTON-SUPER-MARE Society—First Reader Mrs Alice Holcroft—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 4 PM except Sat; also 8 to 9 PM Mon—24 Salisbury ter.

Surrey

CROYDON First Church—First Reader Henry Lenanton Stephens—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 6 PM Mon Tues; 3 to 7.45 PM Wed; 3 to 9 PM Thurs Fri; also 4 to 6.15 PM Sun—96 High st.

KINGSTON-ON-THAMES First Church—First Reader Mrs Lottie Shakespear—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 7 PM; Wed until 7.45 PM—Church, Penrhyn rd.

RICHMOND First Church—First Reader Miss Evelyn G. Browning—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 12 M to 1, 2.30 to 4.30 PM; also 7.30 to 9.30 PM except Wed; 3 to 6.30 PM Sun—20 Hill rise.

Sussex

BEXHILL-ON-SEA Society—First Reader Mrs Lilian Constance Searle—Sunday 11.30 AM, 6.30 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM —5 Marina arcade.

BRIGHTON First Church—First Reader Miss Kate E. Andreae—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM; also 7 to 9 PM Thurs—97 Montpelier rd.

EASTBOURNE First Church—First Reader Mrs Florence Elizabeth Bell—Sunday 11.30 AM, 6.30 PM; Wed 8.15 PM; Reading Rm 3 to 5 PM; Wed until 8 PM; also 8 to 9.30 PM Tues Fri—2 Terminus blg.

WORTHING Society — First Reader Mrs Beatrice Pearce—Sunday 11.30 AM; 1st Wed in month 8 PM; Reading Rm 2.30 to 4 PM Mon Wed Fri—Broadway house, Brighton rd.

Warwickshire

BIRMINGHAM First Church—First Reader William George Gillies—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 8 PM except Sat—191 Corporation st.

Yorkshire

BEVERLEY Society — First Reader Walter James Marson—Sunday 6.30 PM; last Wed in month 8 PM—Odd Fellows hall, Walkergate.

BRADFORD First Church—First Reader Mrs Jessie M. Hill—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM except Sat; Sat until 1 PM—Eldon pl, Manningham lane.

HALIFAX First Church—First Reader Charles W. Swift—Sunday 10.45 AM, 6.30 PM; Wed 8 PM; Reading Rm 6 to 9 PM except Wed—6 Central st.

HARROGATE First Church—First Reader Addington Charles Cronk—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 1, 3 to 4.30 PM—4 Albert st.

HORNSEA First Church—First Reader Mrs Meta Haworth-Booth—Sunday 6.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM except Wed; also 7.30 to 9 PM Thurs—Cliff rd.

HULL First Church—First Reader Miss Alice Burton—Sunday 11 AM, 6.30 PM; Wed 8 PM—Beverley rd, Newland. Reading Rm 12 M to 5, 7.30 to 9.30 PM except Wed Sat; Wed until 7.30 PM; 7.30 to 9.30 PM Sat—78 Prospect st.

ILKLEY Society—First Reader Mrs Minnie Lansdale—Sunday 11 AM, 6.30 PM; Wed 8 PM—4 Sedbergh blgs.

LEEDS First Church—First Reader Mrs Violet Rhodes—Sunday 11 AM, 7 PM; Wed 8 PM—Headingley lane. Reading Rm 10 AM to 6 PM except Sat; Sat until 12.30 PM—20 Albion pl.

SCARBOROUGH Society—First Reader Mrs Mary Anne Keighley—Sunday 11.15 AM, 7 PM; Wed 8 PM—Nelson st chapel.

SHEFFIELD First Church—First Reader Mrs Addie Gunstone—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 7 PM except Sat; Sat 11 AM to 1 PM—18 Pinfold st. (Church st.)

WAKEFIELD Society—First Reader Ernest Alfred Ridge—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 6.15 to 7.15 PM Wed; 3 to 6 PM Fri—Institute of Literature and Science, Wood st.

YORK Society—First Reader Lawrence Thompson—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 2 to 7.30 PM Wed; 2 to 9 PM Fri—Assembly rms, Blake st.

Ireland

County Antrim

BELFAST First Church—First Reader George H. Stewart—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat; also 7.30 to 9.30 PM except Wed—54 Royal av.

County Dublin

DUBLIN First Church—First Reader Maurice Saunderson—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 1 to 5 PM except Sat; also 7.30 to 9.30 PM Tues—35 Molesworth st.

Scotland

Lanarkshire

GLASGOW First Church—First Reader Mrs Eliza Margaret Chick—Sunday 11 AM, 7 PM; Wed 8 PM—Queens rms, Clifton st. Reading Rm 11 AM to 6 PM; Wed until 7.30 PM—45 Renfield st.

Midlothian

EDINBURGH First Church—First Reader Hector Wallace Smith—Sunday 11 AM, 6.30 PM; Wed 8 PM—Inverleith ter. Reading Rm 11 AM to 6 PM except Sat; Sat until 1 PM—71 George st.

Wales

Glamorganshire

SWANSEA Society—First Reader Thomas Augustus Goskar—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 3 to 4.30 PM Mon Tues Thurs Fri; 7 to 9 PM Wed Sat—Uplands.

HOLLAND

AMSTERDAM Society—First Reader Mrs Hermance Krüsemann—Sunday Dutch 10 AM, English 11.30 AM; 1st Wed in month Dutch 8 PM, Testim. 8.30 PM, English 9 PM—Marnixstr 402.

HAGUE First Church—First Reader Mrs Wilhelmina C. van den Brandeler—Sunday Dutch 10 AM, English 11.15 AM; Wed Dutch 7.30 PM, English 8.30 PM—Oranje Societeit, Prins Hendrikplein 15. Reading Rm 12.30 to 5.30 PM—Noordeinde 94a.

ITALY

FLORENCE Society—First Reader Mrs Mary Helen Morris—Sunday 11 AM; Wed 5 PM; Reading Rm 3 to 5 PM Wed; also 10 to 11 AM Sun—Via Tornabuoni 4, 1st floor.

NORWAY

CHRISTIANIA Society — First Reader Miss Aagot Nerby—Sunday English 10.15 AM, Norwegian 11.30 AM; 1st and 3d Wed in month 7.30 PM—Harbitzgt 3. Reading Rm 12 M to 2.30 PM—Stortingsgt 4 II.

SWEDEN

STOCKHOLM Society — First Reader Count Sigge Cronstedt—Sunday English 11 AM, Swedish 12.15 PM; 1st Wed in month 7.30 PM—Tunnelgatan 19. Reading Rm 12 to 2 PM; also 7 to 9 PM Tues Fri—Smålandsgatan 20 III.

SWITZERLAND

BASEL Society—First Reader Mrs Mary Leimbacher-Kohler—Sunday 10 AM; Wed 8 PM—School blg, Totengässlein 1.

BERNE Society — First Reader Mrs Sarah Edith Welti—Sunday English 10.30 AM, German 8 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM; also 8 to 9 PM Mon—6 Schanzenstr.

GENEVA Society—First Reader Miss Eva Lassalle—Sunday French 9.45 AM, English 11 AM; Wed 8.15 PM; Reading Rm 2 to 4 PM except Thurs—4 Cour St Pierre.

ZURICH Society—First Reader Mrs Frida Steiert—Sunday German 9.15 AM, English 10.45 AM; Wed English 6.45 PM, German 8 PM; Reading Rm 4 to 7 PM except Wed, Wed until 6.45 PM—Eisengasse 19.

NORTH AMERICA

BERMUDA ISLANDS

HAMILTON (Bermuda) Society—First Reader Eugene C. Pearman—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5 PM Wed—Burnaby st.

CANADA

Alberta

CALGARY First Church—First Reader Mrs Nellie Reddell Ferguson—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 5th st, W, and 18th av. Reading Rm 10 AM to 5 PM—48 Canada Life blg.

EDMONTON First Church — First Reader Samuel Ellery Walker—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12.30 to 5 PM—Bijou theater blg, 630 1st st.

LETHBRIDGE First Church — First Reader Miss Edith M. Young—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Hull blk, 7th st.

MEDICINE HAT Society—First Reader Peter B. Biggins—Sunday 11 AM, 7.30 PM; 1st and 3d Wed in month 8 PM—I O O F hall, 3d st, SE.

British Columbia

GREENWOOD Society — First Reader Mrs Eliza Simpson—Sunday 11 AM—I O O F hall.

NELSON First Church—First Reader Mrs Ella Pitchford—Sunday 11.30 AM, 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Kootenay and Victoria sts.

NORTH VANCOUVER Society — First Reader Mrs Gladys Holman—Sunday 11 AM, 7.30 PM; Wed 8 PM—Reading Rm 2 to 4 PM—146 3d st, E.

ROSSLAND Society — First Reader Mrs Mathilda Henderson—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Wallace blg, Columbia av.

VANCOUVER First Church—First Reader John M. Goodwin—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 1166 Georgia st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—901 Birks blg.

VANCOUVER Society—First Reader Wallace Lindsey Tuffley—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Leigh Spencer blg, 553 Granville st.

VICTORIA First Church—First Reader Mrs Katherine English—Sunday 11 AM; Wed 8 PM—Church, 935 Pandora st. Reading Rm 10 AM to 5 PM—412 Union bnk blg.

MANITOBA

BRANDON First Church—First Reader George E. Hawkins—Sunday 11 AM; Wed 8 PM—Church, Victoria av and 8th st. Reading Rm 3 to 5 PM Tues Thurs Sat; also 8 to 10 PM Fri—1 Bnk of Hamilton chmbs.

VIRDEN First Church—First Reader John Alexander Craigie Fraser—Sunday 11 AM, 7 PM; Wed 8 PM—Church, 9th av and Queen st. Reading Rm 2.30 to 5.30 PM—Bank of Ottawa blg.

WINNIPEG First Church—First Reader Frederick M. O'Meara—Sunday 11 AM, 7 PM; Wed 8 PM—Church, Nassau st and River av. Reading Rm 11 AM to 5 PM; also 3 to 5 PM Sun—445 Somerset blk, Portage av and Donald st.

NEW BRUNSWICK

ST JOHN First Church—First Reader Ralph H. Watts—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—15 Germain st.

NOVA SCOTIA

HALIFAX First Church—First Reader Mrs Ann-jean Moir—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5 PM Mon Thurs—8 S Park st.

TRURO Society—First Reader Mrs Annie K. Huntley—Sunday 11 AM—9 Dominion st. Wed 8 PM—25 Walker st.

ONTARIO

BERLIN First Church—First Reader Mrs Isabella L. Stewart—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Water and Francis sts.

BRANTFORD First Church—First Reader Miss Addie E. Garvin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—44 George st.

CHATHAM First Church—First Reader Walter Scott Day—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—I O O F temple.

COBOURG Society—First Reader George James Anderson—Sunday 3 PM; Wed 8 PM—King st, W Cobourg.

FORT WILLIAM First Church—First Reader George W. Pepper—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Masonic temple, S May st.

GALT Society—First Reader Mrs Hattie E. Cross—Sunday 11 AM; Wed 8 PM—Scott and Bennett blg.

HAMILTON First Church—First Reader Mrs Nellie Nixdorf Briscoe—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 50 Jackson st, W.

KINGSTON First Church—First Reader Mrs Virginia T. Givens—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 95 Johnston st.

LEAMINGTON Society—First Reader Mrs Mary Annie Watson—Sunday 11 AM Wed 8 PM—Irwin blk.

LONDON First Church—First Reader Peter E. McKay—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM—540 Richmond st.

OTTAWA First Church — First Reader Wilfrid S. Lawson—Sunday 11 AM, 7 PM; Wed 8 PM—288 Metcalfe st. Reading Rm 10 to 11.30 AM, 12.30 to 5 PM except Sat; Sat until 1 PM—410 Trafalgar blg, Bank and Queen sts.

PETERBORO First Church—First Reader Mrs Mary Ross Todd—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Aylmer st.

PORT ARTHUR First Church—First Reader John Wellington Bray—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Alymer st.

ST CATHARINES Society—First Reader Peter Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat; also 8 to 9.30 PM Fri—Merriman blk.

ST THOMAS First Church—First Reader Mrs May A. West—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—C S hall, 615 Talbot st.

SAULT STE MARIE Society — First Reader Mrs Adeline Wilson Hambly—Sunday 11 AM; Wed 8 PM—Library hall, Queen st.

TORONTO First Church—First Reader Jack M. Jackson—Sunday 11 AM, 7.30 PM; Wed 8 PM—St George st and Lowther av. Reading Rm 9.30 AM to 5.30 PM—1010 Lumsden blg, Adelaide and Yonge sts.

TORONTO Third Church—First Reader William H. Parker—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 5 PM—22 College st.

WELLAND Society—First Reader Negley Barbin—Sunday 10.45 AM; 1st Wed in month 7.45 PM; Reading Rm 7.30 to 9 PM Tues Thurs—Rose blk.

WOODSTOCK Society—First Reader William Melville Shoebotham—Sunday 11 AM; Wed 8 PM.

PROVINCE OF QUEBEC

MONTREAL First Church—First Reader Charles R. Moore—Sunday 11 AM, 7 PM; Wed 8 PM—Church, 41 Closse st, Western sq. Reading Rm 10 AM to 5 PM—Birks blg, Phillips sq.

SHERBROOKE Society—First Reader Miss Bessie G. Haight—Sunday 11 AM; Reading Rm 3 to 5 PM Tues Thurs Fri—Art hall.

WESTMOUNT First Church—First Reader Henry Bertram Stairs—Sunday 11 AM, 7.30 PM; Wed 8 PM—Victoria hall. Reading Rm 11 AM to 1, 2 to 5 PM; also 8 to 10 PM Fri—Rm F, Victoria hall.

SASKATCHEWAN

GRENFELL Society — First Reader Mrs Florence Eveleigh FitzGerald—Sunday 11 AM; Wed 8 PM.

MILESTONE Society—First Reader Mrs Mary L. Murphy—Sunday 11 AM—Hatlen hall.

MOOSE JAW First Church—First Reader Mrs Kate C. Strickland—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Sat; also 7.30 to 9.30 PM Mon—Church, 6th av and Oxford st.

REGINA Society—First Reader Mrs Emma E. Palmer—Sunday 11 AM; 1st Wed in month 8 PM; Reading Rm 2.30 to 4.30 PM—McCallum, Hill blg.

SASKATOON Society—First Reader Asa H. Gallup—Sunday 11 AM; Wed 8 PM—429 5th av, N. Reading Rm 2 to 5 PM—419 Ross blg.

MEXICO

CITY OF MEXICO First Church—First Reader Roger Gilbert Hershberger—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Cinco de Mayo, 6.

PANAMA

ANCON, CANAL ZONE Society—First Reader Clinton O. Simmons—Sunday 8.45 AM—Court-house.

PHILIPPINE ISLANDS—See Asia

UNITED STATES

ALABAMA

BIRMINGHAM First Church—First Reader Harry Oliver Moore—Sunday 11 AM, 8 PM; Wed 8 PM—11th av and 21st st, S. Reading Rm 10 AM to 4 PM—1111 American-Trust blg.

BIRMINGHAM Society—First Reader Mrs Louise C. Martin—Sunday 11 AM, 8 PM; Wed 8 PM—1st av and 19th st. Reading Rm 10 AM to 4 PM—206 Chamber of Commerce blg.

FLORENCE Society—First Reader Mrs Florence Prescott Lanham—Sunday 11 AM; Wed 8 PM; Reading Rm, 10 AM to 12 M—501 Court st.

JACKSONVILLE Society—First Reader Mrs Bessie Lusher—Sunday 11 AM; Wed 7.30 PM.

MOBILE First Church—First Reader ——— ————Sunday 11 AM; Wed 7.30 PM; Reading Rm 11 AM to 3 PM—9 St Emanuel st.

MONTGOMERY First Church—First Reader Charles Earl Davies—Sunday 11 AM; Wed 8 PM—16 High st. Reading Rm 10 AM to 5 PM—802 1st Nat bnk blg.

SELMA Society—First Reader Mrs Elizabeth W. Wilby—Sunday 11 AM—214 Broad st.

ALASKA

FAIRBANKS Society — First Reader Mrs Frieda Dilley—Sunday 2 PM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM Wed—7th and Barnette sts.

JUNEAU Society—First Reader Mrs Mary S. Fisher—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—126 E 5th st.

KETCHIKAN Society—First Reader Chapin Hall Field—Sunday 11 AM; Wed 7.30 PM—C S hall, Front st.

ARIZONA

BISBEE Society—First Reader Sidney M. Williams—Sunday 11 AM—I O O F hall.

DOUGLAS Society—First Reader Mrs Harriett Jeannette Tompkins—Sunday 11 AM—Masonic hall.

MESA Society—First Reader John G. Spangler—Sunday 11 AM—K of P hall.

PHOENIX First Church—First Reader Garth W. Cate—Sunday 11 AM; Wed 8 PM—Ariz. School of Music. Reading Rm 11 AM to 4 PM; also 7 to 9 PM Tues Fri—219 Noll blg.

PRESCOTT First Church—First Reader Milford E. Spaulding—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Elks blg.

TUCSON First Church—First Reader Paul H. M-P Brinton—Sunday 11 AM; Wed 8 PM—Church, 20 E Pennington st. Reading Rm 10 AM to 5 PM—18 E Jackson st.

ARKANSAS

EUREKA SPRINGS First Church — First Reader Mrs Dora Bridgford—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7 White st.

FAYETTEVILLE First Church—First Reader George K. Peckham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Mon—Ozark theater blg.

FORT SMITH First Church—First Reader Edward A. Strong—Sunday 11 AM; Wed 8 PM—Church, 7th and C sts. Reading Rm 9.30 AM to 12 M, 1.30 to 5 PM—719 1st Nat bnk blg.

HELENA Society—First Reader Mrs Mamie C. Coolidge—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pecan and Perry sts.

HOT SPRINGS Society — First Reader Mrs Abbie Meddis—Sunday 11 AM; Wed 8 PM—Prospect and Quapaw av. Reading Rm 2 to 5 PM—Anderson blg, 600 Central av, entrance Court st.

JONESBORO Society — First Reader Mrs Mayme Cooley—Sunday 11 AM; Wed 7.45 PM.

LITTLE ROCK First Church — First Reader Mrs Ethel B. Crawford—Sunday 11 AM; Wed 8 PM—Chapel, 20th and La. sts. Reading Rm 10 AM to 1, 2 to 5 PM—805 State Nat bnk blg.

MENA Society—First Reader Mrs Loru E. Steward—Sunday 11 AM; Wed 8 PM—Chapel, 12th st.

MONTICELLO Society—First Reader Mrs Kate McQuiston—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Church, N Main st.

PINE BLUFF First Church—First Reader Mrs Tallulah Lerew—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4 PM—Shriners temple, 7th and Main sts.

ROGERS Society—First Reader Mrs Mignonne Hancock—Sunday 11 AM; Wed 7.30 PM—Hatler blg.

SILOAM SPRINGS Society—First Reader Mrs Mary Dow Reuland—Sunday 11 AM; Wed 8 PM—Rees blk.

TEXARKANA—See Texas.

WALNUT RIDGE Society—First Reader Mrs Mary S. Johnson—Sunday 11 AM; Wed 8 PM—Church.

CALIFORNIA

ALAMEDA First Church—First Reader Charles E. Rich—Sunday 11 AM; Wed 8 PM—Unitarian church, Grand st. Reading Rm 11 AM to 4.30 PM—1336 Park st.

ALHAMBRA First Church — First Reader Frank Flude Tuttle—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Sat—Chico and Garfield avs.

ANAHEIM Society—First Reader William A. Wallace—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Church.

ANTIOCH Society—First Reader Mrs Emma West—Sunday 11 AM; Wed 8 PM—Union hall.

ARCATA First Church—First Reader Mrs Blanche Alden Van Matre—Sunday 11 AM; Wed 7.30 PM—Chapel, 14th st. Reading Rm 2 to 5 PM Fri—Marken blg, H st.

ARTESIA Society—First Reader Mrs Helen S. Gahr—Sunday 11 AM; Wed 7.45 PM—Church.

BAKERSFIELD First Church—First Reader Walter S. Dickey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 17th and G sts.

BAKERSFIELD Second Church—First Reader Andrew Thronsen—Sunday 11 AM; Wed 8 PM—Taylor's hall. Reading Rm 2 to 5 PM—217 Brower blg.

BARD Society—First Reader Mrs Etta Hadley—Sunday 11 AM; Wed 8 PM.

BERKELEY Churches unite in Reading Rms, 5th floor, 1st Nat bnk blg, Center st and Shattuck av; 10 AM to 6 PM; also 2 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Charles Frederick Wieland—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Bowditch st and Dwight way.

SECOND CHURCH—First Reader Reginald Markham—Sunday 11 AM; Wed 8 PM—High school auditorium, Allston way.

BISHOP Society—First Reader Mrs Margie Shaw Kewley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—C S hall, E Line st.

BOULDER CREEK Society—First Reader Mrs Maude E. Hartman—Sunday 11 AM—Foresters hall.

BURLINGAME First Church—First Reader Mrs Miriam E. Wolfe—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

CAMPBELL Society — First Reader Mrs Lila V. Strong—Sunday 11 AM; last Wed in month 7.30 PM—I O O F hall.

CARMEL Society—First Reader Mrs Ellen Stevens White—Sunday 11 AM; Wed 7.30 PM—Arts and Crafts hall.

CATALINA ISLAND (Avalon) Society — First Reader Mrs Mary Parker Bort—Sunday 11 AM; Wed 8 PM—Eagles hall.

CHICO First Church—First Reader Mrs Cora T. Helms—Sunday 11 AM; Wed 8 PM—Pythian hall. Reading Rm 2 to 5 PM—Noonan blg.

CLOVERDALE Society—First Reader Mrs Lucy A. Belford—Sunday 11 AM—I O O F hall, West st.

COALINGA Society—First Reader Mrs Emma C. Rebord—Sunday 11 AM; Wed 7.30 PM—143 West D st.

COLTON Society—First Reader F. Hersey Bean—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Home Telephone blg, West I st.

CORNING Society—First Reader Marshall De Motte—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Colusa and 4th sts.

CORONA First Church—First Reader Miss Maud C. Unger—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Masonic temple.

CORONADO Society—First Reader Mrs Mary Louisa Pierce—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—8th st and C av.

COVINA Society—First Reader Charles I. McIntyre Jr—Sunday 11 AM; Wed 8 PM—Woman's club house, Citrus av.

DELANO Society—First Reader Mrs Mary Alice Cole—Sunday 11 AM—Masonic hall.

EL CENTRO Society—First Reader Bennett W. Spencer—Sunday 11 AM; Wed 8 PM—Masonic hall, 6th and State sts. Reading Rm 11 AM to 3 PM—El Centro Nat bnk blg.

EL SEGUNDO Society—First Reader Mrs Cora E. King—Sunday 8 PM; Wed 8 PM—Hotel Graud.

ESCONDIDO Society—First Reader Mrs Gertrude M. Humphrey—Sunday 11 AM; Wed 8 PM—Lime st.

EUREKA First Church—First Reader Mrs Edith A. Connick—Sunday 11 AM; Wed 8 PM—11th and H sts. Reading Rm 12 M to 4 PM—12 Carson blg.

FILLMORE Society—First Reader Mrs Mabel E. Trotter—Sunday 11 AM; Wed 8 PM—Chapel.

FORTUNA First Church—First Reader Mrs Carrie Mae Smith—Sunday 11 AM; Wed 8 PM—7th and D sts. Reading Rm 2 to 4 PM—7th st.

FRESNO First Church—First Reader Mrs Palmyre R. Gundelfinger—Sunday 11 AM, 8 PM; Wed 8 PM—2027 Merced st. Reading Rm 12 to 5.30 PM—915 Griffith-McKenzie blg.

FULLERTON Society—First Reader Mrs Pearl S. Treher—Sunday 11 AM; 3d Wed in month 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—124 E Amerige av.

GLENDALE First Church — First Reader Morris Schick—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 12 M to 4 PM—415½ Brand blv.

GRASS VALLEY Society—First Reader Mrs Maud Passmore—Sunday 10.30 AM; Wed 7.30 PM—239 Mill st.

HANFORD First Church—First Reader Miss Minna Berger—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—127 E 10th st.

HAYWARD Society—First Reader Mrs Inge Sorensen—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 4 PM—505 Castro st.

HEMET Society—First Reader Mrs Mabel Chatfield Sawyer—Sunday 11 AM; Wed 8 PM—C S chapel.

HERMOSA BEACH Society—First Reader Mrs Mabel W. Swartzel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Fri—Chapel, 16th st.

HOLLISTER Society—First Reader Mrs Virginia Thomas Barrett—Sunday 11 AM—Granges Union hall.

HUNTINGTON BEACH Society—First Reader Lawrence P. Watson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—8th st and Olive av.

HUNTINGTON PARK First Church—First Reader Burwell O. Griffin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Pacific blv.

KENNETT Society—First Reader Mrs Eva Treichler—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Fir and Smelter sts.

LEMOORE Society—First Reader Mrs Amy Warrenburg—Sunday 11 AM—Alpha club house.

LINDSAY Society—First Reader Mrs Frances B. Sophy—Sunday 11 AM—Fraternal hall.

LODI First Church—First Reader Mrs Addine M. Beckman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—18 N Lee av.

LOMPOC Society—First Reader Richard A. Lazier—Sunday 11 AM; Wed 7.30 PM—Foresters hall.

LONG BEACH First Church—First Reader Albert M. Cheney—Sunday 11 AM, 8 PM; Wed 8 PM—440 Elm av. Reading Rm 9 AM to 5 PM; also 7 to 9 PM Thurs—324 1st Nat bnk blg.

LOS ANGELES Churches unite in Reading Rms: 704 H W Hellman blg, 4th and Spring sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.

First Church—First Reader Theodore A. Chelson—Sunday 11 AM, 8 PM; Wed 8 PM—1366 S Alvarado st.

Second Church—First Reader Amaziah Donald Davis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 948 W Adams st. Reading Rm 2 to 9 PM except Wed; Wed until 6 PM—2222 S Union av.

Third Church—First Reader Henry M. Newmark—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 734 S Hope st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed; 2 to 6 PM Sun—680 S Alvarado st.

Fourth Church—First Reader Thomas Pleasants McCrea—Sunday 11 AM; Wed 8 PM—Highland Park Ebell club house, 131 Avenue 57. Reading Rm 2 to 6 PM—5630 Pasadena av.

Fifth Church—First Reader John B. Holtzclaw—Sunday 11 AM, 7.45 PM; Wed 8 PM—Hollywood Woman's club house, 7078 Hollywood blv. Reading Rm 12 M to 5 PM—6683 Hollywood blv.

Sixth Church—First Reader Thomas N. Johnson—Sunday 11 AM, 8 PM; Wed 8 PM—Lomax hall, E Vernon and Central avs.

Seventh Church—First Reader Mrs Margaret James Austin—Sunday 11 AM, 8 PM; Wed 8 PM—315 7th st. Reading Rm 12.30 to 4.30 PM—7th and Beacon sts, San Pedro.

Eighth Church—First Reader Mrs Lucretia Homrighousen—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs—846 W 161st st, Gardena.

Ninth Church—First Reader Roy C. McClay—Sunday 11 AM; Wed 8 PM—430 So N. H. av.

LOS GATOS First Church—First Reader William Charles Wurz—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Chapel, Broadway.

MARTINEZ Society—First Reader Christian Hansen—Sunday 11 AM; Wed 8 PM—M. E. church.

MARYSVILLE Society—First Reader Mrs Ella G. Reeve—Sunday 11 AM; Wed 7.45 PM; Reading Rm 11 AM to 5, 7 to 9 PM—I O O F blg.

MERCED First Church—First Reader Mrs Luella D. Albright—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—506 18th st.

MILL VALLEY First Church—First Reader Mrs Tesora Frances Sloan—Sunday 11 AM; Wed 8 PM—Lovell and Olive sts. Reading Rm 2 to 4 PM—Keystone blk.

MODESTO Society—First Reader Mrs Eva A. Stitt—Sunday 11 AM; Wed 8 PM—Chapel, 13th st.

MONROVIA First Church—First Reader Mrs Christine J. M. Shults—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 2 to 5 PM—208 American bnk blg.

MOUNTAIN VIEW Society—First Reader Mrs Emily N. Parkinson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Castro st.

NAPA First Church—First Reader Mrs Olive M. Watt—Sunday 11 AM; Wed 8 PM—Church, Franklin and Polk sts. Reading Rm 12 M to 4 PM—Behlow blg.

OAKLAND Churches unite in Reading Rms, 7th floor, Perry blg, 414 13th st; 9.30 AM to 9 PM except Wed; Wed until 7 PM; 1 to 5 PM Sun.

First Church—First Reader William W. Fogg—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, Franklin and 17th sts.

Second Church—First Reader Mrs Lillian G. Winter—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 34th and Elm sts.

Third Church—First Reader J. Raymond Prosser—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 34th av, Fruitvale.

Fourth Church—First Reader Herbert B. Perkins—Sunday 11 AM; Wed 8 PM—Masonic temple, E 14th st and 8th av.

Fifth Church—First Reader Mrs Agnes M. Sprague—Sunday 11 AM; Wed 8 PM—I O O F hall, E 14th st and 92d av, Elmhurst.

Sixth Church—First Reader Frank B. Norris—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—250 41st st.

Seventh Church—First Reader Dwight D. Chase—Sunday 11 AM; Wed 8 PM—Auditorium, 1440 Harrison st.

ONTARIO First Church—First Reader Lewis Waltz—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Chapel, West B st.

OROVILLE Society—First Reader Miss Kate M. Tucker—Sunday 11 AM; Wed 8 PM—Superior Court rm.

OXNARD First Church—First Reader Mrs Hannah M. Chapman—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 3 to 5 PM except Sat—534 D st.

PACIFIC GROVE First Church—First Reader Miss Helen Patia Balch—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—167 Fountain av.

PALO ALTO First Church—First Reader Theophilus Allen—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5, 7.30 to 9 PM—126 University av.

PASADENA First Church—First Reader John Leland Mothershead Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Oakland av, near Colo. st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—Citizens Sav bnk blg.

PETALUMA Society—First Reader Charles E. Roach—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—117 Main st.

PLACERVILLE Society — First Reader Mrs Grace Rieber—Sunday 11 AM; Wed 8 PM—Eagle hall.

POMONA First Church — First Reader Allen P. Nichols—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Center st. Reading Rm 10 AM to 5 PM—438 Investment blg.

PORTERVILLE First Church—First Reader John W. Thomas—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 418 Mill st.

REDDING Society—First Reader Mrs Etta K. Tillotson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—406 Market st.

REDLANDS First Church—First Reader Ernest Edward Kendall—Sunday 11 AM. 8 PM; Wed 8 PM—105 E Citrus av. Reading Rm 12.30 to 5 PM—107 E Citrus av.

REDONDO BEACH First Church—First Reader Mrs Blanche Ash Blocher—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—317 S Broadway.

REDWOOD CITY Society—First Reader Mrs Mary M. Felton—Sunday 11 AM; Wed 8 PM—Womans club. Reading Rm 3 to 5 PM Tues Sat—Drew blg.

RICHMOND First Church — First Reader Mrs Rebecca E. Harris—Sunday 11 AM; Wed 8 PM—Pythian Castle, 5th st. Reading Rm 2 to 4 PM—Berry blg, MacDonald av and 8th st.

RICHMOND Second Church—First Reader Mrs Fannie C. Turkington—Sunday 11 AM; Wed 8 PM: Reading Rm 2 to 4 PM Tues Sat—Bay av, Stege.

RIVERSIDE First Church—First Reader Augustus W. Gibbs—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 6th and Lemon sts.

RIVERSIDE Second Church—First Reader Rolf R. Newman—Sunday 11 AM; Wed 8 PM—11th and Lemon sts. Reading Rm 11 AM to 4 PM—624 Main st.

SACRAMENTO First Church—First Reader John P. Dargitz—Sunday 11 AM. 8 PM; Wed 8 PM—Church, 23d st, between K and L sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—608 Peoples Sav bnk blg.

SACRAMENTO Second Church—First Reader Maynard Heim Harms—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—3131 3d av.

SAN BERNARDINO First Church — First Reader Mrs Ada M. Lee—Sunday 11 AM; Wed 7.45 PM—736 E st. Reading Rm 1 to 5 PM—301 Katz blg

SAN DIEGO Churches unite in Reading Rms, 641 Spreckels blg, Broadway between 1st and 2d sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.

First Church—First Reader Edward Champion—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2d and Laurel sts.

Second Church—First Reader Edwin F. Hammond—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 5th and Ash sts.

SAN FRANCISCO Churches unite in Reading Rms, Sachs blg, 140 Geary st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 1 to 5 PM Sun and holidays.

First Church—First Reader Floyd C. Shank—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Cal. and Franklin sts. Reading Rm 12 M to 6 PM; also 7 to 9 PM except Wed—Scottish Rite temple, 1290 Sutter st at Van Ness av.

Second Church—First Reader, Mrs Jessie May Chandler—Sunday 11 AM, 8 PM; Wed 8 PM—National hall, 1975 Mission st. Reading Rm 11 AM to 5 PM; also 7 to 9 PM except Wed—2580 Mission st at 22d st.

Third Church — First Reader Miss Blanche Partington—Sunday 11 AM; Wed 8 PM—630 Shrader st.

Fourth Church—First Reader George Hyde Emery—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM; also 7.30 to 9 PM except Wed—450 Arguello blv.

Fifth Church—First Reader Belnore F. Brisac—Sunday 11 AM, 8 PM; Wed 8 PM—Native Sons hall, 430 Mason st. Reading Rm 10.30 AM to 6.30 PM; also 2 to 5 PM Sun—Santa Marina blg, 112 Market st at Cal. st.

Sixth Church—First Reader Miss Agnes L. Miller—Sunday 11 AM; Wed 8 PM—Golden Gate Commandery blg, 2137 Sutter st, near Pierce st.

SAN JOSE First Church—First Reader Francis J. Hambly—Sunday 11 AM; Wed 8 PM—Church, St James st, between 1st and 2d sts. Reading Rm 10 AM to 5.30 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun and holidays—1st Nat bnk blg.

SAN MATEO First Church—First Reader Mrs Marion M. Murch—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 4 PM—15 Brown blk.

SAN PEDRO—See Seventh Church, Los Angeles.

SAN RAFAEL First Church—First Reader Mrs Annie Reynolds—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—Red Men hall.

SANTA ANA First Church—First Reader Charles O. Fletcher—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 6th and Sycamore sts. Reading Rm 11.30 AM to 5.30 PM—W. H. Spurgeon blg, 4th and Sycamore sts.

SANTA BARBARA First Church — First Reader Clarence M. McDaniel—Sunday 11 AM; Wed 8 PM—Micheltorena and Anacapa sts. Reading Rm 11 AM to 5 PM—806 State st.

SANTA CRUZ First Church—First Reader Howard Beecher Lathrop—Sunday 11 AM; Wed 8 PM—Church, Ocean st and Dakota av. Reading Rm 2 to 4 PM—I O O F blg, Pacific av.

SANTA MONICA First Church—First Reader Mrs Elizabeth McNeill—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Church, Wilshire blv.

SANTA PAULA Society—First Reader Mrs Julia R. Packard—Sunday 11 AM; Wed 7.45 PM—6th and Pleasant sts.

SANTA ROSA First Church—First Reader Mrs Nora Wright Rohrer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

SATICOY Society—First Reader Mrs Mabel Kelsey Rugg—Sunday 11 AM; Wed 7.30 PM.

SAWTELLE First Church — First Reader Miss Amanda Smith—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—7th and Colo. sts.

SOUTH PASADENA First Church — First Reader Mrs Millie Jean Carlson—Sunday 11 AM; Wed 8 PM—Woman's club house, Rollins and Fremont sts. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Ong blg.

STOCKTON First Church—First Reader Paul Stinchfield—Sunday 11 AM; Wed 8 PM—Chapel, N Center and W Flora sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—520 Yosemite theater blg.

TURLOCK Society—First Reader Mrs Katheryn S. Brooks—Sunday 11 AM; Wed 8 PM—Broadway hall.

UKIAH Society—First Reader Francis Marion Osborn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Preston blg.

UPLAND—See Ontario.

VALLEJO Society—First Reader Mrs Maud Dennett—Sunday 11 AM; Wed 8 PM—Samoset hall.

VENICE First Church—First Reader Robert Nimmo Jr—Sunday 11 AM; Wed 8 PM—2d and Brooks avs. Reading Rm 10 AM to 4 PM—114 Trolley way.

VENTURA First Church—First Reader Mrs Harriet E. Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Athene club house.

VISALIA Society—First Reader Miss Alice L. Gilliam—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, N Church and School sts.

WATSONVILLE Society—First Reader Mrs Julia A. Kippen—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM Tues Fri—Marinovich blg, Peck st.

WATTS Society—First Reader Otis S. Kneeland—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—I O O F hall.

WHITTIER First Church—First Reader Mrs Eva M. Denney—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Bailey st and Wash. av.

WILLITS Society—First Reader Mrs Rose De Camp—Sunday 11 AM; Wed 7.30 PM—Library blg.

WILLOW Society—First Reader Sylvester W. Strothman—Sunday 11 AM; Wed 8 PM—225 Walnut st.

WOODLAND Society—First Reader Mrs Helena M. R. Fitz—Sunday 11 AM—Unitarian church.

YREKA Society — First Reader Mrs Florence R. Theller—Sunday 11 AM; Wed 7.30 PM—Morrison and Lash blg.

Colorado

ALAMOSA Society—First Reader Mrs Ida L. Denny—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Borns hall.

ASPEN First Church—First Reader Mrs Lillian D. Rice—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Fri—Church, 100 W Main st.

BOULDER First Church—First Reader Willard D. Moon—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—13th and Hill sts.

CANON CITY First Church—First Reader Mrs Lizzie K. Chapson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—824 Main st.

COLORADO SPRINGS First Church—First Reader Arthur A. Hubbard—Sunday 11 AM, 8 PM; Wed 8 PM—Boulder and N Cascade avs. Reading Rm 9.30 AM to 4.30 PM—405 Hagerman blg.

CRIPPLE CREEK First Church — First Reader Fred W. Crosley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Carr av and 4th st.

DELTA Society—First Reader Mrs Eleanor Schoolfield—Sunday 11 AM; Wed 8 PM—Library.

DENVER Churches unite in Reading Rms, 908 Gas and Electric blg; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5.30 PM Sun.

First Church—First Reader W. Stuart Booth—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 14th av and Logan st.

Second Church—First Reader Charles W. Perry—Sunday 11 AM, 8 PM; Wed 8 PM—S Grant st and Bayaud av.

Fourth Church—First Reader Charles A. Swift—Sunday 11 AM; Wed 8 PM—Woodman hall, Clay st and Dunkeld pl.

DURANGO First Church—First Reader Mrs Sarah J. Larrabee—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5, 7 to 9 PM Fri—Public library, 2d av.

FLORENCE Society—First Reader Mrs Alice Boettler—Sunday 11 AM; Wed 7.45 PM—312 E 2d st.

FORT COLLINS First Church—First Reader Hiram K. Jackson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Mount and College avs.

FRUITA Society—First Reader Mrs Stella N. Webber—Sunday 11 AM—S Mulberry av.

GLENWOOD SPRINGS First Church—First Reader Andrew C. Bottroff—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—928 Cooper av.

GOLDEN Society — First Reader Mrs Eudora S. Quick—Sunday 11 AM; Wed 7.30 PM—C S hall.

GRAND JUNCTION First Church—First Reader Mrs Rella H. McMullin—Sunday 11 AM; Wed 7.45 PM—652 White av. Reading Rm 2 to 5 PM—505 Grand Valley Nat bnk blg.

GREELEY First Church — First Reader John J. Domke—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Farmers Trust blg.

LA JUNTA Society—First Reader Mrs Matilda M. Barngrover—Sunday 11 AM; Wed 7.30 PM—Harmony hall, 13 E 5th st.

LAS ANIMAS Society—First Reader Carl F. Bryner—Sunday 10.45 AM; Wed 7.45 PM—S Bent av.

LEADVILLE Society—First Reader Mrs Marian P. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—203 W 6th st.

LIMON Society—First Reader Mrs Lucy Mosher—Sunday 11 AM; Wed 8 PM—Carmon hall.

LITTLETON Society—First Reader Mrs Harriet B. Davis—Sunday 11 AM; Wed 7.45 PM—C S hall.

LONGMONT First Church—First Reader Miss Sarah Asineth Gay—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Pratt st and 5th av.

LOVELAND Society—First Reader Merrill C. Hoyt—Sunday 11 AM; Wed 8 PM—417 N Lincoln av.

MONTE VISTA Society—First Reader Mrs Lillie Alameda EnEarl—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed—246 Batterson st.

MONTROSE First Church—First Reader Miss Ada Christena Kansgen—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Wed—601 S 2d st.

MOUNT MORRISON Society — First Reader Amos Neal—Sunday 11 AM—Lodge hall.

PALISADES Society—First Reader Eli S. Sherman—Sunday 11 AM; Wed 8 PM—4th st.

PUEBLO First Church—First Reader Miss Annie Keightley Keightley—Sunday 11 AM; Wed 8 PM—Unity Church blg, 9th and Court sts. Reading Rm 12 M to 5 PM—404 Central blk.

ROCKY FORD Society—First Reader Mrs May Love Recker—Sunday 11 AM; Wed 8 PM—Walnut and 9th sts.

SALIDA First Church—First Reader John R. Steinman—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM—125 E 3d st.

STERLING Society—First Reader Mrs Edith J Crossley—Sunday 11 AM; Wed 8 PM—I O O F hall.

TELLURIDE Society—First Reader Mrs Printha L. Brown—Sunday 8 PM; Wed 8 PM—Church.

TRINIDAD First Church—First Reader Franklin P. Wood—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—105 W 1st st.

VICTOR First Church—First Reader Charles Walden—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—117 S 4th st.

Connecticut

BRIDGEPORT First Church—First Reader Frederick A. Peitzsch—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 3 to 5 PM; also 8 to 9 PM Thurs—871 Lafayette st.

DANBURY First Church—First Reader Mrs Minnie E. Hill—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri—United bnk blg.

DEEP RIVER Society—First Reader Charles G. Bliss—Sunday 11 AM—Hall, High and River sts.

DERBY Society—First Reader Miss Rose Jones—Sunday 10.45 AM; Wed 7.45 PM—Public library.

GREENWICH Society—First Reader Mrs Frances E. Scofield—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—69 E Putnam av.

HARTFORD First Church—First Reader Linwood R. Brewer—Sunday 10.45 AM; Wed 8 PM—Chapel, 537 Farmington av. Reading Rm 10 AM to 5 PM; Wed until 7 PM—Conn. Mutual blg, 783 Main st.

HARTFORD Second Church—First Reader Russell C. Northam—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM—Church, Asylum and High sts.

MERIDEN First Church—First Reader Mrs Ruby E. Barber—Sunday 10.45 AM; Wed 7.45 PM—Liberty and Norwood sts. Reading Rm 12 M to 5.30 PM; also 7 to 9 PM Fri Sat—Hall and Lewis blg.

MIDDLETOWN Society—First Reader Charles W. Shaw—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Masonic blg, Court st.

MILFORD Society—First Reader Mrs Anna M. Warner—Sunday 11 AM; Wed 8 PM—Redmen hall.

MYSTIC First Church—First Reader Mrs Mabel E. Williams—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 4 PM—Riverside blk.

NEW BRITAIN First Church—First Reader Ralph Pruyn Haswell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Chapel, W Main st.

NEW HAVEN First Church—First Reader Charles C. Oram—Sunday 10.30 AM; Wed 8 PM—Church, Winthrop and Derby avs. Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM—803 Malley blg. 902 Chapel st.

NEW LONDON First Church—First Reader William H. Seyfried—Sunday 10.45 AM; Wed 7.45 PM—Granite and Hempstead sts. Reading Rm 11 AM to 4 PM—10 Granite st.

NORWALK Society—First Reader Charles A. DeVoe—Sunday 11 AM; Wed 8 PM; Reading Rm 2.15 to 4.30 PM—57 West av.

NORWICH Society—First Reader Frank Coxeter—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 4 to 5 PM—35 Shetucket st.

ROCKVILLE Society—First Reader William Bollam Ludlow—Sunday 10.45 AM—Masonic hall.

STAMFORD First Church—First Reader Rudolph C. Kastner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Prospect st.

WATERBURY First Church—First Reader Harry A. Soper—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Buckingham blg.

WINSTED Society — First Reader Raymond W. Churchill—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 75 High st.

Delaware

WILMINGTON First Church—First Reader Mrs Phoebe G. Curtis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park pl and Van Buren st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—Equitable blg.

District of Columbia

WASHINGTON First Church—First Reader William S. Campbell—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Columbia rd and Euclid st. Reading Rm 10 AM to 9.30 PM (including holidays) except Wed; Wed until 7 PM; also 2.30 to 5.30 PM Sun—601 Colorado blg.

WASHINGTON Second Church—First Reader John Henry Schaefer—Sunday 11 AM. 8 PM; Wed 8 PM—15th and R sts, NW. Reading Rm 10 AM to 9.30 PM (including holidays) except Wed; Wed until 7.30 PM; also 2.30 to 5.30 PM Sun—601 Colorado blg. 14th and G st, NW.

Florida

BRADENTOWN Society—First Reader Mrs Fannie A. Birney—Sunday 11 AM; Wed 7.30 PM—Chapel. Prospect st.

COCOANUT GROVE Society—First Reader Mrs Mary P. Kilbourne—Sunday 11 AM—Church.

DAYTONA Society—First Reader Charles B. Shouse—Sunday 11 AM; Wed 7.30 PM—Palmetto club house.

FORT LAUDERDALE Society—First Reader Mrs Louise L. Marshall—Sunday 11 AM; Wed 7.30 PM—Masonic hall.

JACKSONVILLE First Church—First Reader Edward G. Trenholm—Sunday 11 AM; Wed 8 PM—Church, Laura and Union sts. Reading Rm 9.30 AM to 5 PM—406 St James blg, Duval st.

KEY WEST Society—First Reader Mrs Mary B. Maloney—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 12 M except Sat—Church. Division and Ga. sts.

MIAMI Society—First Reader Miss Nealie I. Miller—Sunday 11 AM; Wed 7.45 PM—Auditorium, School blg. Avenue C. Reading Rm 11 AM to 4.30 PM—Burdine blg.

ORLANDO Society—First Reader David A. Cooper—Sunday 11 AM; Wed 7.45 PM—3d floor, Orange av and Church st.

PENSACOLA First Church—First Reader Almon C. Binkley—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Universalist church.

ST CLOUD Society—First Reader Mrs Amelia R. Robinson—Sunday 10.30 AM; Wed 7.30 PM—Advent church.

ST PETERSBURG First Church—First Reader Mrs Iva Marie Lemieu—Sunday 10.45 AM; Wed 7.30 PM—406 3d st, south. Reading Rm 9.30 AM to 5 PM—Home Security blg.

TALLAHASSEE First Church—First Reader William C. Lewis—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M except Sat—I O O F hall, Masonic blg.

TAMPA First Church—First Reader William Truman Green—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Church, Fla. and Henderson avs. Reading Rm 10 AM to 5 PM—716 Citizens bnk blg.

WEST PALM BEACH First Church—First Reader Mrs Mary Kirby Andrews—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Hibiscus av and Poinsettia st.

WINTER HAVEN Society—First Reader Allen Hull Leonard—Sunday 11 AM—Bonita theater.

Georgia

ATLANTA First Church—First Reader Allen A. Dowda—Sunday 11 AM; Wed 8 PM—Church, Peachtree and 15th sts. Reading Rm 9 AM to 5 PM—613 Grand opera house.

AUGUSTA First Church—First Reader William B. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 1 PM—315 Union bnk blg.

COLUMBUS Society—First Reader Mrs Nettie Jane Tanner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Garrard blg.

MACON First Church—First Reader Miss Carrie F. Colbert—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 1 PM—Public library blg. Mulberry st.

ROME First Church—First Reader Mrs Lona C. Kirkland—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Citizens bnk blg.

SAVANNAH First Church—First Reader Mrs Dora F. Humphrey—Sunday 11.30 AM; Wed 8.30 PM—Church, 31st and Whitaker sts. Reading Rm 11 AM to 1.30 PM, 4 to 6 PM—350 Bull st.

SHELLMAN First Church—First Reader Mrs Bonnie J. Clements—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Church, Church st.

THOMSON Society — First Reader Mrs Laura F. West—Sunday 10.45 AM—19 Neal-Knox blg.

WASHINGTON Society—First Reader Wylie H. Du Bose—Sunday 11 AM; Wed 7.30 PM—Nat bnk of Wilkes blg.

Hawaii

HONOLULU First Church—First Reader Mrs Alice J. Gifford—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 3 PM—I O O F blg, King st.

Idaho

BLACK BEAR Society—First Reader Mrs Lillian M. Shine—Sunday 7.30 PM; Wed 7.30 PM.

BOISE First Church—First Reader Mrs Martha J. Dawson—Sunday 11 AM; Wed 8 PM—Church, 814 State st. Reading Rm 12 M to 5 PM—614 Empire blg. 10th and Idaho sts.

CALDWELL Society—First Reader Miss Ettie Sophronia Hart—Sunday 11 AM; Wed 8 PM—Church.

CAMBRIDGE Society—First Reader Mrs Salome J. Coon—Sunday 11 AM—I O O F hall.

COEUR d'ALENE Society—First Reader Frank W. Reed—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, 3d and Foster sts.

GRANGEVILLE Society—First Reader Mrs Donna L. Hewes—Sunday 11 AM; Wed 7.30 PM—K of P hall.

IDAHO FALLS Society—First Reader Mrs Nellie P. Neely—Sunday 11 AM—Masonic hall.

JEROME Society—First Reader Victor H. Carr—Sunday 11 AM—Avenue A.

LEWISTON First Church—First Reader Mrs Myrtle Levy Petrie—Sunday 11 AM; Wed 8 PM—Church, 7th av and 9th st. Reading Rm 2 to 4 PM—211 Salsberg blg.

MOSCOW First Church—First Reader Mrs Mary E. Anderson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Church, Jackson and 3d sts.

PAYETTE First Church—First Reader Mrs Clara R. Sherwood—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed—Church, 9th st, N.

POCATELLO First Church—First Reader Mrs Maude O. Garretson—Sunday 11 AM; Wed 8 PM—143 N 4th av. Reading Rm 11 AM to 5 PM; also 7 to 9 PM except Wed—Wrensted blg, 134 S Main st.

ST ANTHONY Society—First Reader Mrs Winnifred E. Rule—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

TWIN FALLS First Church—First Reader Arthur E. Boone—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 230 3d av, E.

WALLACE Society—First Reader Mrs Winifred B. Heger—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Chapel, River and 4th sts.

WARDNER Society—First Reader Mrs Kate Frances Smith—Sunday 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat.

WEISER Society—First Reader Mrs Dora Hart—Sunday 11 AM ;Wed 8 PM—Haas Hardware blg.

Illinois

ALTON Society—First Reader E. Alexander Jack—Sunday 10.45 AM; Wed 8 PM—American Women's League blg, Beacon st. Reading Rm 2 to 5 PM—Times blg, 2d and Alby sts.

AMBOY Society—First Reader Mrs Clara Klein Reinboth—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Badger blk.

ATKINSON Society—First Reader Mrs Helen Lyon Ransom—Sunday 11 AM ;Wed 7.30 PM—Graham blg.

AURORA First Church—First Reader Mrs Lina B. Emigh—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 11 AM to 4 PM—G A R blg.

BATAVIA First Church—First Reader Miss Martha Parry—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—Van Nortwich blk.

BELLEVILLE Society—First Reader Joseph Wiesmann Jr—Sunday 10.45 AM; Wed 8 PM—2d and S High sts.

BELVIDERE Society—First Reader Mrs Minnie L. Dempsey—Sunday 10.45 AM—K of P hall.

BIGGSVILLE Society—First Reader Mrs Lena Gertrude Thomson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Main st.

BLOOMINGTON First Church—First Reader Frank G. Morgan—Sunday 10.30 AM; Wed 7.45 PM—Church, Monroe and Prairie sts. Reading Rm 10 AM to 5 PM; Sat until 9 PM—626 Griesheim blg.

CAIRO Society—First Reader Mrs Daisy R. Staehle—Sunday 11 AM; Wed 8 PM—1107 Commercial av. Reading Rm 3 to 5 PM—304 Halliday Estate blg.

CANTON Society—First Reader Andrew J. Stouffer—Sunday 10.45 AM; Wed 8 PM—10 Wyman blk.

CARBONDALE First Church—First Reader Mrs Carrie Dillinger Galbraith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 307 S Normal av.

CARTERVILLE Society — First Reader Albert G. Heckel—Sunday 10.45 AM ; Wed 7.45 PM—Bank blg.

CENTRALIA First Church—First Reader John H. Tucker—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Broadway and Maple st.

CHAMPAIGN First Church—First Reader Selden L. Stebbins—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church, University av and Elm st. Reading Rm 9 AM to 6 PM; Sat until 9 PM; also 2 to 5 PM Sun—401 1st Nat bnk, Main st.

CHAMPAIGN Second Church—First Reader Matthew B. Williamson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—59 N Neil st.

CHARLESTON Society—First Reader Mrs Etta McCormick—Sunday 10.45 AM; Wed 7.30 PM.

CHICAGO Churches unite in Reading Rms: 104 S Mich. av, 7th floor Monroe blg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun—225, 108 S La Salle st; 9 AM to 5 PM.

First Church—First Reader Ernst Ferdinand Heyd—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4017 Drexel blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—768 Oakwood blv.

Second Church—First Reader Henry M. Slaymaker—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wrightwood and Pine Grove avs. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 6 PM Sun—2632 N Clark st.

Third Church—First Reader Albert E. Barnard—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. blv and Leavitt st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—2221 W Madison st.

Fourth Church—First Reader Charles M. Veazey—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Harvard av and 67th blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—333 W 63d st.

Fifth Church—First Reader Oscar J. Duke—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4840 Dorchester av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1311 E 47th st.

Sixth Church—First Reader Edward G. Wright—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 11321 Prairie av. Reading Rm 2 to 5, also 7 to 9 PM except Wed—11028 Mich. av.

Seventh Church—First Reader Harry Hardwicke—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5318 Kenmore av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—1054 Wilson av.

Eighth Church—First Reader Leslie H. Duvall—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Mich. blv and 44th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 8 PM; also 2 to 6 PM Sun—112 E 44th st.

Ninth Church—First Reader George Edward Simmons—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Woodlawn Masonic temple, University av and 64th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—6248 Kimbark av.

Tenth Church—First Reader Longley Taylor—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—5704 Harper av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1468 E 57th st.

Eleventh Church — First Reader Harry W. Knautz—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Logan sq auditorium, Logan and Kedzie blvs. Reading Rm 3 to 9 PM except Mon Wed; Mon and Wed until 7.45 PM—Rainier blg, 3117 Logan blv.

Twelfth Church—First Reader Eugene M. Bornhoft—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Temple Sholem, 3760 Pine Grove av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.50 PM; also 2 to 6 PM Sun—3818 Clarendon av.

Thirteenth Church—First Reader Elgin MaWhinney—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 9 PM except Wed; Wed until 8 PM; also 2 to 5 PM Sun—1830 W 103d st.

Fourteenth Church—First Reader Donald M Jones—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Ravenswood school, Montrose av and Paulina st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.50 PM; also 3 to 6 PM Sun—1729 Montrose av.

Fifteenth Church—First Reader Charles H. Hale—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Masonic temple, Central av and Fulton st. Reading Rm 8 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—5523 S Boulevard.

Sixteenth Church—First Reader Frank H. Anderson—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—N Clark st and Lunt av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—7034 N Clark st.

Society (East Side)—First Reader Everett Edward Abbott—Sunday 7.45 PM; Wed 8 PM—10105 Ewing av.

CHICAGO HEIGHTS Society—First Reader Miss Ellen Myra Porter—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Tues Fri—1412 Otto blv.

CHILLICOTHE Society—First Reader Mrs Phoebe Rosaltha Philbrook—Sunday 10.30 AM; Wed 7.45 PM.

CLINTON First Church — First Reader Miss Hilda Svenson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Warner ct.

DANVILLE First Church—First Reader Lester Dillon Daniels—Sunday 11 AM; Wed 7.45 PM; Reading Rm 12 M to 4.30 PM—121 Walnut st.

DECATUR First Church—First Reader Walter L. Henry—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—148 W Prairie av.

DE KALB First Church—First Reader Mrs Annie E. Hand—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Thurs—Church, 3d and Oak sts.

DELAVAN Society—First Reader Norman T. Nichols—Sunday 10.45 AM; Wed 7.30 PM.

DIXON First Church—First Reader Mrs Anna Sarwine—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—316 W 1st st.

DOWNERS GROVE First Church — First Reader John A. Gustus—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Thompson hall.

EAST ST LOUIS First Church—First Reader Orrin P. Begole—Sunday 10.45 AM; Wed 8 PM—Church, Summit av and Wash. pl. Reading Rm 1 to 4 PM —310 Cahokia blg, Mo. and Collinsville avs.

EDWARDSVILLE Society—First Reader Mrs Laura E. Bulis—Sunday 11 AM; Wed 8 PM—Chapter house, High st.

ELBURN Society—First Reader Mrs Anna T. Bauder —Sunday 11 AM; Wed 7.45 PM—Main st.

ELGIN First Church—First Reader George B. Walter—Sunday 10.30 AM, 7.30 PM; Wed 7.45 PM—Masonic hall, Villa ct. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—35 The Spurling.

EVANSTON First Church—First Reader Abram Emmans Mabie—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Chicago av and Grove st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 5 PM Sun—Y M C A blg, 1619 Orrington av.

FAIRBURY First Church—First Reader Mrs Minnie Cooley—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Wed Sat—Walnut and 5th sts.

FARMER CITY Society—First Reader Otto McConkey—Sunday 10.30 AM; Wed 7.30 PM—Main st.

FREEPORT First Church—First Reader Mrs Alice Sanborn Brown—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—229 Stephenson st.

GALESBURG First Church—First Reader Mrs Kathryn E. Rice—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM—Church, Cedar and South sts.

GENEVA First Church—First Reader Mrs Harriette K. Y. Warner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5.30 PM Wed—2d st.

HARVARD Society—First Reader Mrs Nellie S. Peek —Sunday 10.45 AM; Wed 7.30 PM—W Brainard st.

HARVEY Society—First Reader Mrs Bessie M. Scott —Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Fri—15430 Center av.

HAVANA Society—First Reader Mrs Elsie Henninger—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Sat—301½ Main st.

HIGHLAND PARK First Church — First Reader Robert P. Walker—Sunday 10.45 AM; Wed 8 PM—Church, 125 Hazel av. Reading Rm 9 AM to 12 M, 1 to 5 PM—119 E Central av.

HOOPESTON First Church—First Reader Mrs Nellie I. Ridge—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 3d and Wash. sts.

JACKSONVILLE First Church—First Reader William F. Widmayer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Huntoon blg, 333 W State st.

JOLIET First Church—First Reader Archibald Duck MacIntyre—Sunday 11 AM; Wed 8 PM—Sherman st and 2d av. Reading Rm 10 AM to 5 PM—511 Joliet Nat bnk blg.

KANKAKEE First Church—First Reader Miss Ida A. Kelly—Sunday 10.30 AM; Wed 7.45 PM—Public library blg. Reading Rm 2 to 5 PM—City Nat bnk blg.

KEWANEE First Church—First Reader Mrs Olga K. Scott—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 302 S Main st.

LA GRANGE First Church—First Reader Robert C. Bryant—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Catherine av and Cossitt blv.

LINCOLN Society—First Reader Mrs Cora K. Wigginton—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—City hall.

LOCKPORT Society—First Reader Harry Dowse—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—142 E 10th st.

MACOMB Society—First Reader Miss Daisy L. Pierce —Sunday 11 AM; Wed 7.45 PM—Lutheran church.

MATTOON Society—First Reader Mrs Mabel C. Riggs—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—1301 Broadway.

MOLINE First Church—First Reader Mrs Catherine Bayne Stephens—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Unitarian church, 6th av and 16th st.

MOMENCE Society—First Reader Hubert Wiltse—Sunday 10.45 AM—Berg blg.

MONMOUTH First Church—First Reader Mrs Mary A. Souster—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Old Library blg.

MORRIS Society—First Reader Miss Emily Bingham —Sunday 11 AM; Wed 7.30 PM—Fraternity hall.

MORRISON First Church—First Reader Miss Mary E. Quaekenbush—Sunday 10.45 AM—Universalist church; Wed 7.30 PM; Reading Rm 2 to 4 PM—208 Genesee st.

OAK PARK Second Church—First Reader Arthur Heurtley—Sunday 10.45 AM, 7.45 PM; Wed 8 PM —New Masonic blg, Oak Park av and Lake st. Reading Rm 10 AM to 9 PM except Wed; Wed until 8 PM; also 12 M to 7.45 PM Sun—450 Lake st.

OTTAWA First Church—First Reader Mrs Ida Ames Hodkinson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs Sat.

PALMYRA Society—First Reader Robert Padget—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

PARIS Society—First Reader Thomas E. Fisher—Sunday 10.45 AM; Wed 7.45 PM—Citizens bnk hall.

PARK RIDGE AND EDISON PARK First Church—First Reader Peter Peterson—Sunday 11.30 AM; Wed 7.45 PM—Church, Park av, Park Ridge. Reading Rm 2 to 5 PM—Gillick blk, Park Ridge.

PEORIA First Church—First Reader Lars J. Hedstrom—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 1001 Hamilton blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun—317 Jefferson blg.

PEORIA Second Church—First Reader Emil A. Johnson—Sunday 10.45 AM—2008 Main st. Wed 8 PM—Washington school, Moss av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun—317 Jefferson blg.

PERU Society—First Reader Mrs Helen M. Koons—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—Masonic temple.

PITTSBURG (Fayette Co) Society—First Reader Mrs Rosa Houston—Sunday 10.30 AM; Wed 7.30 PM.

POLO Society—First Reader Mrs Cecelia M. Sebell —Sunday 10.30 AM; Wed 7.30 PM—Franklin st.

PRINCETON Society—First Reader Mrs Nellie Harris—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed—1013 N Main st.

PROPHETSTOWN Society—First Reader Mrs Lucy B. Timmerman—Sunday 10.45 AM—G A R hall.

QUINCY First Church—First Reader Miner M. York —Sunday 11 AM; Wed 8 PM—Church, Vt. and 18th sts. Reading Rm 10 AM to 5 PM—Sterns blg, 5th and Hampshire sts.

RIVERSIDE First Church — First Reader Henry Brewster Ely—Sunday 10.45 AM; Wed 8.15 PM—Town hall. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 9 PM Sun —Malden blk.

ROCKFORD First Church—First Reader Jesse C. Blake—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 515 N Main st. Reading Rm 12 M to 5 PM; also 7 to 9 PM Tues Sat; 2.30 to 4.30 PM Sun—203 Rockford Trust blg.

ROCK ISLAND First Church—First Reader Charles L. Williams—Sunday 10.45 AM; Wed 7.45 PM—825 23d st. Reading Rm 11.30 AM to 5 PM; also 7 to 9 PM Sat—812 Peoples Nat bnk blg.

SALEM Society—First Reader Ralph Cunningham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Martin blg.

SAVANNA Society — First Reader Mrs Emma A. Frutchey—Sunday 10.30 AM—432 Bowen st.

SHELBYVILLE Society—First Reader Mrs M. Emma McElrath—Sunday 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Wed Fri—State bnk blg.

SPRINGFIELD First Church—First Reader Gustave A. Lochman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 2d and Edwards st.

STERLING First Church—First Reader John G. Haglock—Sunday 10.45 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 5 PM; Sat 11 AM to 5, 7 to 9 PM—406 Lawrence blg.

TAYLORVILLE Society — First Reader Miss Mary F. Taylor—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—Anderson blg.

WAUKEGAN First Church—First Reader Chauncey J. Guthrie—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—329 West st.

WEST CHICAGO Society—First Reader Mrs Bertha Hofer Hegner—Sunday 11 AM—Woodman hall, Depot st.

WHEATON First Church—First Reader Simpson J. Foulis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church, Wesley st.

WILMETTE First Church — First Reader Hugh Stuart Campbell—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, Central av and 10th st.

WOODSTOCK Society—First Reader Mrs Nancy B. Hilands—Sunday 10.45 AM; Wed 8 PM—South and Dean sts.

Indiana

ANDERSON First Church—First Reader John H. Collier—Sunday 10.45 AM; Wed 7.45 PM—122 W 8th st. Reading Rm 12.30 to 5 PM—423 Union blg.

ATTICA Society—First Reader Miss Katharine Fisher—Sunday 11 AM; Wed 8 PM—15 F and M bnk blg.

BLOOMINGTON First Church — First Reader Mrs Jennie Phillips—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Fri—107½ E Kirkwood av.

CLAYPOOL Society—First Reader Mrs Jennie Shoemaker—Sunday 10.30 AM—C S hall.

COLUMBIA CITY First Church—First Reader Miss Damaris Rush—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed Sat—Line and Van Buren sts.

COLUMBUS First Church—First Reader Mrs Nancy Whiteside — Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—526 5th st.

CONNERSVILLE First Church—First Reader Donald R. McIntosh—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs Sat—I O O F blg.

CRAWFORDSVILLE First Church — First Reader Miss Clara Pearl Jones—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Wabash and Grant avs.

EAST CHICAGO Society—First Reader Frederick Ralls Woodbury—Sunday 10.45 AM; Wed 8 PM—Wellands hall, 4607 Forsythe av.

ELKHART First Church—First Reader Miss Georgia H. Reynolds—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—117½ W Lexington av.

ELWOOD Society—First Reader Mrs Florence Foster—Sunday 10.45 AM; Wed 7.45 PM—1520 So B st.

EVANSVILE First Church—First Reader Miss Anna R. Doerr—Sunday 10.45 AM; Wed 8 PM—Scottish Rite cathedral, 2d and Chestnut sts. Reading Rm 12 M to 5 PM—516 Waverly blg, 2d st.

FORT WAYNE First Church—First Reader Walter N. Boshler—Sunday 10.30 AM; Wed 8 PM—Church. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—W Wayne and Ewing sts.

FRANKFORT First Church—First Reader William Liew Cave—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Clay st and Wash. av.

FRANKLIN First Church — First Reader Barney Vaught—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Axt blg.

GARY First Church—First Reader Mrs Ida O. Suter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—612 Mass. st.

GOSHEN First Church—First Reader Frank A. Osborn—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Church, 111 N 5th st.

GRAND VIEW Society—First Reader Mrs Anna White—Sunday 10.30 AM; Wed 7 PM.

GREENSBURG Society—First Reader Miss Edith S. Griswold—Sunday 10.45 AM; Wed 7.30 PM—Woodfill blk.

HAGERSTOWN Society—First Reader Mrs Leora E. Teetor—Sunday 10.45 AM—K of P hall.

HAMMOND Society—First Reader Mrs Lillian Knipp Atkinson—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—512 Hammond blg.

HUNTINGTON Society—First Reader Mrs Grace H. Sparks—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed—204 E Tipton st.

INDIANAPOLIS First Church—First Reader William P. Howie—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2011 N Meridian st. Reading Rm 10 AM to 5 PM—Lombard blg, 24½ E Wash. st.

INDIANAPOLIS Second Church—First Reader Clark E. Mallery—Sunday 11 AM, 8 PM; Wed 8 PM—Delaware and 12th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; 2 to 5 PM Sun—611 I O O F blg.

KOKOMO First Church — First Reader Mrs Lulu Elliott—Sunday 11 AM; Wed 8 PM—City blg, Wash. and Walnut sts. Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—5 Cit Nat bnk blg.

LA FAYETTE First Church — First Reader John Rollo Stemm—Sunday 11 AM; Wed 7.45 PM—Church, 637 Columbia st. Reading Rm 12 M to 5 PM—67 Loan and Trust blg, 4th and Main sts.

LA PORTE First Church—First Reader Edwin Williard Schurz—Sunday 10.45 AM; Wed 7.45 PM—Church, 1008 Mich. av. Reading Rm 12 M to 8 PM except Wed; Wed until 7 PM—510 1st Nat bnk blg.

LEBANON Society—First Reader Miss Cora Belle Riley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Cason-Neal blg.

LOGANSPORT First Church—First Reader Chauncey M. Custer—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, North and 9th sts. Reading Rm 9.30 AM to 4 PM; Sat until 9 PM—Stettiner blk.

MARION First Church—First Reader Philip Diels—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Conservatory of Music.

MICHIGAN CITY First Church—First Reader William H. Schoenemann—Sunday 11 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM Mon Wed Fri—320 E 7th st.

MT VERNON First Church—First Reader Mrs Mary Vallade—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—K of P blg.

MUNCIE First Church — First Reader Adam O. Hoppes—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Charles and Liberty sts.

NEW ALBANY First Church—First Reader Mrs Bertha H. Sappington—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM except Sat—Church, Bank and Main sts.

NEW CASTLE Society — First Reader George W. Scott—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Colonial blg.

NORTH MANCHESTER Society—First Reader Mrs Etta Browne—Sunday 10.30 AM; Wed 7.30 PM—Market st.

PERU Society—First Reader Mrs Laura V. Harter—Sunday 11 AM; Wed 8 PM: Reading Rm 2 to 4 PM Tues Thurs Sat—30 E 5th st.

PETERSBURG Society—First Reader Mrs Sarah E. Hufford—Sunday 10.30 AM; Wed 7.30 PM—Main st.

PLYMOUTH Society—First Reader Mrs Flora J. Ellis—Sunday 7.30 PM; Wed 7.45 PM—Burkett hall.

PRINCETON Society—First Reader Mrs Katherine Kister—Sunday 10.45 AM; Wed 7.30 PM.

RICHMOND First Church—First Reader William F. Lee—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—Church, 1417 North A st.

ROCKVILLE Society—First Reader Mrs Iva B. Linebarger—Sunday 10.45 AM; Wed 8 PM—Court-house.

RUSHVILLE First Church—First Reader Mrs Flora Gray—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—4th and Harrison sts.

SEYMOUR Society—First Reader Mrs Belle Everingham Blish—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—3d and Chestnut sts.

SHELBYVILLE First Church — First Reader D. Wray De Prez—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM Tues Thurs Sat—22 D'Heur blk.

SOUTH BEND First Church—First Reader Fred A. Hite—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Main and Madison sts. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—J M S blg, Wash. and Main sts.

TERRE HAUTE First Church—First Reader George E. Brosius—Sunday 11 AM; Wed 8 PM—Zorah temple, 639 Mulberry st. Reading Rm 11 AM to 4 PM—303 Terre Haute Trust blg.

TIPTON Society—First Reader Mrs Anna Martz—Sunday 10.45 AM—14 Opera house blk.

VALPARAISO First Church—First Reader Mrs Jessie S. Letherman—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—Monroe and Wash. sts.

VINCENNES First Church—First Reader George W. Opell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—221 La Plante blg.

WABASH First Church—First Reader Miss Ertha Aukerman—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Maple and Carroll sts.

WARSAW First Church—First Reader Rhodes Lloyd—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Main and Detroit sts.

WINCHESTER Society—First Reader Mark R. Stanley—Sunday 10.45 AM; Wed 7.30 PM—Moose home.

Iowa

ALBIA Society—First Reader Miss Laura Hanks—Sunday 11 AM; Wed 8 PM—King hall.

ALTON Society—First Reader Mrs Carrie G. Lincoln—Sunday 11 AM.

AMES Society—First Reader Everett Edgar King—Sunday 11 AM; 1st and 3d Wed in month 8 PM—City library. Reading Rm 2 to 5 PM; also 7.30 to 8.30 PM Sat—Ames Nat bnk blg.

ANAMOSA Society—First Reader Hiram S. Joslin—Sunday 11 AM; Wed 8 PM—109 Booth st.

ANITA Society—First Reader Mrs Margaret May Faulkner—Sunday 10.45 AM; Wed 7.30 PM—Campbell blg.

ATLANTIC Society — First Reader Miss Rosa L. Chenoweth—Sunday 11 AM—401 Chestnut st.

BELLE PLAINE Society—First Reader Mrs Edna Snow Driscoll—Sunday 11 AM; Wed 7.30 PM—726 Main st.

BOONE Society—First Reader Frank D. Wheeler—Sunday 10.45 AM—Virginia theater. Wed 8 PM—706½ Story st.

BURLINGTON First Church—First Reader Edward Pearson Felker—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—513 N 3d st.

CEDAR RAPIDS First Church—First Reader Joseph Sadowsky Jr—Sunday 11 AM—Majestic theater. Wed 8 PM—Liberal Christian church. Reading Rm 10 AM to 5 PM—706 Security bnk blg.

CENTERVILLE Society—First Reader Mrs Cora E. Whitsell—Sunday 11 AM; Wed 8 PM—Payne blk.

CHARITON Society—First Reader Mrs Lavinia E. Kridelbaugh—Sunday 11 AM—K of P hall.

CHARLES CITY First Church — First Reader Mrs Laura T. Wylie—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—1005 Ferguson st.

CLEAR LAKE Society—First Reader Mrs Ida O. Campbell—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed—I O O F blg.

CLINTON First Church—First Reader Francis V. Hall—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—312 3d av.

COUNCIL BLUFFS First Church — First Reader James Baldwin—Sunday 10.45 AM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM—Masonic temple, Broadway and 4th st.

CRESTON First Church—First Reader William H. Lyon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—503 W Adams st.

DAVENPORT First Church—First Reader Charles R. McCandless—Sunday 10.45 AM; Wed 7.45 PM—Kirkwood blv and Grand av. Reading Rm 11.30 AM to 4.30 PM; Sat until 8 PM—705 Putnam blg.

DENISON First Church—First Reader Charles C. Kemming—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church.

DES MOINES First Church—First Reader Bert A. Miller—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 923 8th st. Reading Rm 10 AM to 5.30 PM—711 Cit Nat bnk blg, 6th and Walnut sts.

DUBUQUE First Church—First Reader John H. Hendricks—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 9th and Bluff sts.

ELDON Society—First Reader Miss Audrey Friend—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—I O O F hall.

ESTHERVILLE First Church — First Reader Mrs Emma Taylor—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Sat—Church, S 8th st.

EXIRA Society—First Reader Isaac Statzell—Sunday 10.30 AM; Wed 7.30 PM—C S hall. Reading Rm 2 to 4 PM Wed—Res Isaac Statzell.

FAIRFIELD First Church — First Reader Henry Eckey Jr—Sunday 11 AM; Wed 7.30 PM—Agassiz rm, City library. Reading Rm 2.30 to 4.30 PM—South Side, over Fair store.

FORT DODGE First Church—First Reader Charles A. Brown—Sunday 10.45 AM; Wed 8 PM—Church, 1st av, N, and 12th st. Reading Rm 1 to 5 PM—615 1st Nat bnk blg.

FORT MADISON Society—First Reader Mrs Sarah J. Waite—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—809 Front st.

GRINNELL Society — First Reader Mrs Theresa Wright Burton—Sunday 11 AM; Wed 7.30 PM.

HAMBURG Society—First Reader Miss Della Sykes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues—Lyceum blg.

HARTLEY Society — First Reader Mrs Esther T. Miller—Sunday 11 AM; Wed 7.30 PM—Main st.

HOPKINTON Society—First Reader Mrs Jessie F. Mason—Sunday 11 AM; Wed 7.30 PM—Church.

HUMBOLDT First Church—First Reader Mrs Irene M. Preble—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

INDEPENDENCE First Church—First Reader Mrs Florence A. Barnes—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed.

IOWA CITY First Church—First Reader Willard Joseph Welch—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—211½ E Iowa av.

KEOKUK First Church—First Reader Mrs Lucelia C. Towne—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Fri—728 Main st.

LIME SPRINGS First Church — First Reader Mrs Catharine Johns—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Opera house blk.

MANCHESTER Society — First Reader B. Frank Hedlund—Sunday 10.30 AM—Library blg.

MAQUOKETA First Church—First Reader Mrs Elizabeth E. Ellis—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Tues Wed—Rice blg.

MARENGO Society—First Reader Mrs Annie S. Murphy—Sunday 10.30 AM; Wed 7.30 PM—Miller st.

MARSHALLTOWN First Church—First Reader Leonard T. Carney—Sunday 10.45 AM; Wed 8 PM—Main and 5th sts. Reading Rm 2 to 4.30 PM—400 Masonic temple.

MASON CITY First Church—First Reader William E. Miller—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—119 W 8th st.

McGREGOR First Church—First Reader Mrs Stella Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Wed—Barron blk.

MITCHELL Society—First Reader Mrs Mina Larson —Sunday 10.30 AM—G A R hall.

MT PLEASANT Society—First Reader Miss Alice Guisleman—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Chapel, N Jefferson st.

MUSCATINE First Church—First Reader Arthur D. Winslow—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—6th and Walnut sts.

OELWEIN Society—First Reader Mrs Eugenia Parmenter Hill—Sunday 10.45 AM; Wed 8 PM—Chapel, 3d av and 2d st, E.

OSAGE Society—First Reader Mrs Grace Wilson Lohr —Sunday 10.30 AM; Wed 7.30 PM—W R C hall.

OSKALOOSA First Church—First Reader Mrs Anna K. Spencer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 406 E High av.

OTTUMWA First Church—First Reader Miss Anna Martha Rohr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 4th and Market sts.

PERRY Society—First Reader Mrs Emma Rice—Sunday 10.45 AM; Wed 7.30 PM—Jones College.

RED OAK Society—First Reader Mrs Elizabeth Dearborn—Sunday 10.45 AM; Wed 8 PM—Public Library auditorium.

ROCK VALLEY Society—First Reader William Emmerson De Voe—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

SABULA Society—First Reader Mrs Martha Day —Sunday 10.30 AM; Wed 7.30 PM.

SHELDON First Church—First Reader Mrs Margaretta Button—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 422 9th st.

SHENANDOAH Society—First Reader Miss Zoe Deo—Sunday 10.45 AM; Wed 8 PM—Universalist church.

SIOUX CITY First Church—First Reader William S. Warfield Jr—Sunday 10.45 AM; Wed 7.45 PM —10th and Jones sts. Reading Rm 9 AM to 4 PM —606 F L & T blg, 526 4th st

SIOUX CITY Society—First Reader Mrs Fannie W. Hoagland—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—City blg, 6th and Douglas sts.

TIPTON Society—First Reader Miss Alice May Rodebush—Sunday 10.45 AM—Res Mrs McBurney.

TOLEDO Society—First Reader Mrs Lorene R. Edholm—Sunday 11 AM; Wed 7.30 PM—16 Stiger blg.

WASHINGTON First Church — First Reader Mrs Jenne Latta—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed—221 S Iowa av.

WATERLOO First Church — First Reader Arthur George Outhouse—Sunday 10.45 AM; Wed 8 PM—421 Jefferson st. Reading Rm 2 to 5 PM—508 Marsh-Place blg.

WEBSTER CITY First Church—First Reader Calvin Young—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Chapel, Bank st.

Kansas

ABILENE Society — First Reader Miss Nellie S. Mitchner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Cedar sts.

ARKANSAS CITY First Church—First Reader Mrs Jocie May Beck—Sunday 11 AM; Wed 7.45 PM —Central av and 2d st. Reading Rm 2 to 5 PM —209½ S Summit st.

ATCHISON First Church—First Reader Miss Emma W. Maage—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 4th av and Santa Fe st.

BELOIT First Church—First Reader Philip J. Chubbic—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church.

BLUE RAPIDS Society—First Reader Mrs Ina P. Moser—Sunday 11 AM—I O O F hall.

BURLINGTON First Church — First Reader Miss Grace Lawrence Woodford—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Church.

CALDWELL Society—First Reader Mrs Jane McGill —Sunday 11 AM—Over Stock Exchange bnk.

CHANUTE First Church—First Reader Percy C. Nelson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—N Forest av and Elm st.

CHERRYVALE Society — First Reader Mrs Littie Lynch—Sunday 11 AM; Wed 8 PM.

CHETOPA Society—First Reader Walter E. Headlee —Sunday 11 AM; Wed 8 PM—S. D. of J. hall.

COFFEYVILLE Society—First Reader Mrs Martha Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—113½ W 9th st.

COLUMBUS Society—First Reader Miss Bess Oliphant—Sunday 11 AM; Wed 8 PM—112 N Kan. av.

COUNCIL GROVE Society—First Reader Mrs Maggie Wolff—Sunday 11 AM; Wed 8 PM—Philips hall.

DODGE CITY Society—First Reader Mrs Lida Reynolds—Sunday 11 AM—I O O F hall.

ELDORADO Society—First Reader Mrs Lydia J. Case—Sunday 11 AM; Wed 8 PM—Church.

EMPORIA First Church—First Reader Mrs Daisy Rogers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 9th av and Commercial st.

EUREKA Society—First Reader Mrs Ella T. Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM.

FORT SCOTT First Church—First Reader Miss Sadie W. Hahn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Main sts.

FREDONIA Society—First Reader Miss Lilly May Foster—Sunday 11 AM; Wed 8 PM—I O O F hall.

GALENA First Church—First Reader Mrs Anna Kingrey—Sunday 11 AM; Wed 8 PM—1102 Short st. Reading Rm 1 to 5 PM—108 E 5th st.

GARDEN CITY Society—First Reader Mrs Florence Pyle—Sunday 11 AM; Wed 7.45 PM—Lincoln blk.

GIRARD Society—First Reader Miss Eva Turkington—Sunday 11 AM; Wed 8 PM—217 N Ozark av.

GREAT BEND Society — First Reader Mrs Minnie W. Cole—Sunday 11 AM—I O O F hall.

HOLTON Society—First Reader Mrs Eva J. Clark—Sunday 11 AM—Armory.

HORTON Society — First Reader Miss Sarah Jane Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—Chapel.

HUMBOLDT Society — First Reader Miss Grace O'Brien—Sunday 11 AM; Wed 8 PM—10 N 9th st.

HUTCHINSON First Church—First Reader John H. Pargeter—Sunday 11 AM; Wed 8 PM—Church, 14th and Main sts. Reading Rm 11 AM to 5 PM —620 Rorabaugh-Wiley blg.

INDEPENDENCE First Church—First Reader Mrs Emma Harmon Oppermann—Sunday 11 AM; Wed 8 PM—Church, Main and 11th sts. Reading Rm 1 to 5 PM—Kress blg.

IOLA First Church—First Reader Mrs Lillie M. Bartlett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—East and Sycamore sts.

JUNCTION CITY First Church—First Reader George H. Tangeman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—5th and Jefferson sts.

KANSAS CITY First Church—First Reader Benjamin Lombard Foster—Sunday 11 AM, 8 PM; Wed 8 PM—Fraternal hall, 747 Minn. av. Reading Rm 10 AM to 5 PM—252 Wahlenmaier blg, 8th st and Minn. av.

LARNED Society—First Reader Mrs Isabel Foy—Sunday 11 AM; Wed 8 PM—K of P hall.

LAWRENCE First Church—First Reader Henry Elmer Don Carlos—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—1240 Mass. st.

LEAVENWORTH First Church—First Reader Fred C. Runkle—Sunday 11 AM; Wed 8 PM—Church, 6th and Spruce sts. Reading Rm 2 to 5 PM—8 Mfrs bnk blg, 4th and Del. sts.

LE ROY First Church—First Reader Mrs Susan M. Bristow—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed—Church.

MANHATTAN First Church—First Reader Mrs Minnie W. Alexander—Sunday 10.30 AM, 7.30 PM; Wed 7.30 PM—8th st and Pointz av. Reading Rm 2 to 4 PM—State bnk blg.

MARYSVILLE First Church—First Reader Mrs Lucy E. Chaffee—Sunday 11 AM; Wed 8 PM—14th st and Broadway. Reading Rm 2 to 5 PM—White blg.

McPHERSON Society—First Reader Miss Mabel B. Scheurer—Sunday 11 AM; Wed 8 PM—S Elm st.

MULBERRY Society—First Reader Mrs Laura R. Brown—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

NEODESHA First Church—First Reader William J. Rath—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 5th st and Ind. av.

NEWTON Society—First Reader Mrs Carrie P. Snyder—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—110 E Broadway.

OLATHE Society—First Reader Mrs Lorena Helder Morse—Sunday 11 AM; Wed 7.30 PM—Ott blg.

OSWEGO Society—First Reader Mrs Bertha W. Tiffany—Sunday 11 AM; Wed 8 PM.

OTTAWA Society—First Reader Mrs Mabel Jamison Elder—Sunday 11 AM; Wed 8 PM—401 Main st.

PARSONS First Church—First Reader Mrs Alice R. Edmondson—Sunday 11 AM; Wed 8 PM—Church, 1519 Broadway av. Reading Rm 2 to 5 PM—321 White blg, Main st.

PITTSBURG First Church—First Reader F. Marion King—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Euclid av and Walnut st. Reading Rm 10 AM to 5 PM—409 Commerce blg, Broadway.

SALINA First Church—First Reader Mrs Emma E. Dixon—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—8th and Mulberry sts.

SENECA First Church—First Reader Mrs Nellie Hatch Stevenson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

TOPEKA First Church—First Reader Robert W. Coppedge—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Huntoon and Polk sts.

TOPEKA Second Church—First Reader Miss Grace Root—Sunday 11 AM; Wed 8 PM—6th and Harrison sts. Reading Rm 1.30 to 5 PM—Mills blg.

WELLINGTON First Church — First Reader Mrs Rowena Dabbs Burton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—7th st and Jefferson av.

WICHITA First Church — First Reader Walter J. Bledgett—Sunday 11 AM, 8 PM; Wed 8 PM—Philharmony hall, 217 N Lawrence av. Reading Rm 9 AM to 5 PM—608 Caldwell-Murdock blg, 111 E Douglas av.

WINFIELD First Church—First Reader Mrs Minna Kledehn Foval—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—203 E 11th av.

YATES CENTER First Church—First Reader Miss Gertrude Shepard—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Church.

Kentucky

ASHLAND First Church—First Reader James B. Wilhoit—Sunday 10.30 AM; Wed 7 PM; Reading Rm 1.30 to 5 PM—Church, 17th st.

DANVILLE Society—First Reader Mrs Elizabeth B. Caldwell—Sunday 11 AM; Wed 7.30 PM.

FRANKFORT Society—First Reader Mrs Mattie O. Noel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Farmers bnk blg, Main st.

HENDERSON Society—First Reader Mrs Laura A. De Garis—Sunday 11 AM; Wed 8 PM—Klees hall.

LEXINGTON First Church—First Reader Mrs Mollie Shelton Pilkington—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—2d floor, 159 E Main st.

LEXINGTON Second Church—First Reader Edward Williamson—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, N Broadway.

LOUISVILLE First Church—First Reader Christian Albert Singer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 3d st, between Oak and St Catherine. Reading Rm 10 AM to 5 PM—620 Paul Jones blg.

OWENSBORO Society—First Reader Mrs Beulah B. Guenther—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—Masonic blg, St Ann st.

PADUCAH First Church—First Reader Mrs Mary E. Levin—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 12 M—Three Links blg, 5th st and Ky. av.

RICHMOND Society—First Reader ——— ————Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Fri—223 Main st.

WINCHESTER Society—First Reader Mrs Sue E. Kohlhass—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

Louisiana

MONROE Society — First Reader Mrs Carrie S. Parker—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 307 N 2d st.

NEW ORLEANS First Church—First Reader Robert C. Lloyd—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Nashville av and Garfield st. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Tues Thurs Sat—1317 Whitney Central bnk blg, St Charles and Gravier sts.

SHREVEPORT First Church—First Reader Mrs Gertrude Deane Bunker—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—714 Grand av.

Maine

AUBURN AND LEWISTON First Church—First Reader Albert H. Conant—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—Church, 93 College st, Lewiston.

AUGUSTA Society—First Reader Howard M. McFarlane—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Chapel, Williams st.

BANGOR First Church—First Reader William W. Talbot—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—C S hall, 47 Columbia st.

BATH First Church—First Reader Mrs Susan F. Howard—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Wed Thurs Sat—Summer st.

BELFAST Society—First Reader Howard L. Whitten—Sunday 11 AM; Wed 7.30 PM—127 Main st.

BRUNSWICK Society—First Reader Mrs Emma Lois Kilby—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5.30 PM Wed—K of P hall.

CALAIS First Church—First Reader Mrs Ella M. Haycock—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Germain st.

CAMDEN First Church—First Reader William J. French—Sunday 11 AM; Wed 7.30 PM: Reading Rm 2 to 4 PM Wed Sat—Church, Central st.

DOVER AND FOXCROFT First Church — First Reader Miss Adelaide Jennison—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, Lincoln st, Foxcroft.

GARDINER First Church—First Reader Ernest Elwood Yeaton—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, Lincoln av.

KENNEBUNK Society—First Reader Harry Francis Fairfield—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3.30 to 4.30 PM Wed—Summer st.

LEWISTON—See Auburn.

LIVERMORE FALLS Society—First Reader Carroll L. Pomeroy—Sunday 10.30 AM—I O O F blk.

NORWAY Society — First Reader Mrs Rosemary Mundy—Sunday 10.30 AM—K of P hall. Wed 8 PM—Temple st studio.

PORTLAND First Church—First Reader William Wallace Foss—Sunday 10.45 AM; Wed 7.45 PM—Church, 61 Neal st. Reading Rm 9 AM to 6 PM —502 Baxter blk, 562 Congress st.

ROCKLAND First Church—First Reader Edwin B. Spear—Sunday 11 AM; Wed 7.30 PM—Church, Cedar and Brewster sts. Reading Rm 2 to 5 PM —Thorndike and Hix blg, 18 School st.

SANFORD Society—First Reader Mrs Nellie Delia Batchelder—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—2 Mechanics st.

SKOWHEGAN Society—First Reader Mrs Ella G. French—Sunday 10.45 AM; Wed 7.30 PM.

STONINGTON Society—First Reader Mrs Gertrude L. Hatch—Sunday 11 AM—Seaside hall.

VINALHAVEN Society—First Reader Benjamin L. Lane—Sunday 11.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—C S hall.

WATERVILLE Society—First Reader Miss Florence L. Dinsmore—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—C S hall, Sav bnk blg.

Maryland

ANNAPOLIS Society—First Reader Herbert Louis Rice—Sunday 11 AM; Wed 8 PM—Advertiser blg, Church circle.

BALTIMORE First Church—First Reader Arthur R. MacLellan Jr—Sunday 11 AM, 8 PM; Wed 8 PM —Church, University pkwy, west of Oak st. Reading Rm 9 AM to 6 PM—1311 Fidelity blg.

BALTIMORE Second Church—First Reader Frederick D. Hall—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mt Royal av and St Paul st. Reading Rm 10 AM to 5 PM—Macht blg, 11 E Fayette st.

CUMBERLAND First Church—First Reader Mrs Bettie K. Dyche—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7 S Centre st.

HAGERSTOWN Society—First Reader Mrs Emma Knott Klinkhart—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Sat—North and Locust sts.

SANDY SPRING Society—First Reader Samuel S. Bond—Sunday 2.30 PM—Res C. E. Bond.

Massachusetts

AMESBURY First Church—First Reader Mrs Grace S. Hoyt—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Main and Carpenter sts.

ATHOL First Church—First Reader Miss Lottie May Brown—Sunday 10.45 AM; Wed 7.45 PM—456 Main st. Reading Rm 3 to 5 PM—387 Main st.

BOSTON The First Church—First Reader H. Cornell Wilson—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church edifice. Norway, Falmouth and St Paul sts. Reading Rms:

Berkeley Blg, 420 Boylston st. 9 AM to 9 PM except Wed; Wed until 5 PM.

International Trust Co Blg, Devonshire and Milk sts, 9 AM to 5.30 PM.

Coolidge Corner Blg, 1316 Beacon st, Brookline, 9 AM to 6 PM.

BROCKTON First Church—First Reader William H. Dawes—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Tues Fri—Church, N Main st.

BUZZARDS BAY Society—First Reader Mrs Anna E. Smith—Sunday 11.15 AM; Wed 7.15 PM; Reading Rm 2.30 to 5 PM Wed—Franklin hall.

CAMBRIDGE First Church—First Reader Robert E. Buffum—Sunday 10.45 AM; Wed 7.45 PM—Brattle hall, 40 Brattle st, off Harvard sq. Reading Rm 12 M to 6 PM; also 7.30 to 9 PM Mon Sat—11 Dunster st, Harvard sq.

CHELSEA First Church—First Reader David Y. Morrison—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Fri—Church, Reynolds av.

CLINTON Society—First Reader Elliot R. B. Allardice—Sunday 10.45 AM; Wed 7.45 PM—Municipal blg. Reading Rm 2.30 to 5 PM; also 7 to 9 PM Tues Sat—6, 17 High st.

CONCORD First Church—First Reader Albert W. Lee—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5.30 PM—Monument sq.

COTUIT First Church—First Reader Mrs Alice L. Handy—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5, 7 to 9 PM Fri—Church.

FALL RIVER First Church—First Reader Mrs Jeannette Titus Wells—Sunday 11 AM; Wed 8 PM—Rock and Pine sts. Reading Rm 3 to 5 PM—335 Pine st.

FITCHBURG First Church—First Reader Miss Ruth C. Crosby—Sunday 10.45 AM; Wed 7.45 PM—Lincoln hall. Reading Rm 2.30 to 5 PM—470 Main st.

FRANKLIN Society—First Reader Mrs Adelaide G. Dinsmore—Sunday 10.45 AM—I O O F hall.

GLOUCESTER First Church—First Reader Mrs Etta C. Knowlton—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—65 Middle st.

GREENFIELD Society—First Reader Miss Marian B. Atherton—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Franklin and Main sts.

HAVERHILL First Church — First Reader William J. Twombly—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—6 Pleasant st.

HAVERHILL Second Church—First Reader Fred O. Tarbox—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—The Bartlett, 59 Main st.

HINGHAM Society—First Reader George Hartley Clark—Sunday 11 AM—Grand Army hall, Hingham Center.

HOLYOKE Society—First Reader Mrs Minnie S. Bartlett—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—437 High st.

HYDE PARK First Church—First Reader Frederick L. Bauer—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 126 Arlington st.

LAWRENCE First Church—First Reader Benjamin Andrew — Sunday 10.30 AM; Wed 7.45 PM — Church, Green st. Reading Rm 12 M to 5 PM; also 7.30 to 9 PM Sat—Lawrence Sav bnk blg, Essex st.

LEOMINSTER Society—First Reader Mrs Ermina B. Johnson—Sunday 10.40 AM; Wed 7.45 PM—30 Main st.

LEXINGTON First Church—First Reader Walter W. Rowse—Sunday 10.45 AM; Wed 7.45 PM—C S hall, Forest st. Reading Rm 3 to 5.30 PM—Bank blg. Mass. av.

LOWELL First Church—First Reader Mrs Marcia Nicholas Pierce—Sunday 10.45 AM; Wed 7.45 PM —20 Palmer st. Reading Rm 2 to 5 PM; also 7 to 9 PM Mon Sat—41 Chalifoux blg.

LYNN First Church—First Reader William H. Lowe —Sunday 10.45 AM; Wed 7.45 PM—Church, Chestnut st, near Broad st. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Mon Sat—510 Security Trust Co blg, 23 Central av.

MALDEN First Church—First Reader James William Rice—Sunday 10.30 AM; Wed 7.45 PM—Auditorium blg. Reading Rm 12 M to 9 PM except Wed; Wed until 6 PM—415 A Main st, Malden sq.

MARLBORO First Church—First Reader Sprague A. Knapp—Sunday 10.45 AM; Wed 8 PM—G A R hall. Reading Rm 2.30 to 5 PM—10 Corey blg.

MEDFORD First Church—First Reader L. Edward Bailey—Sunday 10.45 AM; Wed 7.30 PM—180 High st, near Winthrop sq. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—95 High st.

MELROSE First Church—First Reader Sidney H. Davis—Sunday 10.30 AM; Wed 7.45 PM—Eastman hall, 533 Main st. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM except Wed—527 Main st.

MIDDLEBORO Society—First Reader Mrs Mabel Osborne Reed—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Sat—T. W. Peirce Co blg.

NEEDHAM First Church—First Reader William R. Beetle—Sunday 10.45 AM; Wed 7.45 PM—C S hall. Reading Rm 3 to 5 PM except Sat; 7 to 9 PM Sat—Great Plain av.

NEW BEDFORD First Church—First Reader Mrs Alice B. Taber—Sunday 10.45 AM; Wed 8 PM—Church, Middle and 6th sts. Reading Rm 11 AM to 5 PM; Wed until 7.45 PM; Sat until 9 PM—410, 222 Union st.

NEWBURYPORT First Church — First Reader Mrs Mary H. W. Carter—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Chase and Lunt blk.

NEWTON First Church — First Reader George H. Moore—Sunday 10.45 AM; Wed 8 PM—Players hall, Wash. st, West Newton. Reading Rm 2 to 6 PM; also 7.30 to 9 PM Tues Sat—297 Walnut st, Newtonville.

NORTH ADAMS First Church—First Reader Mrs Gertrude M. Babcock—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—Chapel, 45 Chestnut st.

NORTHAMPTON First Church — First Reader Charles H. Tucker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—Church, Center and Masonic sts.

ORANGE Society—First Reader Miss Evie L. Harris —Sunday 11 AM; Wed 8 PM—Memorial hall.

PITTSFIELD First Church—First Reader Henry A. Germain—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 131 South st.

PLYMOUTH First Church—First Reader Edward A. Burnett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed—5 Lothrop st.

QUINCY First Church — First Reader Oscar M. Crocker—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—Alpha hall, Hancock st and Cottage av.

READING First Church—First Reader Arthur W. Temple—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM Sat—Church, Lowell and Sanborn sts.

ROCKLAND First Church — First Reader John M. Nash—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed—Church, Franklin av.

ROXBURY First Church—First Reader Edward T. Blanchard—Sunday 10.30 AM; Wed 7.45 PM—Fauntleroy hall, Wenonah st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Tues Fri—3 Bradlee blg, 54 Warren st.

SALEM First Church—First Reader Hatherley Alonzo Stoddard—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 16 Lynde st.

SHARON Society—First Reader Howard D. Kenyon—Sunday 10.45 AM; Wed 7.45 PM—Main & Depot sts.

SOMERVILLE First Church—First Reader Moses Smith—Sunday 10.45 AM; Wed 7.45 PM—Anthoine hall, 136 School st. Reading Rm 2 to 5 PM; also 7.30 to 9 PM except Tues Wed—14 College av.

SPRINGFIELD First Church—First Reader Harry C. N. Smith—Sunday 11 AM, 7.30 PM; Wed 8 PM —Chapel, State and Orleans sts. Reading Rm 10 AM to 6 PM; Sat until 9 PM—512, 356 Main st.

SPRINGFIELD Society—First Reader Guy S. Perkins—Sunday 11 AM; Wed 8 PM—Touraine hall, 182 State st. Reading Rm 10 AM to 6 PM; Sat until 9 PM—512, 356 Main st.

TAUNTON First Church—First Reader Charles H. Merrill—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—38 Winthrop st.

WELLESLEY Society—First Reader Miss Laura G. Dillaway—Sunday 10.45 AM, Wellesley town hall; Wed 7.45 PM—I O O F hall, Wellesley sq.

WINCHENDON Society—First Reader Mrs Lizzie M. Cochran—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Merrill blk.

WINCHESTER First Church—First Reader George E. Davis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Mt Vernon st, opposite town hall.

WOBURN First Church — First Reader Franklin Blake—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—18 Arlington rd.

WORCESTER First Church—First Reader Herbert E. Cather—Sunday 10.45 AM, 7.30 PM; Wed 7.45 PM—Church, Main and Oberlin sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—718 Slater blg.

Michigan

ADRIAN First Church—First Reader Jerome N. Moran—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 59 S Main st.

ALBION First Church—First Reader Roy L. Piper —Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 202 W Erie st.

ALLEGAN Society—First Reader Mrs Kate Minckler —Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Doelker blk.

ALMA First Church—First Reader Mrs Alice M. Brown—Sunday 10.15 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—K of P hall.

ALPENA First Church—First Reader Miss Maria Roberts—Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—158 Wash. av.

ANN ARBOR First Church—First Reader Clifton W. Chadwick—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—409 S Division st.

BANGOR Society—First Reader Mrs Lois R. Keister —Sunday 10.30 AM.

BATTLE CREEK First Church—First Reader Mrs Alice E. Ketchum—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 101 Maple st.

BAY CITY First Church—First Reader Charlie John Bousfield—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 6th and Van Buren sts.

BELDING Society—First Reader Mrs Martha M. Gooding—Sunday 10.45 AM; Wed 7.30 PM—106 S Pleasant st.

BELLEVUE Society—First Reader Mrs Sara Babcock—Sunday 11 AM; Wed 7.30 PM—Cit bnk blg.

BENTON HARBOR First Church—First Reader Fred W. Wheaton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed —Church, Pleasant st.

BUCHANAN Society—First Reader Mrs Ellen Montague—Sunday 10.45 AM; Wed 7.45 PM—Oak st.

CADILLAC First Church—First Reader Miss Augusta Bieske—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—132 Spruce st.

CALUMET Society—First Reader Mrs Matilda Sibilsky—Sunday 10.45 AM; Wed 7.30 PM—Portland and 5th sts.

CHARLEVOIX Society—First Reader Fred A. Smith —Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Thurs Sat; also 3 to 5 PM Sun—Van Pelt hall.

CHARLOTTE First Church—First Reader Charles E. Church—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed Sat—Church.

DECATUR Society—First Reader Mrs Alberta H. Evans—Sunday 10.45 AM; Wed 7.45 PM.

DETROIT Churches unite in Reading Rms, Fisher arcade, 251 Woodward av; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun.

First Church—First Reader Francis Chandler Campbell—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—Arcadia hall, Woodward av and Stimpson pl.

Second Church—First Reader Albert J. Nebe —Sunday 10.30 AM; Wed 8 PM—Church, E Grand blv, near Jefferson.

Third Church—First Reader Vernon J. Lilly—Sunday 10.30 AM; Wed 8 PM—Kenilworth hall, 2120 Woodward av.

ESCANABA Society—First Reader George H. Brotherton—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—325 S Fannie st.

FENNVILLE Society—First Reader Mrs Cora A. Reynolds—Sunday 10.30 AM; Wed 7.30 PM.

FLINT First Church—First Reader Courtland M. Stauch—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri —Ward blg, 526 S Saginaw st.

FREMONT Society—First Reader Garrett E. Hain—Sunday 10.45 AM; Wed 8 PM—Grange hall.

GRAND RAPIDS First Church—First Reader Philip D. Leavenworth—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. st and Lafayette av. Reading Rm 10 AM to 6 PM; also 7 to 9 PM Tues Thurs Sat—931 Mich. Trust blg.

GRAND HAVEN Society—First Reader Mrs Anna A. Andrews—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—Unitarian church.

HASTINGS Society—First Reader Mrs Effie P. Goodyear—Sunday 10.30 AM; Wed 7.30 PM.

HOUGHTON Society—First Reader James McRae—Sunday 10.45 AM; Wed 8 PM—160 Shelden st.

IRONWOOD Society—First Reader George Peterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—315 E Aurora st.

JACKSON First Church—First Reader Stephen J. Fuller — Sunday 10.30 AM; Wed 7.30 PM — Church, west side city pk. Reading Rm 11.45 AM to 5, 7 to 9 PM—Adjoining the church.

JONESVILLE First Church—First Reader Mrs Ida M. Schell—Sunday 10.30 AM; Wed 7 PM; Reading Rm 3 to 5 PM Mon Wed Sat.

KALAMAZOO First Church—First Reader Charles H. Ring—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Park and South sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Sat; 2.30 to 5 PM Sun—803 Kalamazoo Nat bnk blg.

LANSING First Church—First Reader Victor Tyson Wilson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Allegan and Walnut sts.

LUDINGTON First Church—First Reader Frederic William Lindenau—Sunday 10.45 AM; Wed 7.45 PM—402 Filer st. Reading Rm 2 to 4.30 PM—1st Nat bnk blg.

MANISTEE Society — First Reader Mrs Alice M. Alway—Sunday 10.45 AM; 2d Wed in month 8 PM—Unity Church blg.

MARQUETTE First Church—First Reader John E. Lautner—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Ridge and Blaker sts.

MARSHALL First Church—First Reader Mrs Belle W. Stowe—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 109 Mansion st.

MENOMINEE—See Marinette, Wis.

MONROE Society—First Reader Mrs Antonia Amendt—Sunday 10 AM; Wed 7.30 PM—Telephone blg.

MT CLEMENS Society—First Reader Mrs Harriett Skinner Rutter—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—166 Market st.

MT PLEASANT First Church—First Reader Mrs Annie E. Mosher—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Normal av and Wis. st.

MUSKEGON First Church—First Reader Robert John Middleton—Sunday 10.45 AM; Wed 8 PM—Woman's club blg, Webster av and 2d st. Reading Rm 12 M to 5 PM; also 7.30 to 9 PM Tues Sat—7 Rodgers blk, 113 Western av.

NEGAUNEE Society—First Reader Mrs Mary L. Pellow—Sunday 10.45 AM; Wed 7.30 PM—I O O F hall.

NILES First Church—First Reader Charles Kitterer—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Fri—Church, 309 Broadway.

OTSEGO Society—First Reader Mrs Margery B. McClellan—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—Edsell blk.

OWOSSO First Church — First Reader Hugh M. Nichols—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—107 N Ball st.

OXFORD First Church—First Reader Mrs Minnie L. Bronson—Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—S Wash. st.

PAW PAW Society—First Reader Hudson D. North—Sunday 10.45 AM; Wed 8 PM—Coterie rooms.

PETOSKEY First Church—First Reader Miss Mandie J. Johnston—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Church.

PLAINWELL Society—First Reader Mrs Minnie P. Hopper—Sunday 10.30 AM; Wed 7.30 PM.

PLYMOUTH First Church—First Reader ——— ——— Sunday 10.30 AM; Wed 7.10 PM; Reading Rm 2 to 4 PM—Church, Main and Dodge sts.

PONTIAC Society—First Reader Mark B. Harris—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—Masonic blg, E Huron st.

PORT HURON First Church—First Reader Benson West Hardy—Sunday 10.30 AM; Wed 7.30 PM—Masonic temple. Reading Rm 2 to 4.30 PM—614 Meisel blk.

SAGINAW First Church — First Reader Burrall Goodyear Newman—Sunday 10.45 AM; Wed 7.45 PM—Church, Warren av and Hayden st. Reading Rm 10 AM to 4 PM; also 7 to 9 PM Mon Sat—503 Weichmann blg.

ST CLAIR Society—First Reader Ralph D. Langell—Sunday 10.30 AM; Wed 7.30 PM—Macabee hall.

ST JOHNS Society—First Reader Robert G. Steel—Sunday 10.30 AM; Wed 7.45 PM—Munger blk.

SALINE Society—First Reader Mrs Eva A. Fitzgerald—Sunday 10 AM; Wed 7 PM—Cit bnk blg.

SAULT STE MARIE First Church—First Reader Miss Amy C. Ramsey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM except Wed—Brown blk, Ashmun and Leroy sts.

SOUTH HAVEN First Church—First Reader George E. Chatfield—Sunday 10.45 AM; Wed 8 PM—Scott club blg. Reading Rm 2 to 4 PM—Hale blg.

THREE RIVERS Society—First Reader Miss Lottie L. Seekell—Sunday 10.30 AM; Wed 8 PM—Main st.

TRAVERSE CITY First Church—First Reader Mrs Harriet J. Whipple—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Ebner blg, 148 State st.

YPSILANTI First Church—First Reader Mrs Bertha M. Gill—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—125 Mich. av.

Minnesota

ALBERT LEA First Church—First Reader Mrs Beatrice Mitchell Peterson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—105 N Newton st.

AUSTIN First Church — First Reader Mrs Lena Meyer—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 133 Maple st, W.

BRAINERD Society—First Reader Mrs Grace A. Thayer—Sunday 11 AM; Wed 8 PM—Elks hall.

CHATFIELD Society—First Reader Mrs Tira E. Tesca—Sunday 11 AM; Wed 7.30 PM.

CROOKSTON Society—First Reader Harry M. Moore—Sunday 11 AM; Wed 8 PM—Marin blk.

DULUTH First Church—First Reader Edward C. Kennedy—Sunday 11 AM; Wed 8 PM—9th av, E, and 1st st. Reading Rm 10 AM to 5 PM—411 Alworth blg, 306 W Superior st.

EXCELSIOR Society—First Reader Mrs Helen Robinson—Sunday 11 AM—1st and Center sts.

FAIRMONT First Church—First Reader David H. Larson—Sunday 10.30 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—222 E Blue Earth av.

HIBBING Society—First Reader Mrs Annie J. Lippman—Sunday 11 AM; Wed 8 PM—Swedish M. E. church, Superior st and 4th av.

INTERNATIONAL FALLS Society — First Reader Fred G. Nelson—Sunday 11 AM; Wed 8 PM—Masonic hall, 3d st.

LAKE CITY Society—First Reader Mrs Ida Greeley Fitschen—Sunday 10.45 AM; Wed 8 PM—City hall blg.

LUVERNE Society—First Reader Edward H. Moreland—Sunday 11 AM; Wed 8 PM—Workmen hall.

MADISON Society—First Reader Miss Belle Jacobson—Sunday 11 AM—4th st.

MANKATO First Church—First Reader Miss Minnie Hub—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, S 4th st.

MINNEAPOLIS Churches unite in Reading Rms, 1006 Plymouth blg, Hennepin av and 6th st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

First Church—First Reader Charles L. Bostwick—Sunday 10.45 AM; Wed 8 PM—Church, Nicollet av and 24th st. Reading Rm 10 AM to 4 PM—Cooper blg, Franklin and Nicollet avs.

Second Church—First Reader George I. Langworthy—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5.30 PM—Church, 2d av, S, and 11th st.

Third Church—First Reader Wilber McKelvey Winter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Lake st and Holmes av.

Fifth Church — First Reader Eubertis Leon Jaynes—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, University and 12th avs, SE.

Sixth Church—First Reader Seymour S. Cook —Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Summit and Hennepin avs, S.

RED WING First Church—First Reader Miss Genie Thoburn—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—601 W 3d st.

ST CLOUD Society—First Reader Mrs Jennie Williston French—Sunday 2.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Unity church.

ST PAUL First Church—First Reader Thomas E. Bonde—Sunday 10.45 AM; Wed 8 PM—Summit av and Grotto st. Reading Rm 10 AM to 5.30 PM—616 N. Y. Life blg, 6th and Minn. sts.

STILLWATER Society—First Reader Miss Mabel De Groodt—Sunday 11 AM; Wed 8 PM—N 5th st and Laurel av. Reading Rm 11 to 4 PM—113 E Chestnut st.

THIEF RIVER FALLS Society—First Reader Mrs Sarah Irene Grossman—Sunday 10.45 AM; Wed 8 PM—209½ E 3d st.

TWO HARBORS Society—First Reader Mrs Delia Bell Truman—Sunday 11 AM; Wed 8 PM—21 Poplar st.

UTICA Society—First Reader Mrs Ella M. Perry—Sunday 10.45 AM—Church.

VIRGINIA Society—First Reader Orlando Bigelow Wood—Sunday 11 AM; Wed 8 PM—Lyric hall.

WELLS Society—First Reader Justin E. Stiles—Sunday 10.45 AM; Wed 8 PM—Ger-Amer bnk blg.

WILLMAR First Church—First Reader Ingebrigt C. Tollefson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Church.

WINONA First Church—First Reader George H. Pletke—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 1.30 to 5.30 PM—310 Exchange blg.

Mississippi

BILOXI Society—First Reader Mrs Amy Park Dulion —Sunday 10.45 AM; Wed 8 PM—Chapel, Seal av. Reading Rm 2.30 to 4.30 PM—307 Lameuse st.

CLARKSDALE Society—First Reader Mrs Grace H. Crawley—Sunday 11 AM; Wed 3 PM—235 Clark st.

HATTIESBURG Society—First Reader Donald G. Duke—Sunday 11 AM—125 W Pine st.

JACKSON First Church—First Reader Bevy C. Godwin—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, N State and Fortification sts.

JACKSON Society—First Reader Miss Sallie Whitfield Baley—Sunday 11 AM; Wed 8 PM; Reading Rm 9 AM to 5 PM—218½ W Capitol st.

MERIDIAN Society—First Reader Mrs Lilian Galarneau—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Church, 24th av and 9th st.

VICKSBURG Society—First Reader Miss Eleanor Rosalie Curphey—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3.30 to 5.30 PM—817 Crawford st.

Missouri

AURORA Society—First Reader Mrs Winona D. Minor—Sunday 11 AM; Reading Rm 3 to 5 PM Wed—206A Madison av.

BROOKFIELD Society—First Reader Mrs Gertrude Crance Brownlee—Sunday 11 AM; 2d Wed in month 8 PM—314 Linn st.

BUTLER Society—First Reader James A. De Armond—Sunday 11 AM—Probate court rm.

CAPE GIRARDEAU Society—First Reader Mrs Florence Betten Boone—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Thurs—Sturdivant bnk blg.

CARROLLTON Society—First Reader Mrs. Della G. Robinson—Sunday 11 AM; Wed 8 PM—Magazine club rms.

CARTHAGE First Church—First Reader Miss Nira Wright—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 6th and Maple sts.

CHILLICOTHE Society—First Reader Mrs Helen E. Macdonald—Sunday 11 AM; Wed 7.30 PM.

COLUMBIA Society—First Reader Mrs Frances E. Poor—Sunday 11 AM—Va. blg, S 9th st.

HANNIBAL Society—First Reader Mrs Alta Pledge Pew—Sunday 11 AM; Reading Rm 2 to 5 PM Wed Sat—W C T U chapel, 106 S 5th st.

INDEPENDENCE First Church—First Reader Mrs Blanche Rydbeck—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, Liberty and Blue avs.

JEFFERSON CITY First Church—First Reader Mrs Margaret L. Ward—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—318 Monroe st.

JOPLIN First Church—First Reader John J. Fryhofer—Sunday 11 AM, 8 PM; Wed 8 PM—Church. 16th and Wall sts. Reading Rm 9 AM to 5 PM; also 1 to 4 PM Sun—801 Frisco blg.

JOPLIN Second Church—First Reader Mrs Matilda C. Weymann—Sunday 11 AM; Wed 8 PM—Church, Moffet av and 6th st. Reading Rm 2 to 5 PM—216 Miners bnk blg.

KANSAS CITY Churches unite in Reading Rms, 712 Commerce blg, 10th and Walnut sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

First Church—First Reader Lewis B. Sawyer —Sunday 11 AM, 8 PM; Wed 8 PM—Church, 9th st and Forest av. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM—602 Waldheim blg.

Second Church—First Reader Andrew G. Bodwell Jr—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 11.30 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun—Church, 31st st and Troost av.

Third Church—First Reader Truman A. Lockwood—Sunday 11 AM, 8 PM; Wed 8 PM—40th and Walnut sts. Reading Rm 12 M to 6 PM; also 7 to 9 PM except Wed—4028 Broadway.

Fourth Church—First Reader Wesley Eugene Standart—Sunday 11 AM, 8 PM; Wed 8 PM—Gladstone hall, Elmwood and St John avs.

KANSAS CITY Society—First Reader Clarence Layton—Sunday 11 AM, 8 PM; Wed 8 PM—Fords auditorium, 27th st and Prospect av.

KIRKSVILLE First Church—First Reader John C. Griffith—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM Wed Sat—Trust blg.

KIRKWOOD First Church—First Reader Gerry Hoyt Barnes—Sunday 10.45 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Wash. and Clay avs.

LEBANON Society—First Reader Mrs Lucretia W. Palmer—Sunday 11 AM; Wed 7.30 PM—Chapter house.

LEXINGTON Society—First Reader Mrs Annie Hanna Wilson—Sunday 10.45 AM; Wed 8 PM—Old P O blg.

MAPLEWOOD Society—First Reader John Lyon Kean —Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 4 PM except Wed Sat—7314 Manchester av.

MARSHALL First Church—First Reader Miss Clara Regina Ludwig—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—105½ E North st.

MARYVILLE First Church—First Reader Mrs Kate Denham—Sunday 11 AM; Wed 8 PM—Church, Jenkins and Main sts. Reading Rm 2 to 5 PM—Michau blg, 4th and Main sts.

MEXICO First Church—First Reader Mrs Marguerite V. Richards—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—Church.

MOBERLY Society—First Reader Charles L. Leitch —Sunday 11 AM; Wed 7.30 PM—107 N 4th st.

NEVADA Society—First Reader Mrs Mary Luna Hoss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—5 Moore blg.

OSBORN Society—First Reader Fred W. Nierman—Sunday 10.30 AM; Wed 8 PM—Masonic hall.

POPLAR BLUFF Society—First Reader Mrs Eva N. Jeffers—Sunday 11 AM; Reading Rm 2 to 4 PM Wed Sat—340 Pine st.

RICH HILL First Church—First Reader Miss Mary Walters—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed—Church, 3d and Walnut sts.

ST JOSEPH First Church—First Reader Charles Albert McClearey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and Felix sts. Reading Rm 9 AM to 5 PM—200 Schneider blg, 7th and Felix sts.

ST LOUIS Churches unite in Reading Rms, 1993 Railway Exchange blg; 9 AM to 6 PM.

First Church — First Reader John Ashcroft —Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, Kingshighway and Westminster pl. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—4929 Delmar av.

Second Church—First Reader Clarence P. Sawyer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, 4234 Wash. blv.

Third Church—First Reader Oliver T. Ledford —Sunday 10.45 AM; Wed 8 PM—Church, 3524 Russell av.

Fourth Church—First Reader E. Russell Field —Sunday 11 AM, 8 PM; Wed 8 PM—Church, 5569 Page blv.

Fifth Church—First Reader Paul Shortridge— Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9.30 AM to 9.30 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—Princess blg, Grand av and Olive st.

SEDALIA First Church—First Reader Mrs Catharine Antes Waddell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—I O O F blg.

SPRINGFIELD First Church—First Reader Archiball N. Torbitt—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, E Walnut st. Reading Rm 10 AM to 5 PM; Wed until 7.30 PM—312 Woodruff blg.

TRENTON Society—First Reader Loren Hugh Barnes —Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Fri—Collier blg, 911½ Main st.

WARRENSBURG Society—First Reader Mrs Maria Madan—Sunday 11 AM; Wed 8 PM—519 Maguire st.

WEBB CITY Society—First Reader Mrs Anna Little Eldredge—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 4 PM—112 N Allen st.

Montana

ANACONDA First Church—First Reader Charles E. Kidney—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—209 Main st.

BIGTIMBER Society—First Reader Mrs Minnie M. Koozer—Sunday 11 AM; Wed 8 PM—S. M. E. church, 5th and Harris sts.

BILLINGS First Church—First Reader Mrs Mildred Gillum Cole—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 4.30 PM—29 Belknap blk.

BOZEMAN First Church—First Reader Mrs Susie M. Gould—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—202 Central av, S.

BUTTE First Church—First Reader Mose Linz—Sunday 11 AM, 8 PM; Wed 8 PM—Mont. and Quartz sts. Reading Rm 10 AM to 4 PM—87 Owsley blk.

GREAT FALLS First Church—First Reader Samuel B. Chase—Sunday 11 AM; Wed 8 PM—Church, 1st av, N, and 11th st. Reading Rm 10 AM to 5 PM—Ford blg.

HAMILTON First Church—First Reader Paul E. Klise—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—S 5th and Bedford sts.

HELENA First Church—First Reader Leon E. Rudd —Sunday 8 PM; Wed 8 PM—Unitarian church. Reading Rm 10 AM to 5 PM—54 Bailey blk.

KALISPELL First Church—First Reader Mrs Lela Eddy McLaughlin—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Kalispell Mercantile blg.

LEWISTOWN Society—First Reader Burton Ralph Cole—Sunday 11 AM; Wed 8 PM—Carnegie library. Reading Rm 2 to 4.30 PM—312 Bank-Electric blg.

LIBBY Society—First Reader Mrs Sarah A. Anderson—Sunday 11 AM; Wed 7.30 PM—Church, La. av.

LIVINGSTON Society—First Reader Mrs Laura Simpson—Sunday 11 AM; Wed 8 PM—Masonic temple.

MISSOULA First Church—First Reader Mrs Lucy Walters—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 9.30 PM Thurs Fri—Church, Pine and Pattee sts.

WHITE SULPHUR SPRINGS Society—First Reader Mrs Emma L. Campbell—Sunday 11 AM.

Nebraska

BANCROFT Society — First Reader Mrs Gertrude White Bailey—Sunday 11 AM—C S hall.

BEATRICE First Church—First Reader Mrs Paulena Barber—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—800 Ella st.

BLOOMFIELD Society—First Reader Mrs Adele M. Tulleys—Sunday 10.45 AM—Public library blg.

BROKEN BOW Society—First Reader Mrs Frances J. Eddy—Sunday 10.45 AM; Wed 7.30 PM.

CENTRAL CITY Society—First Reader Mrs Genevieve Hutchison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Fri—Cuddington blk.

CHADRON First Church—First Reader Mrs Nellie May Nichols—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat—Church, 5th and Ann sts.

COZAD Society—First Reader Henry Byron Allen—Sunday 11 AM—Jensen and Anderson hall.

CRAWFORD Society—First Reader Lewis N. Freeman—Sunday 11 AM—Morris blk, 2d st.

EXETER First Church — First Reader Mrs Lydia Verlinda Wood—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.

FAIRBURY Society—First Reader Mrs Edna M. Allen—Sunday 11 AM; Wed 8 PM—4th and F sts.

FIRTH Society—First Reader Mrs Augusta Petz—Sunday 10.30 AM; Wed 7.30 PM—Church.

FREMONT Society—First Reader Mrs Isobel Schurman—Sunday 11 AM; Wed 8 PM—Public library.

GOTHENBURG Society—First Reader Mrs Alice Emezette Halverstadt—Sunday 11 AM.

GRAND ISLAND First Church—First Reader Mrs Hazel Fehrenkamp—Sunday 11 AM; Wed 8 PM—Church, 1003 W 3d st. Reading Rm 2 to 5 PM—40 Hedde blg.

HASTINGS First Church—First Reader Mrs Ida M. Boller—Sunday 10.45 AM; Wed 8 PM: Reading Rm 2.30 to 5 PM including Sun—Carnegie library.

HOLDREGE Society—First Reader Mrs Anna L. Lundberg—Sunday 11 AM; 1st and 3d Wed of month 8 PM—Erickson hall.

KEARNEY First Church—First Reader Mrs Helen Woolworth Dean—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Wed—1st av and W 23d st.

LINCOLN First Church—First Reader Paul Walsh —Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and L sts. Reading Rm 10 AM to 5 PM—204 Funke blg.

McCOOK Society—First Reader Charles H. Meeker—Sunday 11 AM; Wed 8 PM—Morris hall.

MINDEN SOCIETY — First Reader Joseph Sylvester Canaday—Sunday 11 AM; Wed 8 PM.

NEBRASKA CITY First Church—First Reader Mrs Edith Hartzell Hoberg—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church, 12th st and 1st av.

NELIGH First Church—First Reader Mrs Harriet Elizabeth Werner—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Sat—Church.

NORTH PLATTE Society—First Reader Mrs Elizabeth Alden—Sunday 11 AM—B. and L. Assn. blg.

OMAHA First Church—First Reader Lester B. McCoun—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St Marys av and 24th st. Reading Rm 10 AM to 5 PM—888 Brandeis blg.

PLATTSMOUTH Society—First Reader William H. Venner—Sunday 11 AM; Wed 8 PM—6th and Granite sts.

RED CLOUD Society—First Reader Edwin J. Overing Jr—Sunday 11 AM—Woodmen hall.

TECUMSEH Society—First Reader Miss Kathrine Gilligan—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Commercial club rms.

WATERLOO Society—First Reader James H. Riggs —Sunday 11 AM—Christian church.

WEEPING WATER First Church — First Reader Aden F. Stutt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church.

YORK Society—First Reader Theron E. Sedgwick—Sunday 11 AM; Wed 8 PM—Platte av and 8th st.

NEVADA

CARSON CITY Society—First Reader Charles H. Colburn—Sunday 11 AM; Wed 8 PM—I O O F hall.

ELKO Society—First Reader Miss Mildred Reinken —Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—320 5th st.

ELY Society—First Reader Mrs Alice E Holtzman—Sunday 11 AM; Wed 8 PM.

GOLDFIELD First Church—First Reader ——— ——— Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Euclid and Myers sts. Reading Rm 2.30 to 4 PM —Crook av and Columbia st.

RENO First Church—First Reader Mrs Blanche Gale —Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 12 M to 5 PM—Nixon blg.

TONOPAH Society—First Reader Mrs Kathryn B. Dresser—Sunday 11 AM, 7.30 PM; Reading Rm 2 to 4, 7 to 8.30 PM—Church, Florence and Cross avs.

WINNEMUCCA Society—First Reader Mrs Annie Cameron Gramley—Sunday 11 AM; Wed 7.30 PM —Schoolhouse.

NEW HAMPSHIRE

BERLIN Society—First Reader Edwin Leslie Jewell —Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5, 7.30 to 9 PM Tues Fri—197 Main st.

CLAREMONT Society—First Reader Mrs Winnie A. Leonard—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Brown blk, Tremont sq.

CONCORD First Church—First Reader Calvin A. Frye—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, State and School sts.

DERRY Society—First Reader Wallace P. Mack—Sunday 10.45 AM; Wed 7.45 PM—K of P hall.

DOVER First Church—First Reader B. Frank Felker —Sunday 10.45 AM, 7.15 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM Mon Wed Sat—604 Central av.

EXETER First Church—First Reader Miss Annie B. Wiggin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Center st.

GROVETON Society—First Reader Mrs Martha B. Spencer—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 4.30 PM Wed—Precinct hall, Church st.

KEENE Society—First Reader Miss Sarah Elizabeth Bradley—Sunday 10.45 AM; Wed 7.45 PM—17 Central sq.

LACONIA First Church—First Reader Mrs Frances M. Gorrell—Sunday 11 AM; Wed 8 PM—86 Pleasant st. Reading Rm 12 M to 5 PM—664 Main st.

LANCASTER Society—First Reader Mrs Emma B. Streeter—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Bank blk.

LEBANON First Church—First Reader Frederick O. Stearns—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 4 PM Mon Wed Fri; 8 to 9 PM Tues Thurs Sat—C S hall, Lincoln blk.

LISBON Society—First Reader Mrs L. Etta Lucas—Sunday 10.45 AM; Wed 7.45 PM—Parker blk.

LITTLETON Society—First Reader Mrs Lillian M. Richardson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Elliott hall annex.

MANCHESTER First Church—First Reader Mrs Annie E. Law—Sunday 11 AM; Wed 8 PM—Church, Harrison st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—809 Amoskeag bnk blg.

MILFORD First Church—First Reader Mrs Gertrude B. Kendall—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, South st.

NASHUA First Church—First Reader Mrs Lillie Parker Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—3 Whiting blg.

PORTSMOUTH First Church—First Reader Mrs Annie Bell Dukeshire—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—2 Market st.

TAMWORTH Society—First Reader Mrs Maud Griffeth Potter—Sunday 11 AM—Tamworth village.

WOLFEBORO Society—First Reader Mrs Annie M. Hersey—Sunday 11 AM—Brewster Memorial blg.

NEW JERSEY

ASBURY PARK First Church—First Reader Albert James Roe—Sunday 11 AM; Wed 8 PM—Library hall, Grand and 1st avs. Reading Rm 11 AM to 3.30 PM—Kinmouth blg, Mattison av.

ATLANTIC CITY First Church—First Reader Harry Wootton—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 5 PM; also 7.30 to 9 PM except Wed—Church, 4 S Brighton av.

BAYONNE Society—First Reader Miss Nina Ely Scribner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—38th st and Broadway.

CAMDEN First Church—First Reader Howard Graham Bleakly—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 to 5, Sat until 9 PM—209 Cooper st.

CRANFORD First Church—First Reader Mrs Alethea Flower Palmer—Sunday 11 AM; Wed 8 PM—Church, Springfield av and Milne st. Reading Rm 10 AM to 12 M; 2 to 4 PM—Chronicle blg, 3 Union av.

DOVER Society—First Reader Miss J. Florence Young—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Fri; 7 to 9 PM Tues Sat—24 E Blackwell st.

EAST ORANGE First Church—First Reader Henry M. Livor—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 4 PM; also 7.30 to 9 PM Mon Fri—159 Main st.

ELIZABETH Society—First Reader William Ransom —Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—208 Broad st.

ENGLEWOOD First Church—First Reader Julian Scholl—Sunday 11 AM; Wed 8 PM—Church, Engle st and Spring lane. Reading Rm 11 AM to 5 PM; also 7.30 to 9 PM Sat—50 Dean st.

HACKENSACK First Church — First Reader Mrs Myra Dunklee—Sunday 11 AM, 7.45 PM; Wed 8 PM—101 Main st. Reading Rm 12 M to 4 PM; also 8 to 9 PM Tues Thurs Sat—198 Main st.

HOBOKEN First Church—First Reader Lewis H. Newkirk—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM—234 Wash. st.

JERSEY CITY First Church—First Reader Mrs Gertrude Amelia French—Sunday 11 AM; Wed 8 PM —Bergen Lyceum, 651 Bergen av. Reading Rm 1.30 to 5 PM—930 Bergen av.

MADISON First Church—First Reader Bruno Weyers —Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—James blg.

MONTCLAIR First Church—First Reader Edward H. Holmes—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 5 PM—Church, S Fullerton av, near Bloomfield av.

MORRISTOWN Society—First Reader Edward M. Young—Sunday 11 AM; Wed 8 PM—17 DeHart st.

NEWARK First Church—First Reader Walter MacIntosh—Sunday 11 AM, 8 PM; Wed 8 PM—Church. 16 Hill st. Reading Rm 10.30 AM to 5 PM—901 Wiss blg, 671 Broad st.

NEWARK Second Church — First Reader Maximin Ernest Arrindell—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—2d av and Garside st.

NUTLEY Society — First Reader Frank Weston — Sunday 11 AM; Wed 8 PM—Woman's club blg.

ORANGE First Church—First Reader George Matthesen—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM; also 8 to 9 PM except Wed—Church, Cleveland st.

PASSAIC First Church—First Reader Ernest E. Lord —Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—58 Prospect st.

PATERSON First Church—First Reader Cornelius L. Tamboer—Sunday 11 AM; Wed 8 PM—Orpheus hall, Broadway and Carroll st. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Thurs—Elbow blg.

PLAINFIELD First Church—First Reader Mrs Lottie S. Bennett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Babcock blg, 24 W Front st.

PRINCETON Society—First Reader Frederick William Nixon—Sunday 11 AM—176 The Western way.

RIDGEFIELD PARK First Church—First Reader James H. Plummer—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Municipal blg.

RIDGEWOOD First Church—First Reader Harry S. Marx—Sunday 11 AM, 8 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, Franklin av.

RIVERTON First Church—First Reader Mrs Mary A. Hicks—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Fri—Thomas and 7th avs.

RUTHERFORD First Church—First Reader Henry Prentiss—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Newell and Park avs.

SEWAREN Society—First Reader Mrs Maude W. Boynton—Sunday 10.50 AM; Wed 7.50 PM; Reading Rm 2 to 4 PM Thurs—60 Woodbridge av.

SUMMIT Society — First Reader Miss Frances E. Swainson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—13 Beechwood rd.

TRENTON First Church—First Reader Edward A. Stokes—Sunday 11 AM, 8 PM; Wed 8 PM—578 E State st. Reading Rm 11 AM to 5 PM; also 7.30 to 9 PM Tues Fri—American Mechanics blg.

VINELAND Society—First Reader Mrs Mary Kathrine Sanborn—Sunday 11 AM; Wed 8 PM—Mason studio, 6th st.

New Mexico

ALBUQUERQUE Society—First Reader Mrs Augusta K. McGrath—Sunday 11 AM; Wed 8 PM—Woman's club blg, 618 W Gold av. Reading Rm 2 to 5 PM —18 N. T. Armijo blg, 2d st and Central av.

AZTEC Society—First Reader Monroe Fields—Sunday 11 AM; Wed 7.30 PM—Green blg.

EAST LAS VEGAS Society—First Reader Mrs Carrie A. Friesner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Carnegie library.

ROSWELL First Church—First Reader Mrs Susie Turner Rockefeller—Sunday 11 AM; Wed 7.30 PM —Masonic temple, Pa. av and 4th st. Reading Rm 2 to 5 PM—105 W 4th st.

New York

ALBANY First Church—First Reader John M. Turner Sunday 10.45 AM, 8 PM; Wed 8 PM—Madison av and Quail st. Reading Rm 10 AM to 5 PM—Arkay blg, State and Pearl sts.

AMSTERDAM First Church—First Reader Miss S. Loretta Flansburg—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—9 Mohawk pl.

AUBURN First Church—First Reader Mrs Mae E. Nickason—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM—193 Genesee st.

BALLSTON SPA Society—First Reader William T. Gray—Sunday 10.45 AM; Reading Rm 3 to 5 PM Tues Thurs Sat—62 Front st.

BATAVIA First Church — First Reader Frank S. Harris—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 217 E Main st.

BATH First Church—First Reader Charles B. Madden—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Thurs—3 Shannon blg, Liberty st.

BELMONT Society—First Reader Mrs Gladys Hosley —Sunday 10.45 AM—Ward hall parlors.

BINGHAMTON First Church—First Reader Mrs Sarah Elizabeth Rudolph—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 4.30 PM—36 Main st.

BUFFALO First Church—First Reader Arthur H. Hunter—Sunday 10.30 AM, 8 PM; Wed 8 PM—Church, Elmwood av and North st. Reading Rm 9 AM to 5 PM; also 7.30 to 9.30 PM Tues Fri—702 Iroquois blg, 37 Church st.

BUFFALO Second Church—First Reader Frederick Reinhardt—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Fraternity hall, Jefferson st.

CANAJOHARIE Society—First Reader Miss Josephine H. Spraker—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church st.

CORTLAND Society—First Reader Charles M. W. Smith—Sunday 11 AM; Wed 8 PM—Conservatory.

DUNKIRK Society—First Reader Mrs Hildegarde Lathrop—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—214 Central av.

EAST AURORA First Church—First Reader Miss Alice Charlesworth—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Thurs—307 Main st.

ELLICOTTVILLE Society—First Reader George W. Houck—Sunday 11 AM; Wed 7.30 PM—Wash. st.

ELMIRA First Church—First Reader Mrs Mary Bally —Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—214 W Gray st.

FLUSHING—See New York, Borough of Queens.

FT EDWARD Society—First Reader Miss M. Catherine Richards—Sunday 10.45 AM; Wed 7.30 PM —120 Broadway.

FORT PLAIN Society—First Reader Mrs Anna Beck —Sunday 10.45 AM; Wed 7.30 PM—Linney blg.

FRANKLINVILLE Society—First Reader Miss Frances E. Perley—Sunday 11 AM—Morgan hall blg.

FULTON Society—First Reader Mrs Jennie Cameron Allen—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—55 S 1st st.

GENEVA Society — First Reader Mrs Grace D. Loomis—Sunday 10.45 AM; Wed 7.30 PM—Prouty blk, Seneca st.

GLENS FALLS First Church — First Reader Mrs Emma T. Alexander—Sunday 10.45 AM; Wed 8 PM—Church, Lincoln av and Davis st. Reading Rm 12 M to 5 PM—55 Colvin blg.

GLOVERSVILLE First Church—First Reader Mrs Emma Van Brocklin—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—10 Spring st.

GOWANDA Society—First Reader Mrs Sarah E. Hodshire—Sunday 10.30 AM; Wed 7.45 PM.

HAMBURG Society—First Reader William R. McConnell—Sunday 11 AM; Wed 8 PM—Union st.

HEMPSTEAD First Church—First Reader Mrs Francese C. Lyon—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Hempstead bnk blg.

HERKIMER First Church—First Reader Mrs Blanche B. Payne—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—312 N Main st.

HORNELL First Church—First Reader Miss Mary L. Roberts—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri; also 7.30 to 9 PM Sun—26 Center st.

HORNELL Second Church—First Reader Mrs Anna Cone Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—49 W Genesee st.

HUDSON FALLS First Church—First Reader Mrs S. Anna Minton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—35 Maple st.

ITHACA First Church—First Reader Friend H. Miller—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Chapel, Cascadilla pk.

JAMESTOWN First Church—First Reader Floyd C. Hart—Sunday 10.45 AM; Wed 8 PM—Church, Prendergast av and E 4th st. Reading Rm 1.30 to 4.30 PM; also 7.30 to 9 PM Sat—317 Cherry st.

JOHNSTOWN Society—First Reader Henry J. Denmead—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 Thurs Sat; 7 to 9 PM Sat—36 W Main st.

KINGSTON First Church—First Reader Mrs Helen S. Addis—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5.30 PM; also 7.30 to 9 PM Fri—161 Fair st.

LOCKPORT Second Church—First Reader Nelson E. Johnson—Sunday 10.45 AM, 7.45 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Richmond blk, Richmond av.

LOWVILLE Society—First Reader Henry C. Abell—Sunday 11 AM—350 State st.

LYONS Society—First Reader Miss Magdalena Pfeiffer—Sunday 10.45 AM; Wed 8 PM—Betts blk.

MALONE First Church—First Reader Miss Clara M. Russell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Park av.

MAMARONECK Society—First Reader Arthur James Whitham—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Treupel-Shaw blg.

MIDDLETOWN Society—First Reader Mrs Jane P. Allen—Sunday 11 AM; Wed 7.45 PM. Reading Rm 2 to 4 PM; also 7 to 9 PM Fri—Masonic temple.

MT VERNON First Church—First Reader Roy A. Delesderniers—Sunday 11 AM; Wed 8 PM—Valentine st and N 9th av. Reading Rm 2 to 5 PM—619 1st Nat bnk blg.

NEWARK Society—First Reader Henry A. Lee—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—4 DuBois blk.

NEWBURGH First Church—First Reader Mrs Helen Morgan Gillan—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—76 Broadway.

NEW ROCHELLE First Church — First Reader William R. Brown—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—19 Locust av.

NEW YORK Churches of Greater New York unite in Reading Rms:

Aeolian hall, W 42d st, near 5th av, Manhattan; 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5.30 PM Sun.

216 A Livingston st, Brooklyn, 9 AM to 9 PM except Wed; Wed until 5 PM.

BOROUGH OF BROOKLYN

First Church—First Reader Albert F. Gilmore—Sunday 11 AM, 8 PM; Wed 8 PM—Church, N. Y. av and Dean st. Reading Rm 9.30 AM to 5.30 PM; also 7 to 9.30 PM except Wed—1272 Bedford av, near Fulton st.

Second Church—First Reader Mrs Lydia H. Pool—Sunday 10.30 AM; Wed 8.15 PM—Church, 86th st and Ft Hamilton parkway. Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Tues Fri—275 74th st, near 3d av.

BOROUGHS OF MANHATTAN AND BRONX

First Church—First Reader Campbell MacCulloch—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 96th st. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 6.30 PM; also 2 to 5.30 PM Sun—2364 Broadway, near 86th st.

Second Church—First Reader Warren C. Klein—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 68th st. Reading Rm 9.30 AM to 5 PM except Sat; Sat until 1.30 PM—1 Wall st, at Broadway.

Third Church—First Reader Harry H. Hess—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5 PM—Church, 125th st, near Madison av.

Fourth Church—First Reader Julius Richard Capel Rowley—Sunday 11 AM, 8 PM; Wed 8 PM—Ft Washington av at 178th st. Reading Rm 1 to 5 PM; also 7.30 to 9.30 PM Sat—11, 600 W 181st st.

Fifth Church—First Reader Edmund F. Burton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Madison av and 38th st. Reading Rm 10 AM to 5 PM—241 Madison av.

Sixth Church—First Reader Thomas J. McPherson—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 1931 Wash. av. Reading Rm 2 to 5 PM Tues Thurs Sat; also 7.30 to 9 PM Sat—1901 Bathgate av.

BOROUGH OF QUEENS

First Church, Flushing, L. I.—First Reader Robert E. Hicks—Sunday 11.15 AM; Wed 8.15 PM; Reading Rm 2 to 5.30 PM—Sanford and Murray sts.

First Church, Richmond Hill, L. I.—First Reader Casper M. Haring—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 3 to 6 PM; also 2 to 4 PM Sun—Church, Greenwood av.

BOROUGH OF RICHMOND (S. I.)

First Church, S. I.—First Reader Miss Jennie A. Hodge—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 6 PM—67 Stuyvesant pl, St George.

NIAGARA FALLS First Church—First Reader Mrs Eva M. Mead—Sunday 11 AM; Wed 8 PM—100A Gluck blg. Reading Rm 10 AM to 5 PM—239 2d st.

NORWICH Society—First Reader Joseph Halberg—Sunday 11 AM—168 S Broad st.

NYACK First Church—First Reader Miss Bessie D. Patterson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—Church, Broadway.

OLEAN First Church—First Reader Miss Frances P. de la Vergne—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Church, E State and Barry sts.

ONEIDA First Church—First Reader Ferrand F. Ellis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—25 Spring st.

ONEONTA First Church—First Reader Mrs Evangeline H. Tillinghast—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—61 Chestnut st.

OSSINING Society—First Reader Mrs Josephine Bell—Sunday 11 AM; Wed 8 PM—Y M C A blg.

OSWEGO First Church—First Reader Miss Mary E. Henderson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—175 W 2d st.

PEEKSKILL Society—First Reader Mrs May Reynolds—Sunday 11 AM; Wed 8 PM—Flatiron blg.

PORT JERVIS Society — First Reader Miss Marie Louise Gumaer—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM; also 7.30 to 9.30 PM Fri—4 N Broom st.

POTSDAM Society—First Reader Mrs Daisy C. Sisson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—56½ Market st.

POUGHKEEPSIE First Church—First Reader William H. McLean—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 10 AM to 12 M, 1 to 5 PM—Church, 111 Market st.

RICHMOND HILL—See Borough of Queens, N. Y.

ROCHESTER First Church—First Reader Don G. Husted—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, Alexander and Cobb sts. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—1122 Granite blg, Main and St Paul sts.

ROCKVILLE CENTER Society—First Reader Mrs Diantha Adell Wisner—Sunday 11 AM, 8 PM; Wed 8 PM—52 Davison pl.

ROME First Church—First Reader Mrs Emma L. Kaufman—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Chapel, 409 N Wash. st.

ST JOHNSVILLE Society—First Reader Miss Ella Mae Storms—Sunday 10.45 AM; Wed 7.45 PM.

SALAMANCA First Church—First Reader Mrs Jennie E. Swan—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 5 S Main st.

SARATOGA SPRINGS Society—First Reader Miss Myrtle E. Lillie—Sunday 11 AM; Reading Rm 2.30 to 4.30 PM—Athenaeum blg, 344 Broadway.

SCHENECTADY First Church—First Reader James L. Carpenter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Fri—Rugby rd and Parkwood blv.

SEA CLIFF, L. I. Society—First Reader Fred R. Raven—Sunday 11 AM; Wed 8 PM—Chapel, Central pk.

SILVER CREEK Society—First Reader Mrs Lillie Settzo—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—White bnk blg.

SPRINGVILLE Society—First Reader Mrs Ella A. Dinsmore—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Thurs—39 Waverly st.

SYRACUSE First Church—First Reader Thomas W. Dixson—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, 704 E Fayette st. Reading Rm 10 AM to 5 PM—403 Daniel blg, 433 S Salina st.

TONAWANDA Society—First Reader William Jackson Curtis—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Chapel, 26 Del. av.

TROY First Church—First Reader Charles H. Peddrick Jr—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—River st at 1st st, N. Reading Rm 10 AM to 5 PM—Boardman blg, Fulton and River sts.

UTICA First Church—First Reader Miss Sara Forrester Son—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—New Century auditorium, Hopper st.

WATERTOWN First Church—First Reader Frank L. Pelo—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—120 Park st.

WESTFIELD Society—First Reader Miss Sadie Jernegan Skinner—Sunday 10.45 AM; Wed 8 PM—29 E Main st.

WHITE PLAINS First Church—First Reader Mrs Enna P. Hawkins—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM—226 Main st.

YONKERS First Church—First Reader E. Whitman Rice—Sunday 11 AM; Wed 8.15 PM—Church, 18 Greenvale av. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Fri—2 Hudson st.

North Carolina

ASHEVILLE First Church—First Reader Mrs Catherine A. Albright—Sunday 11 AM; Wed 8.15 PM; Reading Rm 10 AM to 12 M, 3 to 5 PM—64 N French Broad av.

CHARLOTTE First Church—First Reader James H. Harvell—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 5 PM—Baird hall, Poplar and 6th sts.

DURHAM Society—First Reader Mrs Lena Edwards Neely—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—419 Oakwood av.

FAYETTEVILLE Society—First Reader Miss Clara E. Eggleston—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Dixie theater blg.

GOLDSBORO Society—First Reader Mrs Sarah O. Miller—Sunday 11 AM; Wed 7.15 PM—W Center st.

NEW BERN First Church—First Reader Mrs Rebecca C. Ferebee—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Middle st.

STATESVILLE Society—First Reader Silas G. Fry—Sunday 11 AM; Wed 8 PM—109 W Broad st.

WILMINGTON Society — First Reader Mrs Irene Bryan—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5.30 PM—17th and Market sts.

North Dakota

BISMARCK Society—First Reader Miss Olive Procter—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Old Federal Court rm.

DEVILS LAKE First Church—First Reader George A. Kellogg—Sunday 11 AM; Wed 7.30 PM—Church. Reading Rm 2 to 4 PM Tues Thurs Sat—Kelly av.

ELLENDALE Society—First Reader Mrs Mollie S. Bishop—Sunday 11 AM—Main st.

FARGO First Church—First Reader Mrs Mary D. Grant—Sunday 10.45 AM; Wed 7.45 PM—Unitarian church, 2d av and 9th st, S. Reading Rm 2 to 5 PM—Huntington blk, 104 Broadway.

GRAFTON Society—First Reader Miss Blanche Dunn—Sunday 11 AM; Wed 8 PM—Carnegie library.

GRAND FORKS First Church—First Reader Mrs Calista L. Bacon—Sunday 10.45 AM; Wed 8 PM—Church, Belmont and 4th av, S. Reading Rm 2 to 4 PM—8 Clifford annex, De Mers av.

MINOT Society—First Reader David C. Crisman—Sunday 11 AM; Wed 8 PM—Public library. Reading Rm 3 to 5 PM Tues Thurs Sat—2d Nat bnk blg.

VALLEY CITY Society—First Reader Mrs Lucinda M. Selden—Sunday 11 AM, K of P hall; Wed 7.15 PM—622 6th av.

WAHPETON Society—First Reader Mrs Nerdie S. Sansburn—Sunday 11 AM; Wed 8 PM—Masonic temple.

WILLISTON Society—First Reader Robert F. Bell—Sunday 11 AM—I O O F hall.

Ohio

AKRON First Church — First Reader Clifford A. Spencer—Sunday 10.45 AM; Wed 8 PM—Exchange and High sts. Reading Rm 11.30 AM to 4 PM; also 6 to 8 PM Sat—724 2d Nat bnk blg.

ALLIANCE Society—First Reader Melvin Van Winkle—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—452 E Main st.

ASHLAND Society—First Reader Nathan C. McCutcheon—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Freer blk.

ASHTABULA First Church—First Reader Miss Helen Randall—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—18 Elm st.

ATHENS Society—First Reader Mrs Georgia Hall Bush—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

BELLEVUE Society—First Reader Mrs Sarah M. Cupp—Sunday 10.30 AM; Wed 7.30 PM—222 W Main st.

BOWLING GREEN Society—First Reader Miss Mary E. Harbaugh—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—137 Court st.

BUCYRUS First Church—First Reader William Pease Newman—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Wed Sat—1st Nat bnk blg.

CANTON First Church—First Reader Charles John Adams—Sunday 10.45 AM; Wed 7.45 PM—George D. Harter bnk blg. Reading Rm 12.30 to 4 PM; also 7.30 to 8.30 PM Sat—Ervin blk, S Cleveland av.

CAREY Society—First Reader Mrs Helen Lime Shore—Sunday 10.15 AM; Wed 7.30 PM—N Vance st.

CHAGRIN FALLS Society—First Reader Henry D. Tenny—Sunday 10.15 AM; Wed 7.15 PM; Reading Rm 1.30 to 4 PM Wed—4 Center st.

CHILLICOTHE Society—First Reader John D. Ritter—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Mon Wed Fri—60 Foulke blk.

CINCINNATI First Church—First Reader Frank Ottermann—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, S, Walnut Hills. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 6 PM Sun—1608 1st Nat bnk blg.

CINCINNATI Second Church—First Reader Charles Elmer Lockard—Sunday 11 AM; Wed 8 PM—Church, Rockdale av, Avondale. Reading Rm 10 AM to 4 PM—414 Provident bnk blg, 7th and Vine sts.

CLEVELAND First Church — First Reader Charles H. McCarty—Sunday 11 AM, 4 PM; Wed 8 PM—Church, E 46th st and Cedar av. Reading Rm 9 AM to 5 PM; Sat until 9 PM—29 Taylor arcade.

CLEVELAND Second Church—First Reader Burton Benns Turner—Sunday 11 AM, 8 PM; Wed 8 PM—Euclid av, near E 77th st. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 4 PM; also 2.30 to 5.30 PM Sun—206 Euclid Point blg, 1272 Euclid av.

CLEVELAND Third Church—First Reader Walter S. Raeder—Sunday 11 AM; Wed 8 PM—W 25th st and Mapledale av. Reading Rm 11 AM to 5 PM—Thompson blk, W 25th st and Clark av.

CLEVELAND Fourth Church—First Reader Arthur W. Marriott 2d—Sunday 11 AM; Wed 8 PM—Woodward Masonic temple, 1945 E 105th st. Reading Rm 11 AM to 5 PM—10553 Euclid av.

COLUMBUS First Church—First Reader Clarence A. Laubach—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E Broad st and Grant av. Reading Rm 9 AM to 5 PM—503 Hartman blg, State and 3d sts.

COLUMBUS Second Church—First Reader Victor C. Norton—Sunday 11 AM; Wed 8 PM—Northern Assembly hall, 769 N High st. Reading Rm 9 AM to 5 PM—303 New Hayden blg, 16 E Broad st.

CONNEAUT First Church—First Reader James H. Judson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—State st.

COSHOCTON Society—First Reader Mrs Ella J. Mortley—Sunday 10.30 AM; Wed 7 PM—Public library.

DAYTON First Church—First Reader Philo G. Burnham—Sunday 10.45 AM; Wed 7.45 PM—Church, S Boulevard, near 3d st. Reading Rm 9 AM to 1, 2 to 5 PM—906 Commercial blg.

DAYTON Second Church—First Reader Mrs Louise Eleanor Chapman—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, E 1st st, near Jefferson st. Reading Rm 9 AM to 5 PM; Fri until 9 PM; also 2 to 5 PM Sun—117 E 1st st.

ELYRIA First Church—First Reader Mrs Fannie Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—309 East av.

FINDLAY Society—First Reader Mrs Grace Stewart Hosler—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Ewing blg.

FOSTORIA Society—First Reader Arthur W. Geere—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Thurs—Perry and High sts.

FRANKLIN Society—First Reader Harley R. Gebhart—Sunday 10.45 AM—W 4th st.

FREMONT First Church—First Reader Mrs Jennie M. Ernst—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM Wed—Colonial hall, over Colonial bnk.

GENEVA First Church—First Reader Mrs Carrie M. Bartholomew—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Ford and Tibbitts blk.

GREENVILLE Society — First Reader Mrs Della Strait—Sunday 2.30 PM—Universalist church.

HAMILTON First Church — First Reader William Winkler—Sunday 10.45 AM; Wed 7.45 PM—Church, N 2d st. Reading Rm 10 AM to 4 PM—Rentschler blg.

KENT Society—First Reader Mrs Anna Blanche Barton—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Rockwell blg, 110 E Main st.

LAKEWOOD First Church—First Reader Leslie P. Strong—Sunday 11 AM; Wed 8 PM—Detroit av at Arthur av. Reading Rm 11 AM to 4 PM—14606 Detroit av.

LANCASTER First Church—First Reader George F. Rabe—Sunday 10 AM; Wed 7.30 PM—329 N Broad st. Reading Rm 1 to 4 PM—Martens blg.

LIMA First Church—First Reader Mrs Julia D. Linneman—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—553 W Market st.

LIMA Second Church—First Reader Mrs Sadie A. Malzen—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 545 W High st.

LORAIN First Church—First Reader Mrs Gertrude Haight—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—224 9th st and Reid av.

MANSFIELD First Church—First Reader William H. G. Kegg—Sunday 10.30 AM, 7.30 PM; Wed 7.45 PM—46 W 3d st. Reading Rm 11 AM to 4 PM; also 7 to 9 PM Sat—118 Mohican blg, Main and 3d sts.

MARIETTA First Church—First Reader Mrs Lena Clark Buchanan—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Weber blk, 3d st.

MARION First Church—First Reader Mrs Katherine Rawlings—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—E Church and Baker sts.

MASSILLON First Church—First Reader Miss Ruby B. L. Falor—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM—Main st and Lincoln av.

MECHANICSBURG First Church — First Reader Mrs Elsie B. Rogers—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—3 E Sandusky st.

MT GILEAD Society — First Reader Mrs Effie J. Loose—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Register blg.

MT VERNON Society—First Reader William S. Phillips—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Fri—25 E Gambier st.

NEWARK First Church—First Reader Emmet M. Baugher—Sunday 11 AM; Wed 7.30 PM—166 Hudson av. Reading Rm 1 to 4 PM; also 7 to 9 PM Sat; 3 to 5 PM Sun—802 Newark Trust blg.

NEW PHILADELPHIA Society — First Reader Charles H. Kuenzli—Sunday 10.30 AM; Wed 7.30 PM—139 N Broadway.

NEW STRAITSVILLE Society—First Reader Miss Mary D. Jones—Sunday 10 AM—K of P hall.

NORWALK Society—First Reader Mrs Sattie B. Symons—Sunday 10.30 AM; Wed 7.30 PM—E Main st.

OBERLIN Society—First Reader Mrs Dora A. Pratt —Sunday 10.30 AM; Wed 7.30 PM—Squire blk.

OXFORD Society—First Reader Miss Lilian Aldrich Thayer—Sunday 10.45 AM; Wed 7.45 PM—10 S Main st.

PAINESVILLE First Church—First Reader Mrs Ella Tyler Clapp—Sunday 11 AM; Wed 7.45 PM; Reading Rm 11 AM to 5 PM except Wed; 4 to 7.45 PM Wed—Church, Park pl and Richmond st.

PIQUA First Church — First Reader William M. Knox—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Thurs Fri—431 W High st.

PORTSMOUTH First Church — First Reader Mrs Laura Gates Chick—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—820 2d st.

RAVENNA Society—First Reader Miss Cora B. Collins—Sunday 10.30 AM; Wed 7.30 PM—Main st.

SALEM Society—First Reader Harvey E. Eakin—Sunday 11 AM; Wed 8 PM—20 Chestnut st.

SANDUSKY First Church—First Reader Thomas H. Savery—Sunday 10.30 AM; Wed 7.30 PM—Carnegie library blg. Reading Rm 2 to 5 PM—Moore blg.

SPRINGFIELD First Church — First Reader Mrs Georgina Moss—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 9 AM to 5 PM—13 S Fountain av.

STEUBENVILLE Society—First Reader Mrs May C. Bates—Sunday 11 AM; 2d and 4th Wed in month 7.30 PM—649 Logan st.

TIFFIN First Church—First Reader Mrs Margaret Shelly Frick—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Tues Fri—155 Water st.

TOLEDO First Church—First Reader Paul Arthur Harsch—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, Monroe st and Lawrence av. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 6 PM—Close Realty blg, 515 Madison av.

TROY Society—First Reader Miss Lisette Miller—Sunday 10.45 AM; Wed 7.30 PM—Market and Race sts.

UPPER SUNDUSKY Society — First Reader Miss Florence Josephine Milligan—Sunday 10.15 AM; Wed 7.30 PM—Universalist church.

URBANA Society—First Reader Miss Hattie B. Burroughs—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Brown blg, S Main st.

VAN WERT Society—First Reader Mrs Mary O. Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Home Guard temple.

WARREN First Church—First Reader Joseph Palmer —Sunday 10.30 AM; Wed 7.30 PM—11 Stone blg. Reading Rm 2 to 4.30 PM—9 Stone blg.

WAUSEON Society—First Reader Mrs Pauline K. Stotzer—Sunday 10.45 AM—Miley blk.

WOOSTER Society—First Reader James B. Minier —Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—W Liberty and Walnut sts.

XENIA Society—First Reader Mrs Anna Kelly Robertson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM—127 E 2d st.

YOUNGSTOWN First Church—First Reader John P. Young—Sunday 11 AM; Wed 8 PM—Church, Spring and Bryson sts. Reading Rm 11 AM to 5 PM—1109 Wick blg.

ZANESVILLE First Church—First Reader Elbert S. Ferrell—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM Tues Thurs Sat—Monumental blg.

OKLAHOMA

ALTUS Society—First Reader John Buckner Bland—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—210 W Commerce st.

ARDMORE Society—First Reader Henry J. Snyder —Sunday 11 AM; Wed 8 PM—W Broadway.

BARTLESVILLE First Church—First Reader Alexander Calvert—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Salisbury hall, 214 E 3d st.

CHICKASHA Society—First Reader Mrs Lena D. Chastain—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—619 Iowa av.

COLLINSVILLE Society—First Reader Mrs Bessye L. Gibson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Main and Morris sts.

EL RENO First Church—First Reader Mrs Hannah A. Butler—Sunday 11 AM; Wed 8 PM—London st. Reading Rm 2.30 to 5 PM—4 McClung blg.

ENID First Church—First Reader Mrs Jessie L. Strickler—Sunday 11 AM; Wed 8 PM—W Main st. Reading Rm 1.30 to 5 PM—Commerce blg.

FAIRFAX Society—First Reader Mrs Ella M. Foster —Sunday 11 AM; Wed 7.30 PM—Osage bnk blg.

GUTHRIE First Church—First Reader Mrs Grace E. Harman—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—116 N Broad st.

HOBART First Church—First Reader Mrs Addie R. Jones—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Wed Thurs—200 Randlet st.

LAWTON First Church—First Reader Charles Mitschrich—Sunday 11 AM; Wed 8 PM—622 B av. Reading Rm 2 to 5 PM—300 1st Nat bnk blg.

McALESTER First Church—First Reader Oscar M. Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Cherokee and 2d sts.

MIAMI First Church—First Reader Mrs Myrtle Peck—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church, Oak st.

MUSKOGEE First Church—First Reader Philip M. Ford—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—7th and Court sts. Reading Rm 10 AM to 5 PM—407 New Phoenix blg.

NORMAN First Church—First Reader Mrs Sirrilla A. Brittain—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Church.

OKLAHOMA CITY First Church—First Reader George P. Westervelt—Sunday 11 AM; Wed 8 PM—Church, Robinson av and 11th st. Reading Rm 9.30 AM to 5.30 PM—502 Colcord blg.

OKMULGEE Society—First Reader Mrs Dona Rader—Sunday 11 AM—105½ 6th st.

PAWHUSKA Society — First Reader Clinton L. Hayes—Sunday 11 AM; Wed 8 PM—230 E 6th st.

PAWNEE Society—First Reader Mrs Nellie Hudson—Sunday 11 AM; Wed 7.45 PM.

PERRY Society—First Reader Mrs Jessie June Moore—Sunday 11 AM; Wed 8 PM—Episcopal church.

PONCA Society—First Reader Mrs Nellie R. Hosbrough—Sunday 11 AM; Wed 7.30 PM.

SAPULPA Society — First Reader Mrs Wilmot E. Daly—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Thurs—205 S Main st.

SHAWNEE First Church—First Reader Mrs Hannah Coulter—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, Market and 10th sts.

STILLWATER First Church—First Reader Mrs Mabel Radley Reece—Sunday 11 AM; Wed 8 PM—706 Duncan st. Reading Rm 1 to 5 PM—Miller blg.

STROUD Society—First Reader Mrs Ida M. Bates—Sunday 11 AM; Wed 7.30 PM—Opera house.

TULSA First Church—First Reader Charles Edward Arnold—Sunday 11 AM; Wed 8 PM—Brockman blg, 901A S Main st. Reading Rm 11.30 AM to 5 PM—216 Central Nat bnk blg.

WAGONER First Church—First Reader Miss Martha Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Development blg.

WAINWRIGHT Society—First Reader Mrs Josephine Middleton—Sunday 11 AM; Wed 8 PM—2d and Walnut sts.

WOODWARD Society — First Reader Mrs Bertha Viala Eddleman—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Sat—1111 10th st.

Oregon

ALBANY Society—First Reader Mrs Edna C. Rawlings—Sunday 11 AM; Wed 8 PM—4th and Ferry sts.

ASHLAND First Church—First Reader Frederic C. Homes Jr—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 1st av.

ASTORIA Society—First Reader Mrs Grace M. Gordon—Sunday 11 AM; Wed 8 PM—Red Men hall. Reading Rm 2 to 5 PM—I O O F blg.

BAKER Society—First Reader De Witte Clinton Nelson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—City hall.

BURNS Society—First Reader Mrs Mary Byer Cawlfield—Sunday 3 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Masonic blg.

COQUILLE Society—First Reader Mrs Delle M. Belloni—Sunday 11 AM; Wed 8 PM—3d and Hall sts.

CORVALLIS Society—First Reader Mrs Mary L. Ridenour—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—323 S 14th st.

COTTAGE GROVE Society—First Reader Mrs Lillie Allen—Sunday 11 AM; Wed 7.30 PM—C S hall.

DALLAS Society—First Reader Karl Burgard Kugel—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Wed Thurs—City bnk blg.

DAYTON Society—First Reader Mrs Ada E. Stretch—Sunday 10.30 AM; Wed 8 PM—Church.

EUGENE First Church—First Reader Mrs Elizabeth M. Truman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Oak st and 12th av, E.

FOREST GROVE Society—First Reader Mrs Cora Atwell—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—115 5th st.

GRANTS PASS First Church—First Reader Dwight L. Woodruff—Sunday 11 AM; Wed 8 PM—W O W hall. Reading Rm 2 to 4 PM—9 Calvert Paddock blg.

GRESHAM Society—First Reader Mrs Alida Hughes—Sunday 11 AM; Wed 8 PM—I O O F blg.

HERMISTON Society—First Reader Mrs Clara L. Hobbs—Sunday 10.45 AM—Skinner hall.

HOOD RIVER First Church—First Reader Frank B. Cram—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—2 Davidson blg.

KLAMATH FALLS Society—First Reader Mrs Hallie L. Jacobs—Sunday 11 AM; Wed 8 PM—Jacobs blk.

MARSHFIELD Society—First Reader Miss Nellie A. Montgomery—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—237 N 3d st.

McMINNVILLE Society—First Reader Mrs Minnie Pearce Olds—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Sat—Mardis hall, 3d and C sts.

MEDFORD First Church—First Reader George W. Reeves—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM—Church, 212 N Oakdale av.

MERRILL Society—First Reader Mrs Mary Veneta Bunting—Sunday 2 PM; Wed 7.30 PM.

OREGON CITY First Church—First Reader Carl Francis Anderson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—9th and Center sts.

PENDLETON First Church—First Reader Miss Grace M. Van Petten—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—Webb and Johnson sts.

PORTLAND Churches unite in Reading Rms, Wilcox blg, 6th and Wash. sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun.

First Church—First Reader F. Elmo Robinson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Everett st, between 18th and 19th sts.

Second Church—First Reader Mrs Gertrude Deane Houk—Sunday 11 AM, 8 PM; Wed 8 PM—E 6th st and Holladay av.

Third Church—First Reader John Paul Jones—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 12th and Salmon sts.

Fourth Church—First Reader Thomas R. Reed—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Vancouver av and Emerson st.

Fifth Church—First Reader James Mackenzie—Sunday 11 AM; Wed 8 PM—Myrtle Park hall, Myrtle Park sta.

ROSEBURG Society—First Reader Mrs Mora N. Frear—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Main and Lane sts.

ST JOHNS Society—First Reader Mrs Percie Helen Stalker—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—208½ Jersey st.

SALEM First Church—First Reader Mrs Anna Spinning Flint—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 440 Chemeketa st. Reading Rm 11.45 AM to 5 PM—302 Hubbard blg, State and High sts.

THE DALLES Society—First Reader Mrs Ida Clark Murfin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—7th and Case sts.

WOODBURN Society—First Reader Mrs Kate H. Simpson—Sunday 11 AM; Wed 8 PM—Armory.

Pennsylvania

ALLENTOWN Society—First Reader Mrs Luise Kohlhaas—Sunday 10.45 AM; Wed 7.45 PM—Reading Rm 2 to 5 PM; also 8 to 9 PM Thurs Sat—Guth blg.

ALTOONA First Church—First Reader Albert H. Pixley—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—11th av and 13th st.

BEAVER FALLS First Church—First Reader Mrs Mabelle E. C. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Tues Fri—1603 6th av.

BELLEFONTE Society — First Reader Mrs Jennie Orvis Canfield—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—9½ E High st.

BETHLEHEM First Church—First Reader A. Benedict Fichter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—W Broad st and 1st av.

BLOOMSBURG Society—First Reader Mrs Kate P. Willits—Sunday 11 AM—458 Market st.

BRADFORD First Church—First Reader George W. Woodward—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—5 Chautauqua pl.

BUTLER Society—First Reader Edward B. Butler—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—203 Butler Co Nat bnk blg.

CHAMBERSBURG Society—First Reader Mrs Blanche A. Berger—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—302 Trust blg.

CHESTER First Church—First Reader S. Edward Way—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs; 8 to 9 PM Mon Fri—Howard hall, Broad and Upland sts.

CORRY Society—First Reader Mrs A. Ella King—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—17 E Wash. st.

DUBOIS Society—First Reader Wilber L. Work—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—23 W Long av.

EASTON Society—First Reader Mrs Mary Bell Edwards—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—410 Drake blg.

ELLWOOD CITY Society—First Reader Mrs Edna Mae Applegate—Sunday 11 AM—Dambach hall, 6th st.

ERIE First Church—First Reader Harry E. Diller—Sunday 11 AM; Wed 8 PM—Church, Sassafras st, between 6th and 7th sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Sat—208 Masonic temple.

FRANKLIN First Church—First Reader Harry W. Breckenridge—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM—S Park and Elk sts.

FREDONIA Society—First Reader Mrs Martha C. Lee—Sunday 10.30 AM.

GIRARD Society—First Reader Miss Esther Bear—Sunday 10.45 AM—Battles bnk blg.

GREENSBURG First Church—First Reader Miss Martha B. Steckel—Sunday 11 AM; Wed 8 PM—Recital hall, 304 S Penn. av. Reading Rm 2 to 4 PM—6 Bank and Trust blg.

HARRISBURG First Church—First Reader Roy E. Bignall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Board of Trade blg. Reading Rm 1.30 to 5 PM; also 7.30 to 9.30 PM Mon Sat—Kunkel blg.

JOHNSTOWN Second Church—First Reader W. De-Witt Manning—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—424 Main st.

KENNETT SQUARE Society—First Reader Mrs Irene A. Williams—Sunday 10.30 AM—Memorial library.

LANCASTER First Church—First Reader Richard Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 4 PM—110 N Prince st.

LOCK HAVEN Society—First Reader Mrs Nettie Oberheim—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—I O O F blk.

MAHANOY CITY Society—First Reader William E. Watkins—Sunday 11 AM, 7 PM; Wed 7.30 PM—Williams hall, 523 E Centre st.

McKEESPORT First Church—First Reader William H. Rechter—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Wed Thurs—209 Masonic temple.

MEADVILLE Second Church—First Reader Mrs Myrtle Bailey Kirkpatrick—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—281½ Chestnut st.

MONONGAHELA Society—First Reader Herbert T. Hoskin—Sunday 10.45 AM—1st Nat bnk blg.

NEW CASTLE Society—First Reader Mrs Carrie May Hewitt—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Wallace blk, Jefferson st.

NORRISTOWN First Church — First Reader Mrs Blanche Oddy—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—122 Franklin av.

OIL CITY Society—First Reader Mrs Della C. H. Kurth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 8 to 9 PM Fri—Levi blg.

PHILADELPHIA First Church—First Reader William V. K. Shepard—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Walnut st west of 40th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—504 Perry blg, 16th and Chestnut sts.

PHILADELPHIA Second Church — First Reader Harry D. March—Sunday 11 AM, Orpheum theatre, Chelten av; Sunday 8 PM; Wed 8 PM—Masonic hall, 5425 Germantown av. Reading Rm 10 AM to 5 PM—5521 Germantown av.

PHILADELPHIA Third Church—First Reader Thomas Mottram—Sunday 11 AM, 8 PM; Wed 8 PM—Auditorium of Columbia club, Oxford st west of Broad st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—1635 N Broad st.

PITTSBURGH Churches unite in Reading Rms, 1414 Keenan blg, Liberty av and Sandusky st; 9.30 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 6 PM Sun.

First Church—First Reader Jerome F. Fargo—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Clyde st, near 5th av.

Second Church—First Reader Byron C. Vincent—Sunday 11 AM, 8 PM; Wed 8 PM—Church, North and Galveston avs, N side.

Third Church—First Reader Norman Thorp Davy—Sunday 11 AM; Wed 8 PM—Boylan-Welsh blg, Broadway, Beechview.

PITTSTON (WEST) Society—First Reader William Sites—Sunday 11 AM; Wed 8 PM—Delahunty blg, 415 Wyo. av.

POTTSTOWN Society—First Reader Miss Margaret N. Green—Sunday 11 AM—Armory, King st.

POTTSVILLE First Church—First Reader Miss Eva S. Snyder—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—212 S Centre st.

PUNXSUTAWNEY First Church—First Reader Miss Cora E. Mehring—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—Fackiner blg, 107 S Findley st.

READING First Church—First Reader William F. McNall—Sunday 11 AM, 7.30 PM; Wed 8 PM—N 5th st. Reading Rm 10 AM to 5 PM; also 8 to 9 PM except Wed—805 Colonial Trust blg.

SCRANTON First Church—First Reader Dan E. Carpenter—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—520 Vine st. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM except Wed—Adams av and Spruce st.

SEWICKLEY Society—First Reader Miss Bertha C. Gundelfinger—Sunday 11.15 AM; Wed 8 PM—Beaver and Little sts.

SHAMOKIN Society—First Reader Miss D. Irene L. Hamilton—Sunday 11 AM; Wed 8 PM—Masonic temple.

SHARON First Church—First Reader Mrs Mona C. Payne—Sunday 11 AM; Wed 8 PM—Irvine av and A st. Reading Rm 2 to 5 PM—408 Hamory blg.

STROUDSBURG Society—First Reader Mrs H. Grace Snover—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—Malta temple, Main st.

TITUSVILLE Society—First Reader Mrs Helen C. Williams—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Commercial bnk blg.

TOWANDA First Church—First Reader Mrs Amelia E. Rahm—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs—Ontario blg.

UNIONTOWN Society—First Reader Mrs Lavada H. Feather—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—8 Fayette Title and Trust blg.

WARREN Society—First Reader Warren A. Shawkey—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Scofield blg, Liberty st.

WASHINGTON Society—First Reader Alvin M. Robinson—Sunday 11 AM; Wed 8 PM—Assembly Rm, Court-house. Reading Rm 3 to 5 PM—Trust blg.

WEST CHESTER First Church—First Reader Mrs Edith D. Jacob—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat; 7 to 9 PM Mon Fri—Church, N High st.

WILKES-BARRE First Church—First Reader Mrs Georgia P. Johnson—Sunday 11 AM; Wed 8 PM—Lecture hall, Y M C A blg, N Main st. Reading Rm 12.30 to 4.30 PM—25 I O O F blg, S Franklin st.

WILKINSBURG First Church—First Reader Harold L. Ireland—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—710 Penn av.

WILLIAMSPORT First Church—First Reader Miss Ida B. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—Church, Maynard and 3d sts.

YORK Society—First Reader Jacob S. Hershey—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Gas Co blg, 125 W Market st.

Rhode Island

NEWPORT Society—First Reader Mrs May D. Robertson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—39 Bellevue av.

PROVIDENCE First Church—First Reader Gilbert O. Carpenter—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Prospect and Meeting sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—171 Westminster st.

South Carolina

CHARLESTON First Church — First Reader Mrs Elizabeth T. Bell—Sunday 11.30 AM; Wed 8.15 PM; Reading Rm 4 to 5.30 PM Tues Thurs Sat—145 Meeting st.

South Dakota

ABERDEEN First Church—First Reader Mrs Lizzie Van Buren Perry—Sunday 11 AM; Wed 8 PM—422 S Main st. Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—619 Cit Trust and Savings bnk blg.

BROOKINGS First Church—First Reader Mrs Eva J. Corbin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 6th st and 5th av.

DEADWOOD Society—First Reader Mrs Carrie E. Gramlich—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Masonic temple.

FLANDREAU Society—First Reader Mrs Cora R. Bennett—Sunday 11 AM; Wed 8 PM—Few blk.

HURLEY First Church—First Reader Mrs Elizabeth Carr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed Sat—Center av.

HURON Society—First Reader Mrs Leah S. Robins—Sunday 11 AM; Wed 8 PM—C S hall, 4th st.

MITCHELL First Church—First Reader Miss Gladys E. Murray—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM—Rowley and 6th sts.

PIERRE Society—First Reader Mrs Cassie Rozelle Hoyt—Sunday 11 AM; Wed 7.30 PM—Pierre st.

RAPID CITY First Church—First Reader Mrs Gertrude Richards McGee—Sunday 11 AM; Wed 8 PM—Church, 6th st. Reading Rm 2 to 4.30; also 7 to 9 PM except Wed—1 Sweeney blk.

REDFIELD First Church—First Reader Mrs Ella Blain Damuth—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Damuth blg.

SIOUX FALLS First Church — First Reader Miss Mary Olmstead—Sunday 11 AM; Wed 8 PM—Dak. av and 8th st. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—311 Paulton blg.

WATERTOWN First Church—First Reader William James Dean—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 126 S Maple st.

YANKTON Society—First Reader Ephraim A. Snider—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—6th st and Douglas av.

Tennessee

CHATTANOOGA First Church—First Reader Mrs Abby Beecher Abbott—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—123 McCallie av.

CHATTANOOGA Second Church—First Reader Samuel D. Cole—Sunday 11 AM; Wed 8 PM—Church, 812 McCallie av. Reading Rm 10 AM to 5 PM—1003 James blg.

KNOXVILLE First Church—First Reader John W. Agey—Sunday 11 AM; Wed 8 PM—531 W 5th av. Reading Rm 10 AM to 5 PM—620 Holston bnk blg.

McKENZIE First Church—First Reader Mrs Willie B. Haley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs.

MEMPHIS First Church—First Reader Eugene N. Dietler—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dunlap st and Monroe av. Reading Rm 9 AM to 5 PM—1408 Exchange blg.

MILAN Society—First Reader Mrs Lizzie Stone—Sunday 11 AM.

NASHVILLE First Church—First Reader Frank K. Wanner—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th av, N, and Commerce st. Reading Rm 9 AM to 5 PM—1013 1st Nat bnk blg.

Texas

AMARILLO First Church—First Reader Robert W. Morgan—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Tues Fri—102 E 8th st.

ANDERSON Society — First Reader Miss Mollie Lange—Sunday 11 AM—Res Mrs I. Herbert.

AUSTIN First Church—First Reader Miss Hettie Hofstetter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1401 Colo. st.

AUSTIN Society—First Reader Mrs Elizabeth Felter—Sunday 11 AM; Wed 8 PM—2706 Nueces st.

BAY CITY Society—First Reader Mrs Maude Howard—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5 PM Sat—Business college.

BEAUMONT First Church—First Reader J. T. Shelby—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—Masonic temple, Pearl and Cedar sts.

BOWIE Society—First Reader Mrs Jennie Hinton—Sunday 11 AM; Wed 7.30 PM—Universalist church.

CANYON Society—First Reader Mrs Fannie M. Eaton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Sat.

CLEBURNE Society—First Reader Mrs Lulu N. West—Sunday 11 AM, 8 PM; Wed 7.30 PM—812 N Main st. Reading Rm 2 to 5 PM—Over Nat bnk.

CORPUS CHRISTI Society—First Reader Walter E. Smith—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—405 Schatzel st.

CORSICANA Society—First Reader John B. Green—Sunday 11 AM; Wed 8 PM—N 15th st, between 5th av and Collin st. Reading Rm 2 to 5 PM—Johnson blg, Collin and 11th sts.

CROWELL Society — First Reader Mrs Julia W. Thompson—Sunday 11 AM, 7.30 PM; Wed 7.30 PM.

DALLAS First Church—First Reader DeWitt McMurray—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Browder and Cadiz sts. Reading Rm 10 AM to 5 PM—502 Wilson blg, Main st.

DEL RIO Society—First Reader Mrs Mary Cope Brown—Sunday 11 AM; Wed 8 PM—Church, Broadway.

EASTLAND Society—First Reader James H. Baines—Sunday 11 AM; Wed 7.30 PM.

EL PASO First Church—First Reader Samuel T. Shirely — Sunday 11 AM; Wed 8 PM — Church, Mont. and Stanton sts. Reading Rm 10 AM to 12 M, 1 to 5 PM—409 Mills blg.

FORT WORTH First Church—First Reader James F. Wellington—Sunday 11 AM; Wed 8 PM—Jewish temple, Beth El, Taylor and 5th sts. Reading Rm 10 AM to 5 PM—1000 1st Nat bnk blg.

GAINESVILLE Society—First Reader Mrs Sue C. McKemie—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Sat—S Dixon st.

GALVESTON First Church—First Reader Eugene W. Wade—Sunday 11 AM; Wed 8 PM—22d st and Avenue H. Reading Rm 11 AM to 4 PM—501 Trust blg.

HEREFORD Society—First Reader George C. Major—Sunday 11 AM; Wed 8 PM—N Main st.

HOUSTON First Church—First Reader Rezin D. Steele—Sunday 11 AM, 8 PM; Wed 8 PM—Main st and Jefferson av. Reading Rm 10.30 AM to 5.30 PM—1609 Carter blg.

LAMPASAS First Church—First Reader James Clair Smith—Sunday 11 AM; Wed 7.45 PM—706 Broad st. Reading Rm 4 to 6 PM—503 3d st.

MARSHALL First Church—First Reader Edward B. Wilson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Houston av and Lafayette st.

NEW BRAUNFELS Society—First Reader Mrs Emmy Grube—Sunday 11 AM; Wed 8 PM—Simon blg.

PALESTINE Society—First Reader Mrs Nora Cross Dunlap—Sunday 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Sat—Gardner Brown blg, Oak st.

PARIS First Church—First Reader William B. Connor—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—13 south side of square.

SAN ANTONIO First Church—First Reader Fred Egbert Miller—Sunday 11 AM, 8 PM; Wed 8 PM—501 Avenue D. Reading Rm 10 AM to 5.30 PM—808 Gibbs blg.

SAN BENITO Society—First Reader Mrs Margaret M. Farmer—Sunday 11 AM; Wed 8 PM—1st Nat bnk blg.

SHERMAN First Church—First Reader Mrs Katherine King Hillger—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Crockett and Jones sts.

TEMPLE First Church—First Reader Miss Katharine N. Gooch—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Brady and Black blg.

TEXARKANA Society—First Reader Frank I. Church—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—335 State Nat bnk blg.

TYLER Society—First Reader William Hall Watson—Sunday 11 AM; Wed 8 PM—Carnegie library.

WACO First Church—First Reader Mrs Emma Denn—Sunday 11 AM; Wed 8 PM—Carnegie library. Reading Rm 2 to 6 PM—1811 Amicable blg.

WICHITA FALLS Society—First Reader James D. Stinson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—9th and Lamar sts.

Utah

MILFORD First Church—First Reader John W. Evans—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—1st av and McKeon st.

OGDEN First Church—First Reader Mrs Ada Whittlesey Rudiger—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM—512 1st Nat bnk blg.

PROVO First Church—First Reader Mrs Edith Beck Martin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—76 N Academy av.

SALT LAKE CITY Churches unite in Reading Rms, 512 Walker bnk blg, 9.30 AM to 9 PM except Wed; Wed until 7 PM.

First Church—First Reader William A. Overbeck—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 336 E Broadway.

Second Church—First Reader William Clyde Price—Sunday 11 AM; Wed 8 PM—Ladies Literary club blg, 850 East S Temple st.

Vermont

BARRE First Church — First Reader Frank A. Walker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Fri—7 Summer st.

BENNINGTON Society—First Reader Mrs Anna S. Carpenter—Sunday 11 AM—Park and Scott sts.

BRATTLEBORO First Church—First Reader John L. Lawton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Emerson blg, Elliot st.

BURLINGTON Society — First Reader Charles H. Spear—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Howard Relief hall.

LYNDONVILLE Society — First Reader Miss Irene Elizabeth Stimson—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Wed—Masonic blk.

MONTPELIER Society—First Reader Miss Miriam I. Kimball—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—10 Langdon st.

RANDOLPH First Church—First Reader Primus P. Lamson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, Randolph av.

RUTLAND First Church—First Reader Mrs Jennie B. Phillips—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 10 AM to 5 PM—Church, Cottage st.

ST JOHNSBURY First Church—First Reader Ellis Walker Moore—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—K of P blg.

SPRINGFIELD Society—First Reader Mrs Caroline E. Lovell—Sunday 11 AM—K of P hall.

WILMINGTON Society—First Reader Mrs Lizzie E. Morris—Sunday 11 AM; Wed 7.30 PM—Wheeler blk.

Virginia

DANVILLE Society—First Reader Mrs Cora Estelle Hodges—Sunday 11 AM; Wed 8 PM—I O O F blg.

HAMPTON Society—First Reader Marvin E. Wornham—Sunday 11 AM—Masonic temple.

LYNCHBURG Society—First Reader Miss Mollie C. Langhorne—Sunday 11 AM; Wed 8 PM—Hill City lodge.

NORFOLK First Church—First Reader Victor de Murguiondo—Sunday 11 AM; Wed 8 PM—207 W Freemason st. Reading Rm 10 AM to 8 PM—426 Dickson blg, Granby and Tazewell sts.

PETERSBURG Society—First Reader Mrs Nannie A. Pleasants—Sunday 11 AM—22 Hinton st.

RICHMOND First Church—First Reader Mrs Mary L. Pugh—Sunday 11 AM; Wed 8.30 PM—Church, Park av and Meadow st. Reading Rm 10 AM to 5 PM—Va. Ry and Power blg, 7th and Franklin sts.

ROANOKE Society—First Reader John W. Thomas—Sunday 11 AM; Wed 8 PM—215 Jefferson st. Reading Rm 2.30 to 4.30 PM—706 Terry blg.

Washington

ABERDEEN First Church—First Reader Benjamin F. Cauthorn—Sunday 11 AM; Wed 8 PM—1st st, near Broadway. Reading Rm 12 M to 5 PM; also 7.30 to 8.30 PM except Wed—515 Finch blg.

ANACORTES Society—First Reader Mrs Jennie C. Rood—Sunday 11 AM—Carnegie library blg. Reading Rm 2 to 4 PM—13 Empire blk.

ARLINGTON Society—First Reader Mrs Mira Bartels Moll—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Riley hall.

AUBURN Society—First Reader Mrs Alice Shaughnessy—Sunday 11 AM; Wed 8 PM—I O O F blg.

BELLINGHAM First Church—First Reader Mrs Adaline G. Bugge—Sunday 11 AM; Wed 8 PM—Aftermath club house, Broadway and Holly st. Reading Rm 10 AM to 4 PM—222 Exchange blg.

BLAINE Society—First Reader Martin L. Snider—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—202 Wash. av, S.

BREMERTON First Church—First Reader ——— ——— Sunday 11 AM; Wed 8 PM—4th and Warren sts. Reading Rm 2 to 4 PM; also 8 to 9 PM Tues Sat—10 Harrison blg.

CENTRALIA First Church—First Reader Mrs Rae Auldridge—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Main and Rock sts.

COLFAX First Church—First Reader Mrs Kittie B. McCroskey—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Main st.

COLVILLE Society—First Reader Mrs Minnie A. Sax—Sunday 11 AM; Wed 8 PM—Chapel.

ELLENSBURG Society—First Reader Mrs Hannah J. Oliphant—Sunday 11 AM—K of P hall, W 5th st.

EVERETT First Church—First Reader Mrs Anna M. Cowan—Sunday 11 AM; Wed 8 PM—Church, 33d st and Colby av. Reading Rm 12.30 to 4 PM—417 Colby blg, Hewitt and Colby avs.

HOQUIAM First Church—First Reader Franklin D. Arnold—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 7th and L sts.

KENNEWICK Society—First Reader Mrs Blanche Nicewanger—Sunday 11 AM; Wed 8 PM—Chapel, 3d st.

KENT Society—First Reader Mrs Margaret Lamb—Sunday 11 AM; Wed 8 PM—Morrill bnk blg.

MEDINA Society—First Reader Mrs Kate Trever Roney—Sunday 11.15 AM—Chapel.

MONTESANO Society—First Reader Mrs Mary Barrows—Sunday 11 AM; Wed 7.30 PM; 109 W Pioneer st. Reading Rm 2 to 4 PM—203 S 1st st.

MT VERNON Society — First Reader Mrs Grace Jones—Sunday 11 AM; Wed 8 PM.

NORTH YAKIMA First Church—First Reader William A. Walthew—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, 107 N 3d st.

OLYMPIA Society—First Reader Mrs Carrie M. Bigelow—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 2 to 4 PM—3 Funk-Volland blg.

PASCO Society—First Reader Frank H. Dewey—Sunday 11 AM; Wed 8 PM—K of P hall.

PORT ANGELES First Church—First Reader Mrs Lucy A. Hooker—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 10 AM to 4 PM—Morse blg, Laurel and Front sts.

PORT ORCHARD Society—First Reader Mrs Zelda L. Osburn—Sunday 11 AM.

PORT TOWNSEND Society — First Reader Miss Grace Pitcher—Sunday 11 AM; Wed 8 PM.

PROSSER Society — First Reader Mrs Clara E. Dailey—Sunday 11 AM—Masonic hall.

PULLMAN Society—First Reader Mrs Cora M. Babcock—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Masonic hall.

PUYALLUP First Church—First Reader Mrs Laura B. Burkhalter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—3d av and 5th st, SW.

PUYALLUP Society—First Reader Miss Lu M. Crane—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—I O O F hall.

RAYMOND Society—First Reader Mrs Margaret E. Weatherwax—Sunday 11 AM—Eagle hall.

SEATTLE First Church—First Reader Oliver C. McGilvra—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th av and E Denny way. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Second Church—First Reader Robert A. De Cou—Sunday 11 AM; Wed 8 PM—2009 W 58th st. Reading Rm 12.30 to 5 PM; also 7 to 9 PM except Wed—7 Scan. Amer. bnk blg, Ballard.

SEATTLE Fourth Church — First Reader Thomas Franklin Hoyt—Sunday 11 AM, 8 PM; Wed 7.45 PM—Hippodrome, 5th av and University st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 7.30 PM Sun—853 Empire blg.

SEATTLE Society—First Reader Miss Georgiana E. Wiestling—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5.30 PM—R. V. I. hall, Ferdinand st, Columbia City.

SEDRO WOOLLEY Society—First Reader Mrs May R. Caskey—Sunday 11 AM; Wed 8 PM—3d st.

SNOHOMISH First Church—First Reader Mrs Nina I. Bakeman—Sunday 11 AM; Wed 8 PM—Av D and 4th st. Reading Rm 2 to 4.30 PM—5 Com bnk blg.

SPOKANE First Church — First Reader Paris H. Renshaw—Sunday 11 AM, 8 PM; Wed 8 PM—4th av and Post st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.15 PM—408 Hutton blg.

SPOKANE Second Church—First Reader Mrs Leone Haynes—Sunday 11 AM; Wed 8 PM—Church, 804 Spofford av. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.15 PM—408 Hutton blg.

SUNNYSIDE Society—First Reader Mrs Margaret Philebaum—Sunday 11 AM; Wed 8 PM—Masonic hall.

TACOMA First Church—First Reader Roscoe S. Steere—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Division av and I st. Reading Rm 9 AM to 8.30 PM except Wed; Wed until 7.30 PM—617 Provident blg.

VANCOUVER First Church—First Reader Clifton L. Freeman—Sunday 11 AM; Wed 8 PM—Church, 26th st. Reading Rm 2 to 4 PM—15 Blurock blg.

WALLA WALLA First Church—First Reader Miss Pearl Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4.30 PM—3d and Poplar sts.

WENATCHEE Society—First Reader Mrs Paula Burdick—Sunday 11 AM; Wed 8 PM—Douglas and Wash. sts. Reading Rm 2 to 5 PM—Columbia Valley bnk blg.

WINLOCK Society — First Reader Mrs Josephine Hall—Sunday 11 AM; Wed 7.30 PM—Church.

West Virginia

CHARLESTON First Church—First Reader Frank Conklin—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4.30 PM—808½ Quarrier st.

CLARKSBURG Society—First Reader Mrs Emma B. Meek—Sunday 8 PM; Wed 8 PM; Reading Rm 3 to 5 PM except Mon Sat—901 Goff blg.

HUNTINGTON First Church—First Reader James E. McDonald—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—926 7th av.

MORGANTOWN Society—First Reader Mrs Lucy M. Dering—Sunday 11 AM; Wed 8 PM—544 Spruce st.

PARKERSBURG First Church—First Reader Mrs Effie Grace Bailey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—408 7th st.

WHEELING First Church—First Reader William E. Krupp—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM; also 7 to 9 PM Sat—1119 Chapline st.

Wisconsin

ANTIGO Society—First Reader Mrs Lenora Gelbke—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Tues Wed—I O O F hall.

APPLETON First Church—First Reader Mrs Eva V. Van Orman—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—687 Franklin st.

ASHLAND Society—First Reader Jonathan Scott Ellis—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—19, Wilmarth No 2.

BARABOO Society—First Reader Mrs Elizabeth Harwood Thuerer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Y M C A blg.

BELOIT First Church—First Reader Roy L. Harvey—Sunday 10.30 AM; Wed 7.45 PM—Church, Bluff st and Garden lane. Reading Rm 2 to 5 PM; also 7 to 9 PM Tues Thurs Sat—357½ E Grand av.

BERLIN Society—First Reader Charles G. Starks—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM.

DELAVAN First Church—First Reader Alvah J. Turner—Sunday 10.45 AM; Wed 8 PM—Church, 6th st. Reading Rm 3 to 5 PM—222 Walworth av.

EAU CLAIRE First Church—First Reader Clifford C. Melish—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Gray and Farwell sts.

ELKHORN Society—First Reader Clarence L. Haugan—Sunday 10.45 AM; Wed 7.30 PM.

FOND DU LAC First Church—First Reader Miss Sadie H. Katz—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—142 S Main st.

FORT ATKINSON Society—First Reader Mrs Maude Larue Webb—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Chapel, S 3d st.

GRAND RAPIDS Society—First Reader Joseph W. Fitch—Sunday 10.45 AM; Wed 7.45 PM—1st st.

GREEN BAY First Church—First Reader Warner B. Clisby—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Cherry st and Monroe av.

GREEN LAKE Society—First Reader Mrs Harriet S. Kutchin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed—C S blg.

JANESVILLE First Church—First Reader Miss Clara C. Hanson—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, Pleasant and S High sts.

JEFFERSON Society—First Reader George Grimm—Sunday 10.45 AM; Wed 8 PM—Public library.

KENOSHA First Church—First Reader Leo E. Alvord—Sunday 10.45 AM; Wed 8 PM—Carpenter hall, 256 Park st. Reading Rm 3 to 5 PM—323 Main st.

LA CROSSE First Church—First Reader William T. White—Sunday 11 AM; Wed 8 PM—Church, 530 King st. Reading Rm 2 to 5 PM—Oyen blg, 507 Main st.

LAKE GENEVA Society—First Reader Mrs Clara T. Rowley—Sunday 10.45 AM—918 Main st.

MADISON First Church—First Reader Arthur W. Hickman—Sunday 10.30 AM; Wed 7.45 PM—Woman's blg, 240 W Gilman st. Reading Rm 10 AM to 4.30 PM—306 Wis. blk, State and N Carroll sts.

MANITOWOC First Church — First Reader Mrs Christine Fanta—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Sav bnk blg.

MARINETTE First Church—First Reader Mrs Elizabeth C. Cook—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5.30; also 7.30 to 9 PM except Wed—Church, Stephenson and Liberty sts.

MARSHFIELD Society — First Reader William Thomas Poad—Sunday 10.45 AM—Deming hall.

MILWAUKEE First Church—First Reader Fred Truman Woodford—Sunday 11 AM, 7.45 PM; Wed 8 PM—Church, Prospect av and Keene st. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg, 214 W Water st.

MILWAUKEE Second Church—First Reader Amon Dorsey Cain—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Highland blv and 27th st. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5 PM Sun—634 M. and M. bnk blg.

MILWAUKEE Fourth Church—First Reader Edgar P. Lincoln—Sunday 10.45 AM; Wed 8 PM—The Athenaeum, Biddle and Cass sts. Reading Rm 9.30 AM to 5.30 PM; also 2.30 to 5 PM Sun—913 1st Nat bnk blg, E Water and Mason sts.

MILWAUKEE Society—First Reader Oscar J. Goelzer—Sunday 10.45 AM; Wed 8 PM—Church, Van Buren st, between Juneau av and Martin st.

MONROE Society—First Reader Max G. Booth—Sunday 10.45 AM; Wed 7.45 PM—315 W Russell st.

NEENAH Society—First Reader Miss Emilie C. Horn —Sunday 10.30 AM; Wed 7.45 PM.

NEILLSVILLE Society—First Reader Miss Ethel Bicknell Ring—Sunday 11 AM; Wed 7.30 PM—G A R hall.

NEW LONDON Society—First Reader Mrs Myrtle M. Swift—Sunday 10.30 AM—Christian church.

OCONOMOWOC Society—First Reader Mrs Josephine Holstein Derse—Sunday 10.45 AM; Wed 8 PM—Rest Rm, public library.

OSHKOSH First Church—First Reader Mrs Jessie E. Craft—Sunday 10.45 AM; Wed 7.45 PM—The Century. Reading Rm 10 AM to 12 M, 2 to 5 PM; also 7 to 9 PM Sat—5 Webster blk.

PESHTIGO Society — First Reader Mrs Cora E. Fowler—Sunday 10.30 AM; Wed 7.30 PM.

PLYMOUTH First Church—First Reader Mrs Jennie Wilson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Public library blg.

PORTAGE Society—First Reader Walter C. Judson —Sunday 11 AM; Wed 7.30 PM—Home theater.

RACINE First Church—First Reader Lewis D. Miller —Sunday 10.45 AM, 7.45 PM; Wed 8 PM—700 Main st. Reading Rm 1 to 5 PM—201 Robinson blg.

RICE LAKE Society—First Reader Abram P. Thompson—Sunday 11 AM; Wed 8 PM—Church.

RIPON Society—First Reader Miss Emma A. Everhard—Sunday 11 AM; Wed 8 PM—Public library.

SHEBOYGAN First Church — First Reader Miss Anna L. C. Schissler—Sunday 10.40 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—605 Niagara av.

SUPERIOR First Church—First Reader Miss J. Pearl Rollins—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—318 Board of Trade blg.

TOMAH First Church—First Reader Edward Rowlands—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri; 7.30 to 9 PM Mon Sat—Warren blg, Superior av.

WATERTOWN First Church—First Reader Arthur W. Meyer—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri—500 5th st.

WAUKESHA Society—First Reader Ralph J. Gaul —Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—400 Maple av.

WAUPACA Society—First Reader Mrs Luella T. Ware —Sunday 10.45 AM; Wed 7.30 PM—208 S Main st.

WAUPUN First Church—First Reader Otto W. Hoffman—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—10½ S Madison st.

WAUSAU First Church—First Reader James Bradley Hull—Sunday 10.45 AM; Wed 7.45 PM—Church, E. McClellan st. Reading Rm 9 AM to 5 PM—311 Jefferson st.

WEST BEND Society—First Reader Edward C. Roberts—Sunday 10.30 AM; Wed 8 PM—O. D. H. S. hall.

WHITEWATER First Church—First Reader Mrs Laura D. Bovee—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Center st.

WHITEWATER Society——First Reader Mrs Merin D. Wood—Sunday 10.45 AM; Wed 8 PM—Main st.

Wyoming

BASIN Society—First Reader Mrs Gertrude Quiner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Chapel.

CASPER Society—First Reader Harley H. Beagle—Sunday 11 AM—I O O F hall.

CHEYENNE First Church—First Reader Mrs Effie Rugg—Sunday 11 AM; Wed 8 PM—Randal av and 26th st. Reading Rm 2.30 to 4.30 PM—10 Annex blk.

RAWLINS Society—First Reader Mrs Mamie Mattas —Sunday 11 AM; Wed 8 PM—Ferris hotel blg.

SHERIDAN Society—First Reader Miss Flora Croft —Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 21 S Gould st.

SOUTH AMERICA

ARGENTINA

BUENOS AIRES Society—First Reader John Edward Smith—Sunday 10.30 AM; Wed 8.45 PM; Reading Rm 1 to 4.30 PM—755 Calle Rivadavia.

Christian Science Organizations

AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Sect. 8, of The Mother Church Manual.

California

BERKELEY—Society of University of Cal. Sec Miss SaLeal Gregory, 811 San Mateo rd. 1st Tues after registration; alternate Tues thereafter 8 PM —Church, Bowditch and Dwight way.

Illinois

CHICAGO—Society of University of Chicago. Sec Miss Helen Rachel Timberlake, 5417 Cornell av. 1st and 3d Tues in month 7.45 PM—Lexington hall.

Kansas

LAWRENCE—Society of University of Kan. Sec Miss Clara E. Burnette, 1244 Ohio st. 1st and 3d Tues in month 7.30 PM—Myers hall.

Massachusetts

CAMBRIDGE—Society of Harvard University. Sec Almus Pratt Evans, Jr, 5 Hollis hall. 1st and 3d Fri in month 7.30 PM—Phillips Brooks house.

NORTHAMPTON — Organization of Smith College. Chairman Miss Katharine Rowland Vermilye, Tyler house. Fri 8.30 PM—Students blg.

WELLESLEY — Organization of Wellesley College. Chairman Miss Pauline Woodbury, 7 Shafer hall. 1st and 3d Fri in month 7.30 PM—Conf. room, Library.

Michigan

ANN ARBOR—Society of University of Mich. Sec Arthur H. Torrey, 426 N Ingalls st. 1st and 3d Thurs in month 7 PM—Newberry hall.

Minnesota

MINNEAPOLIS—Society of University of Minn. Sec Miss Alice Griswold Lewis, 2632 Pillsbury av. 1st and 3d Thurs in month 1 PM—104 Folwell hall.

New York

ITHACA—Society of Cornell University. Sec Earl M. Clay, 614 Stewart av. Thurs 7.30 PM—Barnes hall.

NEW YORK—Society of Columbia University. Sec Miss Millicent L. Sears, 106 Morningside dr, 2d and 4th Mon in month 8 PM—Rm 116, Teachers College.

Wisconsin

MADISON—Society of University of Wis. Sec Ray Shearer Trent, 712 Conklin pl. 1st and 3d Thurs in month 7.30 PM—Law blg.

Christian Science Practitioners

The Practitioners whose advertisements appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, U. S. A., and are amenable to its discipline. They have presented testimony to The Christian Science Publishing Society showing that they are qualified to advertise in the *Journal* as practitioners of Christian Science.

The degree C.S.D. is the Massachusetts Metaphysical College degree, Doctor of Christian Science.

The degree C.S.B. is the Massachusetts Metaphysical College degree, Bachelor of Christian Science. This degree followed by the word teacher designates one who has received a certificate and is authorized to teach.

The letters C.S. after a practitioner's name designate one who has had class instruction. Those without such instruction have no designation.

Note—Not all who have the degree of C.S.B. or C.S.D. are authorized teachers. See Article XXVI, Section 9, Church Manual. Authorized teachers hold but one class each year, with not more than thirty pupils in a class. The teaching year begins August 1.

AFRICA

SOUTH AFRICA

Cape Colony

CAPE TOWN

Dilworth, Christopher 32 Stuttaford chmbs, Adderley st.
Forsyth, Mrs Jenny W. Sav bnk blg, St Georges st.

Natal

DURBAN

Dean, Mrs Bessie CS 11 AM to 4 PM A. B. C. chmbs, West st. Tel 2506.

Transvaal

JOHANNESBURG

Anderson, Mrs Minnie CS 31 Adderley house, Eloff st. Tel 4135.
Bredell, Carl CS Steytler blg, Loveday and Market sts. Tel Yeoville 178.
Ockenden, Mrs Claudine L. CS Letters P O box 3330.

ASIA

CHINA

HONGKONG

Richardson, Mrs Esther Sayres CS 9 Knutsford ter, Kowloon. Tel K 141. Cable Esrich.

PHILIPPINE ISLANDS

ILOILO

Hamilton, Mrs Kate C. CS Ft San Pedro.

MANILA

Babcock, Mrs Jennie R. CSB 429 Aviles.

AUSTRALASIA

AUSTRALIA

New South Wales

DULWICH HILL

Beach, Mrs Sarah Jane CS Clonesslea, Herbert st.

SYDNEY

Brown, Miss May Gavin CS Somerset house. Tel.
Burkitt, Miss Florence CS Terrys chmbs, 14 Castlereagh st. Tel Mosman 427.
Clark, Mrs Christina E. Woodward CS E S A bnk chmbs, King and George sts. Tel N. S. 236.
Cusack, Miss Mary Alexia CS 1 to 4 PM Somerset house, Moore st. Res 10 Manning st, Potts pt. Tel.
Dutton, Mrs E. Caroline CS mornings except Sat Somerset house, Moore st. Tel William st. 533.
Gibbs, Charles Henry CSB (teacher) 10 AM to 1 PM Mutual Life blg, Martin pl. Res Bellcourt, Woollahra pt. Tel Edgecliff 697.
Hepburn, Mrs Lily CS 10 AM to 3 PM Somerset house, Moore st. Tels City 4105: Ashfield 954.
Kirkland, Miss Mary A. CS 9 AM to 2 PM Egerton Murdock st, Cremorne. Tels Mos. 994; City 4105.
Lawson, Mrs J. Eveline CS Adel, Raglan st, Mosman. Tel Mosman 25.
Martin, George CS 10 AM to 4 PM New Zealand Insurance blg, 81 Pitt st. Tel Mosman 95.
Martin, Miss Marian E. CS 10 AM to 4 PM Sav bnk chmbs, Moore st. Tel Balmain W. 1243.
Symonds, Miss Eva M. CS Equitable blg, George st. Tel.
Virtue, Mrs Harriet M. CS mornings except Sat Glengyle, Reed st, Cremorne. Tel.

Queensland

BRISBANE

Degn, Miss Aurora CS 9 to 11.30 AM except Thurs Sat N Z chmbs, Queen st. Tel 2824.
Prentice, Mrs Louisa K. CS 11 AM to 2 PM except Sat Salisbury chmbs, George st. Tels 2166; res Albion 710.
Salisbury, Mrs Blanche E. CS 1 to 3.30 PM except Wed Sat N Z chmbs, Queen st. Tel 2824.

Victoria

MELBOURNE

Bowley, Mrs Myra M. CS 47 Auburn rd, Auburn.
Burkitt, Miss Adelaide CS 509 Collins st, W.
Butler, Mrs Amy B. CS 3 to 5 PM 317 Collins st.
Chubb, Mrs Louise CS 13 Princes ter, St Kilda rd. Tel Windsor 3288.
Edwards, Mrs Ann CS 2 to 5 PM 325 Collins st. Res 93 Kent st, Flemington. Tel Ascot 478.
Officer, Mrs Julia Bertha 9 AM to 12 M 24 Tintern av, Toorak. Tel Windsor 2799.
Salmon, Miss Ellen Agnes CS postal address 421 Collins st.
Stanford, Miss Alice M. Whitehall, Bank pl, Collins st. Tel Cent. 8655.
Stevens, Miss Emily Constance CS 2 to 5 PM except Sat Oxford chmbs, Bourke st.
Stone, Albert Cope CS 56 Collins pl. Tel Cent. 3227.
Stone, Mrs Florence Mary CS 56 Collins pl. Tel Cent. 3227.
Stone, William Taylor CS 412 Collins st.
Swan, Miss Mary CS Whitehall, Bank pl.
Watson, P. Sidney CS postal address Trustees and Executors blg, Bank pl, 412 Collins st.

NEW ZEALAND

AUCKLAND

Bradley, Mrs Esther Catherine CS 54 City chmbs

Clark, Mrs Roselia CS 19 Ferry blgs.

CHRISTCHURCH

Simpson, Mrs Mary E. CSB (teacher) 286 Madras st.

EUROPE

AUSTRIA

SALZBURG

Lieblch, Miss Elisabeth CS Morzg 55.

DENMARK

COPENHAGEN

Petersen, Miss Anna CS 12.30 to 3 PM Mon Wed Fri Forchhammersvey 6.

FRANCE

CONDETTE, par Pont-de-Briques (Pas-de-Calais)

Whitley, Miss Beatrice M. CS postal address.

PARIS

Getty, Mrs Caroline CSB (teacher) 11 bis av Elisee Reclus Tel Saxe 43-43.

Norledge, Mrs Louise M. CS 10 AM to 12 M Tues Thurs Sat 5 rue Bonaparte.

Norledge, William H. CS 2 to 5 PM Mon Wed Sat 5 rue Bonaparte.

Racine, Mrs Lois Canady CS 2.30 to 4.30 PM except Thurs 31 rue Fresnel. Tel Passy 18-56.

Fournier, Miss Alice B. CS 2 to 5 PM except Thurs 9 rue Victor Considerant.

Vinzent, Miss Caroline A. CS 2 Square Raynouard.

GERMANY

BERLIN

Engelken, Mrs Hanna CS Blumeshof 8, W.

Hergenhahn, Mrs Louise CS 10 AM to 1 PM Mon Thurs; 4 to 7 PM Sat Linkstr 13. Letters Landhausstr 12. Tel Pfalzburg 6113.

Hull, Mrs Clara K. CS Landshuterstr 29.

Hüsgen, Mrs Elisabeth CS Wilmersdorf, Trautenaustr 1, left Gartenhaus. Tel Pfalzburg 3735

Jakubowski, Mrs Rosa CS Am Seepark 80.

Leplow, Miss Emma J. CSB (teacher) Wormserstr 2.

Mayer, Mrs Minnie CS Motzstr 47. G. H. pt. links. Letters Kaiser Allee 203. Tel Pfalzburg 5987.

Moltke, Countess Fanny von CS Aschaffenburgerstr 23.

Pfingsthorn, Mrs Emmy D. J. CS 28 Helmstedterstr.

Schultz, Miss Ulla CSB (teacher) Derfflingerstr 19.

Steuermann, Miss Bertha CS Güntzelst 49.

BRAUNSCHWEIG (Herzogth)

Bremen, Miss Anna von CS Waterloo str 15 pt.

Deckart, Miss Meta CS Heinrichstr 21 I.

Fricke, Miss Marie CS Kaiser Wilhelmstr 38.

BRESLAU

Schramm, Miss Eva Katharina CS Websky str 13 p.

DRESDEN

Cotton, Miss Emily CS 10 AM to 1 PM Hettnerstr 5.

Friedrich, Mrs Clara E. CS Bautznerstr 9 II.

Göritz, Mrs Anna CS 10 AM to 12 M Mon Tues Thurs Fri Winckelmannstr 2.

Lier, Miss Martha CS 10 AM to 1 PM Mon Tues Thurs Fri Oskarstr 1.

FRANKFURT-ON-MAIN

Bentinck-Beach, Miss Amy CS Grüneburgweg 34.

Bentinck-Beach, Miss Ellen CS postal address 15 West Park rd, Southampton, England.

Herrmann, Miss Emma T. CS Westend str 56 I.

King, Miss Alice Elizabeth CS postal address Grüneburgweg 34.

HAMBURG

Jessen, Miss Louise CS Hellkamp 5 pt Elmsbüttel.

Reinke, Miss Bertha S. CS Kuhmühle 25. Tel Gruppe 8, 9646.

HANNOVER

Günther-Peterson, Mrs Bertha CSB (teacher) Hildeshelmerstr 216.

HEIDELBERG

Frey, Miss Anna E. CS 10 AM to 12 M Wed Sat 2 Academiestr.

STETTIN

Köppen-Wickham, Baroness Madge von CS 10 AM to 12 M except Sat Behr-Negendankstr 4. Tel 6256.

STUTTGART

Hammond, Miss Camilla F. CS Johannesstr 36.

Hieber-Hawkins, Mrs Ruby CS Militärstr 93 B.

WIESBADEN

Vintzens, Mrs Mary CS 10 AM to 12 M Mon Tues Thurs Fri 25 Gelsbergstr.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY

Le Messurier, Mrs Elise, Le Hurel.

England

BEDFORDSHIRE

BEDFORD

Hammond, Mrs Lucy CS 5 The Avenue.

BERKSHIRE

BRACKNELL

Burges, Mrs Alice Rose CS Hawthorndale.

Knight, Mrs Monica CS Glenfield.

READING

Lester, Mrs Blanche E. CS Fieldhead, Wokingham rd.

CAMBRIDGESHIRE

CAMBRIDGE

Butler, Mrs Agnata Frances CS Trinity lodge.

Currie, Mrs Eleanor M. CS 73 Hills rd. Tel 1148.

Smith, Mrs Annie CS Sidney Sussex College.

SOHAM

Johnson, Miss May CS The Hall.

CHESHIRE

ALTRINCHAM

Dickinson, Mrs Marianne CS Rosbryn, Stamford rd, Bowdon. Tel 751.

BIRKENHEAD

Hunter, Mrs Jeannie CS 20 Palm Grove. Tel 2078.

CHESTER

Egerton, Henrietta, Lady Grey CS Broxton Old hall. Tel Clutton 6.

Hobart, Miss May CS 45 Hough green. Tel 313.

DEVONSHIRE

TORQUAY

Henry, Charles Alan CS mornings Chelston Mount.

DURHAM

DARLINGTON

Jennings, Arthur E. CS 3 Oak Dene av. Tel 379.

Meiklejohn, Miss Mary CS Roathville, Woodlands rd.

ESSEX

ILFORD

Rutty, Miss Winifred A. CS 16 Mansfield rd. Office 9 E Chapel st, Mayfair, London, W. Wed 4 to 7 PM.

LEYTONSTONE

Cohen, Mrs Emma M. CS 6 Dyson rd.

WESTCLIFF-ON-SEA

Foster, Mrs Amy CS Fairhaven, 7 Elderton rd.

GLOUCESTERSHIRE

BRISTOL

Dester, Mrs Lilian CS 10 Prince blgs, Clifton. Tel 4325.

Heard, Miss Mildred E. CS 17 Arlington villas, Clifton. Tel 734.

Hutchinson, Mrs Blanche Ethel CS 10 Canynge sq, Clifton. Tel 674.

Hutchinson, Herbert Arthur CS 10 Canynge sq, Clifton. Tel 674.

Wilding, Miss Hephzibah Hall CS mornings except Sat 6 Dublin cres. Tel Westbury 125.

Witherby, Miss Lilia CS 58 Park st. Tel 2047.

CHELTENHAM

Haws, Mrs Martha E. CS Rothesay, Sandford Mill rd.
Nixon, Mrs Effie M. CS Coney Gree, Leckhampton hill.

Hampshire

BOURNEMOUTH

Holroyd, Miss Helen G. CS 10.30 AM to 12.30 PM except Sat 15 The Triangle. Res Redmire, Branksome pk. Tel 236.
Hume, Mrs Ida CS postal address 15 The Triangle.
Lovell, Mrs Eliza A. CS 69 Irving rd, W Southbourne.
Wakelyn, Harry CS 16 Southern rd, Southbourne. Tel Southbourne 183.

SOUTHAMPTON

Doudney, Mrs Lilian CS 6 Portland ter.

SOUTHSEA

Chisholm, Mrs Alice CS Woodend, Queens cres. Tel 884 Y.
Stevens, Mrs Helen E. CS Freestone lodge, Lennox rd, N.

Hertfordshire

LETCHWORTH

Truman, Mrs Lena CS 228 Nevells rd.
Wing, Mrs A. C. Victoria CS S Holt, Norton way.

ST ALBANS

Archer, Mrs Ellen R. CS 3 Clarence rd.
Stievenard, Miss V. M. Blanche CS 3 to 6 PM Mon Fri 34 Marlborough rd. Res Twyford, Mill hill, NW.

WATFORD

Curry, Mrs Winifred J.P. CS 29 Belmont rd, New Bushey.

Kent

BICKLEY

Van der Beeck, Mrs Ida Ellen CS Turpington. Tel Bromley 257.

BROMLEY

Carr, Mrs Ada CS 21 Cambridge rd. Tel 1278.
Neame, Mrs Maria CS 6 Elmfield rd.

ELTHAM

Griffin, Miss Elizabeth M. CS 154 High st.

MARGATE

Lewis, Leonard A. CS 61 Harold rd, Cliftonville.

SEVENOAKS

Andrews, Miss Jeanie C. E. CS The Nook, Tubs hill.

SHORTLANDS

Carr, Miss Ethel Maud CS 46 Farnaby rd. Tel 1706.

TUNBRIDGE WELLS

Deutschendorff, Miss Marie CS postal address Winmoor, Southborough.
Maude, Miss Dorothy CS 2.30 to 4.30 PM Tues Fri 57 Grosvenor rd. Letters Broad Ford, Horsmonden.
Suart, Mrs M. Catharine CS Rusthall cottage, Rusthall.

Lancashire

BLACKPOOL

Bullock, Miss Minnie CS 55 Chesterfield rd.
Harrison, Mrs Clara CS 238 Hornby rd.
Kershaw, Miss Muriel CS 3 Warbreck drive.

BOLTON

Brown, Mrs Susannah CS 10 Somerset rd. Tel 1748.
Entwistle, Mrs Martha A. CS mornings 26 Wilmot st.

BURNLEY

Sutcliffe, Miss Edith Mary CS Oak Hill. Tel 62.

ECCLES

McMillan, Miss Leila CS 78 Boardman st. Tel 468.
Wroe, Mrs Elizabeth CS 78 Boardman st.

HINDLEY

Holgate, Mrs Louisa CS 7 Liverpool rd.

LIVERPOOL

Harwood, John W. CS 2 to 5 PM except Sat 28 Exchange st, E. Tel Cent. 1410. Letters 54 Woodlands rd, Aigburth. Tel Lark Lane 241.
Kenyon, Mrs Annie E. CS 10 Borrowdale rd. Tel Roy. 3392.
Owen, Mrs Mary CS 2 to 4 Tues Thurs; 11 to 1 Wed 22 Lord st. Letters 63 Up. Parliament st. Tel Roy. 2492.
Smith-Symms, Miss Janet CS 2 to 4 PM Mon Wed Fri; 11 AM to 1 PM Tues 22 Lord st. Letters 24 Percy st. Tel Roy. 2159.
Studdert, Mrs Sue Riky CS 5 Sugnall st. Tel Roy. 2927.

MANCHESTER

Charlesworth, Mrs Eleanor O. CS Mon Wed afternoons; Thurs morning 14 St Peters sq. Tel City 5171.
Coutts-Fowlie, Miss Florence CSB (teacher) Mon Wed Thurs afternoons 14 St Peters sq. Tel City 7538. Res Lyme Gate Cottage, Disley, Cheshire. Tel 58.
Doyle, Miss Edith CS 2 to 4 PM Tues Wed 33 Brazenose st. Letters Vendale, Kersal. Tel Hr Broughton 61.
Meakin, Mrs Jane E. CS 205 Dickenson rd, Rusholme.
Murray, Lady Victoria CSB (teacher) Mon Wed Thurs afternoons 14 St Peters sq. Tel City 5171. Letters Disley, Cheshire.
Pitfield, William CS 196 Deansgate. Tel Rush. 737.
Priestman, Harold CS 12 M to 1 PM except Sat 33 Brazennose st. Tels City 35; res Rush. 84.
Share, Austin CS 5 Langdale rd, Victoria pk.
Shaw, Charles Mawdesley CS afternoons except Sat Temple chmbs, 33 Brazenose st.
Southern, Miss Beatrice CS 2 to 4 PM except Fri Sat 14 St Peters sq. Letters Blantyre, Broughton pk. Tel Cheetham hill 107.
Webb, Mrs Clara CS afternoons Temple chmbs, Brazenose st. Res tel Trafford pk 793.
Wilding, Walter CS afternoons except Sat 14 St Peters sq. Tel Dids. 245. Res 10 Wellington rd, Withington.
Woodhead, Mrs M. Violet CS 2 to 4 PM Mon Wed Thurs 45A Market st.

ROCHDALE

Hoyle, Miss Cissie CS The Hut.
Whiteley, Mrs Kate CS postal address Whirriestone.
Woolfenden, Mrs Emma Jane CS 73 Mayfair gdns.

THORNTON

Kershaw, Mrs Elizabeth CS Oulder Nook.

Lincolnshire

LOUTH

Fowler, Mrs Helen E. CS Westgate.

London

LONDON

Adamson, Miss Grace E. CS 11 AM to 1 PM Tues; 2.30 to 4.30 PM Thurs Fri 188 Upper Richmond rd. Res 2 Dryburgh rd, Putney, SW. Tel Put. 1485.
Alberti, Mrs Helen R. CS 2 to 5 PM Tues Thurs; 1.30 to 5 PM Sat 133 Oxford st. Tel Mûseum 1333.
Ashbourne, Lady (Frances) CS 5 Grosvenor cres.

Baily, Miss Katharine CS 9 E Chapel st, Curzon st, Mayfair. Tel May. 4502.
Bannon, Mrs Helen W. CS 10.30 AM to 12.30 PM Tues Sat 37 Pelham st, SW. Letters 169 Queens gate, SW. Tel West. 5276.
Bartels, Miss Florence L. CS 2 to 4.30 PM except Sat Pembroke house, 133 Oxford st. Tel Regent 4306.
Barthorp, Mrs Cecily Jean CS 11 AM to 1 PM Tues; 2.30 to 4.30 PM Thurs 23 Bloomfield ter, SW. Letters 72 Napier ct, Hurlingham, SW. Tel Put. 1891.
Bathurst, Algernon Hervey CSB (teacher) by appointment Amberley house, Norfolk st, Strand. Letters 1 South Eaton place, SW.
Bathurst, Mrs Elfrida Hervey CSB 11 AM to 1 PM Mon Wed Fri 27 Beauchamp pl, SW. Letters 1 South Eaton place, SW.
Bedford, Miss Daisy CS 2.30 to 4.30 PM Mon; 11 AM to 1 PM Tues Fri 27 Beauchamp pl, SW. Res 5 Moore st. Chelsea, SW. Tel Vic. 3755.
Beesley, Lawrence CS 133 Oxford st, W.
Beesley, Lewis Henry CS 25 Oxford st, W. Tel City 9049.
Bell, Mrs Louisa E. CS 8 Napier ct, Hurlingham, SW.
Bishop, Miss Sybil CS 85 Campden hill ct, Kensington, W. Tel West. 2766.
Bollman, Miss Carolyn CS 52 Chelsea gdns, SW.
Bollman, Miss Mary CS 52 Chelsea gdns, SW.
Booker, Miss Elizabeth F. N. CS 11 AM to 1 PM Tues Fri 14 Selwood ter, Onslow gdns, SW. Letters 8 Hereford sq, SW.
Boswell, Mrs Florence Helen CS 10 AM to 12 M 4 Campden house ter, W. Tel Park 4375.
Boswell, W. Albert CSB (teacher) 10 AM to 2 PM except Sat 27 Queen Victoria st, EC. Tel Cent. 4034.
Boughton-Leigh, Miss Grace A. CS 4 to 6 PM Mon 10 to 12 M Tues Wed Thurs 1A Ashburn pl, SW. Tel.

LONDON

Bovet, Miss Mary E. CS 11 AM to 1 PM; except Wed 2 Westbourne st, Sloane sq. Letters 8 Sloane sq man. Tel Vic. 3754.
Braithwaite, Mrs Jessie CSB (teacher) 11 AM to 1 PM except Sat; also 2 to 4 PM Wed 59 S Molton st, W. Letters 1 Clarence ter, NW. Tel Pad. 2674.
Braithwaite, John Sidney CS 59 S Molton st, W. Letters 1 Clarence ter, NW.
Brooks, Mrs Charlotte Frances CS 10 AM to 12 M Tues Thurs 32 Onslow sq, SW. Tel West. 4693.

Chowne, Mrs Helen M. CS 70 Harvard ct, West End lane, Hampstead, NW. Tel Hamp. 1048.
Colborne, The Hon Alethea CS 17 Drayton gdns, SW. Tel Kens. 1717.
Conant, Miss Eleanor Mary CS mornings Tues Wed Fri 9 Upper Phillimore gdns, W. Tel West. 6503.
Cumberlege, Mrs Violet CS 14A Hyde Park man, NW.
Curl, Miss Bertha CS 11 AM to 1 PM except Sat 8 Cheltenham ter, Chelsea. Letters 3 Sloane ct, SW.
Currie, Miss Rita CS 10.30 AM to 12.30 PM Mon Wed Thurs; 2.30 to 4.30 PM Tues 23 Bloomfield ter, SW. Letters 7 Cranbourne ct, Bat. pk. Tel Bat. 1256.

Davies, Charles Clement CS 187 Peckham Rye, SE. Tel New Cross 1884.
Dixon, Miss Hetty E. A. CS mornings 21 Queensberry pl, SW. Tel Kens. 6252.
Dobson, Mrs Mary E. CS 2.30 to 4.30 PM Mon Wed; 11 AM to 1 PM Tues Thurs 14 Hanover sq, Oxford circus, W. Tel West. 1005.
Donaldson, Mrs Florence E. B. CS 2.30 to 4 PM except Sat 84 Drayton gdns, SW. Tel West. 6295.
Donaldson, Peter CS 5.30 to 7 PM Tues Fri 84 Drayton gdns, SW. Tel West. 6295.
Douglas, Miss Ethel CS 11 AM to 1 PM Mon; 3 to 5 PM Tues Thurs Fri 5 Ellis st, Sloane sq. Res 108 Oakley st, Chelsea, SW. Tel Kens. 5175.
Drake, Miss Ethel Langdon CS 58 Herne hill, SE. Tel Brixton 1915.

Elnor, Mrs Henrietta CS 10A Portman man, W.

Fairbairn, Mrs Lena CS 10.30 AM to 12.30 PM Mon Thurs Fri; 2.30 to 4.30 PM Tues 24 Sloane sq. Letters 60 Burton ct, SW. Tel Kens. 3654.
Ferguson, Mrs Susanne Foxton CS 10 AM to 12 M 77 Elsham rd, W Kensington. Tel West. 4909.
Firth, Mrs E. Florence CS 57 Dunsmure rd, Stamford hill, N.
Fischer, Miss Maud CS 11 AM to 1 PM Wed Fri 150 Queens rd, Bayswater.

Gaye, Mrs Harriet J. CS Mon afternoon, Thurs morning 188 Upper Richmond rd. Res 44 Luttrell av, Putney, SW. Tel Put. 2246.
Grant, Mrs Hester M. CSB (teacher) 203 Knightsbridge, SW.
Griffiths, Mrs Mary E. CS Stamford hill man, N.
Guthrie, Miss Edith J. CS 23A Queen st, Curzon st, Mayfair. Telegram and tel May. 4604.

Hardie, Miss Margaret Lilian CS 11.30 AM to 1 PM except Wed Sat 12 Holland rd, W.
Harris, Miss Louisa CS 26 Lexham gdns, SW.
Heath, Mrs Louisa CS 123 Clapton Common, NE.
Hepworth, Mrs Alma CS mornings 8 St Leonard man, Chelsea, SW. Tel Kens. 5322.
Hill, Miss Florine M. CS 11 AM to 1 PM Wed Thurs 2 Westbourne st, SW. Letters 55 Barton ct, SW. Tel Vic. 3745.
Hodgson, Eustace T. CS 5 Embankment gdns, Chelsea, SW. Tel West. 5008.
Houblon, The Lady Alice Archer CS 42 Lowndes st, SW.
Houblon, Miss Elsie Archer CS 8 Sloane gate man, SW.
Houblon, Miss Sybil Archer CS 42 Lowndes st, SW.
Houson, Miss Evelyn CS 2.30 to 4.30 PM Tues Thurs 86 A Oakley st, Chelsea, SW. Tel Kens. 5083.
Howard, Mrs Amy L. (The Hon Mrs Cecil) CS 24 Berkley sq, W. Tel May. 2978.
Howard-Keeling, Miss Nellie CS see Boston, Mass, U.S.A.
Humphery, Miss Constance L. CS 5 to 7 PM Wed Fri 18 St Leonards ter, Chelsea, SW. Tel Kens. 1217.
Jackson, Miss Augusta F. C. CS 2.30 to 4 PM Tues; 10.30 AM to 12 M Fri 82 Brompton rd. Letters 6 Sloane ct, SW.
Jackson, Mrs Diana CS 21 Gloucester ter, Lancaster gate, W. Tel Paddington 6566.
James, Miss Jennie CS 2 St Marys man, W.
Jones, Morris Philip CS 133 Oxford st. Tel Muse. 1869.

Ker-Seymer, Mrs Diana CS 26 Gledstanes rd, W, Kensington.
KerSeymer, Miss Violet CS 2.30 to 4.30 PM Mon; 10.30 AM to 1 PM Tues Thurs Fri 25 Oxford st, W.
Kraftmeier, Miss Marta CS see Boston, Mass, U.S.A.

Large, Mrs Ethel Phelps CS 10 AM to 1 PM Pembroke house, 133 Oxford st. Tel City 4869.
Le Page, Mrs Adela CS 10 AM to 1 PM 80 Barons ct rd, W. Tel Hammers. 1284.
Logan, Mrs Susan Constance CS 10.30 AM to 12.30 PM Wed Sat 2 Knaresborough pl, SW. Tel West. 10.

Macleod, Mrs Olive CS 10.30 AM to 1 PM Tues Thurs; 2.30 to 4 PM Fri 39 St James st, Piccadilly, W.
Mann, Mrs Lucy E. CS Mon Wed mornings; Tues Thurs afternoons 25 Oxford st. Tel City 9049.
Maude, Miss Lilian B. CS 2.30 to 4.30 PM Mon Wed; 11 to 1 PM Tues Fri 5 Ellis st, Sloane sq. Letters 28 Royal av, Chelsea SW. Tel Kens. 1086.
Maxtone-Graham, Anthony G. CS 6 Hyde Park st, W.
Miller, Mrs Frederica L. CSB (teacher) 11 Norfolk rd, St Johns Wood, NW.
Mocatta, Mrs Floria A. CS 10.30 AM to 12.30 PM Mon Wed Fri 39 St James st, SW. Letters 33 Dover st.
Moores, Col Samuel CS 22 Woodstock rd, Bedford pk, W.
Mott, Miss Agnes B. CS 42 Bassett rd, Notting hill, W.
Mühlenbruch, Miss Ida CS see Gladstone Park.
Musser, Miss Minnie P. CS 2 to 4 PM Tues Fri 63 Chelsea gdns, SW.

Notcutt, Mrs Mary CS mornings Mon Wed Fri 20a Queens rd, W. Res 106a Alexandra rd, S Hampstead, NW. Tel Hamp. 3804.

O'Brien, The Hon Eileen CS Mon afternoon; Thurs morning 91A Gloucester rd, SW.
Ockenden, Mrs Claudine L. CS see Johannesburg, S. A.

Paterson, Miss Margaret CS 10 AM to 12 M Mon Wed Fri 39 Markham sq, Chelsea. Tel Vic. 4115.
Peck, Miss Alice M. CSB (teacher) mornings 13 Pembridge cres, W. Tel Park 3037.
Perks, Mrs Gertrude Jane CS 11 AM to 1 PM Mon Thurs 37 Pelham st, S Kensington, SW. Letters 4D The Mansions, Earls ct rd, SW.
Playfair, Mrs Winifred May CS 10 AM to 12.30 PM except Thurs 8 Cheltenham ter, Chelsea, SW.

Rance, Miss Hilda Cecilia Henniker CS 2 to 4 PM Tues Fri 37 Pelham st, S Kensington. Tel Put. 1668.
Rance, Mrs Ricarda Cecilia Henniker CS 11 AM to 1 PM Tues; 2 to 4 PM Fri 91A Gloucester rd, SW. Tel Put. 1668.
Reed, Mrs Emilie Palmer CS 29 Woodstock rd, Bedford pk, W.
Reilly, Mrs Ellen Margaret Davison CS 11 AM to 1 PM except Wed Sat 108 Palace gdns ter, W.
Riley, Mrs Florence Emily CS Suffolk house, 18 Woodberry down, N. Tel Dalston 3093.
Rivers-Thompson, Miss Bertha CS 19 St Loo man, Cheyne gdns, Chelsea, SW. Tel Kens. 3021.
Rowley, Hon Mrs Mabel CS 10 Cliveden pl, SW.

Schreiber, Miss Helene Louise CS 42 Manor rd, Stamford hill, N.
Sessions, Mrs Beatrice CS 4 to 6 PM Mon Wed Fri 99 Chelsea gdns, SW. Tel Vic. 1606.
Shannon, Miss Clara M. S. CSD (teacher) postal address 91 Gloucester rd, SW.
Smith, Mrs Margaret Montgomery CS mornings 138 Sloane st, SW. Tel Vic. 3032.
Spiller, Miss C. Violet CSB (teacher) 97 Elm pk gdns, SW. Tel Kens. 5332.
Spurway, Mrs Eleanor K. CS 2.30 to 4.30 PM Wed Fri 23 Bloomfield ter, SW. Letters 1 Albany man, Albert Bridge rd, SW. Tel Battersea 2077.
Stokes, Mrs Marie E. CS Wed afternoon; Thurs morning 27 Beauchamp pl, SW. Tel Ascot 339.
Tennant, Charles W. J. CSB (teacher) by appointment Talbot house, Arundel st, Strand.
Tennant, Mrs Isabella CS Mon Wed Fri mornings 12 Campden hill ct, W. Tel Park 3509.

LONDON

Thomson, Miss E. Olivia CS 11 AM to 1 PM Wed Thurs 5 Ellis st, Sloane sq. Letters 28 Royal av, Chelsea, SW. Tel Kens. 1086.

Thomson, Mrs Mabel S. CSB (teacher) 2.30 to 4.30 PM Mon; 11 AM to 1 PM Fri 18 Beauchamp pl, SW. Letters 26 St Leonards ter, Chelsea, SW.

Turner, Miss F. Maud CS mornings 85 Campden hill ct, Kensington. Tel Park 3766.

Turrell, Mrs Anita CS 4 to 6 PM Mon Fri 27 Beauchamp pl, SW. Tel Put. 1757. Letters 5 Hurlingham ct, SW.

Vinzent, Miss Gertrude A. CS mornings except Sat Pembroke house, 133 Oxford st. Tel Regent 4306.

Walsoe, Paul CS 92 Dukes av, Chiswick, W.

Ward, Mrs E. Blanche CSB (teacher) 2 Campden hill court, Kensington, W. Tel Park 571.

Wilkins, Miss Lydia CS 2 to 7 PM Wed; 2 to 5 PM Fri 25 Oxford st. Res Oakwood, Wendover, Bucks.

Wilks, Miss Grace CS 50 Endlesham rd, Balham, SW.

Woodhouse, Miss Cythna CS 38 Rossetti gdn man, SW.

MIDDLESEX

ACTON HILL

Huxley, Miss F. Rose CS 60 Chatsworth gdns, W. Tel Chiswick 1331.

Thorogood, Miss Minnie CS 60 Chatsworth gdns, W.

GLADSTONE PARK

Mühlenbruch, Miss Ida CS 5 Ellesmere rd, NW.

PINNER

MacOwan, Miss Mary C. CS 3.30 to 6.30 PM Mon; 1.30 to 4 PM Sat 133 Oxford st, W. Tel City 4869. Res Rest Cottage, Love lane. Tel Pinner 101.

TEDDINGTON

Mann, Matthew G. CSB (teacher) 129 Waldegrave rd.

TWICKENHAM

Shakespear, Mrs Lottie CS Burton house. Tel 864.

WILLESDEN GREEN

Walenn, Mrs Maude Isabel CS 5 to 7 PM Mon Wed 2 Chatsworth rd mans. Tel Willesden 654.

NORFOLK

NORWICH

Hamilton, Miss Margaret Law CS 1 Wood st, Kingsley rd. Tel 1211.

Porter, Miss Katharine T. CS 168 Thorpe rd. Tel 659.

NORTHUMBERLAND

NEWCASTLE-ON-TYNE

Love, Miss E. Marion CS 59 Buston ter. Jesmond.

Shaw, Miss Margaret M. CS 5 to 7 PM Wed 123 Northumberland st. Res Sunnyholme Moor cres, Gosforth. Tel Gosforth 224.

Wilson, Miss Anne B. CS 10.30 AM to 12.30 PM Mon Tues Fri 123 Northumberland st.

TYNEMOUTH

Proctor, Miss Ellen Frances CS 2 Dawson sq.

WALLSEND

Wallis, Mrs Isabella CS 2 to 4.30 PM Mon Fri Point Pleasant Hall.

NOTTINGHAMSHIRE

NOTTINGHAM

Ahrons, Mrs Mabel CS 10 AM to 12 M 22 Cranmer st.

Carlton, Mrs Martha CS 3 to 5 PM except Sat Elmleigh, 192 Wilford rd.

Fish, Mrs E. Annie CS Hilton cottage, Cinderhill.

Rawson, Mrs Annie CS Sunnyholme, Leslie rd.

Wildman, Mrs Evangeline M. CS 11 AM to 1 PM except Sat 98 Burford rd.

OXFORDSHIRE

OXFORD

Rynd, Miss Edith CS 10 AM to 12 M except Sat 20 Warnborough rd.

Sollas, Miss Hertha B. C. CS 173 Woodstock rd.

RUTLAND

OAKHAM

Conant, Miss Amy L. E. CS The Upper hall, Lyndon. Tel Lyndon 2.

STAFFORDSHIRE

LICHFIELD

Ingles, Mrs Eugenia E. CS Huddlesford Grange.

STOKE-ON-TRENT

Dean, Mrs Elizabeth 32 Havelock pl, Shelton.

WOLSTANTON

Wilkes, Mrs L. Ellen CS Lime cottage, Marsh av.

SURREY

CROYDON

Kindell, Mrs Clara Louisa CS 9 Croham Park av, S Croydon. Tel 2179.

KEW GREEN

Dunn, Mrs Maud CS postal address Ebor house.

PURLEY

Stephens, Mrs Elizabeth CS 18 Dale rd. Tel 753.

RICHMOND

Browning, Miss Evelyn G. CS 2.30 to 4.30 PM Mon; 10 AM to 1 PM Tues Thurs 20 Onslow av man. Tel 713.

Davidson, Mrs Edith CS 23 Lancaster pk.

Davidson, Walter CS 23 Lancaster pk.

Torry, Mrs Katherine Blanche CS 11 AM to 1 PM Mon Fri Elm lodge, Sheen rd. Tel 891.

THORNTON HEATH

Battley, Mrs Emily Kyle CS Mon Wed Fri mornings; Tues Thurs Fri evenings Kyle Craig, Norbury av. Tel Croydon 1759.

WEST CROYDON

de Lacy, Mrs Emily Frances CS Homedale, Duppas hill rd.

SUSSEX

BEXHILL

Rose, Miss Alice E. CS 13 Mitten rd.

BRIGHTON

Andreae, Miss Kate E. CS 11 AM to 1 PM Mon Wed Fri 77 Prudential blgs.

Till, Mrs Marguerite Scott CS 11 AM to 12.30 PM Tues Thurs Sat 77 Prudential blgs.

CROWBOROUGH

Corfe, Mrs Emily Florence CS Heavegate.

EASTBOURNE

Dixon, Walter Matthias CS 31 Gildredge rd. Telegram and tel Dixon, 1210 Eastbourne.

Harley, Miss Margaret CS 33 Arlington rd.

Maturin, Mrs Edith Mary CS Lansdowne hotel. Tel 636.

Pickrill, Miss Elizabeth CS 55 Gildredge rd.

HOVE

Carr, Miss Ada 32 Adelaide cres. Tel 2929.

Pierce, Mrs Ellen CS 35 Clarendon villas. Tel 2776.

Wallis, Mrs Katharine 32 Adelaide cres. Tel 2929.

SEAFORD

Craven, Mrs Florence Isabel CS Links, Chyngton rd.

WORTHING

Pearce, Mrs Beatrice CS St Ives, Wyke av.

WARWICKSHIRE

BIRMINGHAM

Burton, Miss Marietta CS 40 Alcester rd, Moseley.

Stirk, Miss Lillian Lea CS 28 Gem st.

COVENTRY

Maycock, Miss Mabel G. CS 9 Grey Friars green.

WARWICK

Middleton, Mrs Laura Ethel CS 18 Northgate st.

WILTSHIRE

SWINDON

Wykeham-Martin, Miss Katherine CS Staplers, Avenue rd.

WORCESTERSHIRE

KING'S NORTON

Giddings, Miss Rose CS 59 Watford rd. Letters St Michaels cottage, Stoke Heath, Bromsgrove.

YORKSHIRE

BRADFORD

Hill, Mrs Jessie M. CS 20 Evelyn av, Thornbury.

Hudson, Mrs Martha E. CS 216 Park cres, Frizinghall.

Morton, Mrs Clara CS 4 Lapage st, Leeds rd.

BRADFORD
Wigglesworth, Miss Mary CS Bailey hills, Bingley.

FILEY
Fell, Col William Edwin CSB (teacher) by appointment Fowthorpe.

HALIFAX
Swift, Mrs Emma CS 2 Hornby ter. Tel 1206.

HARROGATE
Kennedy, Miss Kathleen CS 11 AM to 1 PM Tues Thurs 1 East parade. Tel 1088.
Ward, Mrs Elizabeth CS 2 to 4 PM Mon Wed Fri 1 Cambridge rd. Tel 1091.

HORNSEA
Collinson, Mrs Sarah H. CS Fairfield.
Haworth-Booth, Mrs Meta CS Rolston hall.

HOWDEN
Scholfield, Mrs Ada E. CS Sandhall.

HULL
Bird, Miss Lucy A. CS 43 Wellesley av.
Burton, Miss Alice CS 3 to 5 PM Tues Fri 2 Salmon grove, Newland.
Pogson, Mrs Elizabeth A. CS 14 Beresford av.

ILKLEY
Cowling, Mrs Clara A. CS Heath cottage. Tel 210.
Moore, Mrs Jane M. CS Westwood lodge. Tel 145.

LEEDS
Barker, Mrs Edith Emily CS Sun blg, Park row. Tel Head. 545.
Braithwaite, Mrs Laura CS Hand in Hand blg. 14 Park row. Tel Cent. 40.
Clarke, Mrs Amy Florence CS 2 to 5.30 PM Hand in Hand chmbs, 14 Park row. Res 13 Grange ter. Tel Chapeltown 411.
Doorly, John Williams CSB (teacher) by appointment 38 Boar lane. Tel Cent. 3994. Res 8 Welburn av.
Doorly, Mrs Laura Bertha CS 8 Welburn av, West pk. Tel Head. 446.
Rhodes, Mrs Violet CS 6 Grange ct. Tel Head. 462.

SCARBOROUGH
Hopper, Miss Sophia CS 55 Langdale rd.

SHEFFIELD
Gunstone, Mrs Addie CS 11 Ashland rd, Nether Edge. Tel Sharrow 223.
Sheen, Mrs Amelia Gentle CS 12 Priory rd, Sharrow.
Sheen, Stanley CS 12 Priory rd. Tel Cent. 2938.
Sydenham, Stanley M. CS 42 Machon bnk. Tel Sharrow 285.

Ireland

County Antrim

BELFAST
McKibbin, Miss Elizabeth A. CS Auburn villa, Ormeau rd.
Webb, Miss Evelyn L. CS 10 Mount Charles. Tel 2523.

County Dublin

DUBLIN
Bagnall, Mrs Alice CS 10.30 AM to 1 PM except Sat 6 Clare st. Tel Ballsbridge 538.
Browne, Mrs Edith CS 11 AM to 1 PM except Sat 32 Nassau st. Res Laurel hill, Kingstown. Tel 93.
Bruen, Miss Eleanor M. CS 10.30 to 11.30 AM Wed Fri 122A Stephens green. Tel 4222.
Bruen, Miss Mary Susan CS 1 to 3 PM Tues Thurs 122A Stephens green.
King, Lady (Louise S.R.) CSB (teacher) 11 to 1 PM Mon Tues; 1 to 4 PM Sat 21 Fitzwilliam sq. Tel 3859.
McMurdo, Miss Phyllis Margaret CS 179 Rathgar rd.
Porter, Hon Mrs Frances CS 10.30 AM to 1 PM Tues Fri 6 Clare st. Res Rocksavage, Foxrock. Tel.
Saunderson, Maurice CS 11 AM to 3 PM Mon Wed Fri 6 Clare st. Res Pier hotel, Kingstown. Tel 113.

County Kilkenny

KILKENNY
Butler, Miss Harriet CS 2 Parade. Letters Lavistown house.

Scotland

Lanarkshire

GLASGOW
Cameron, Mrs Margaret Campbell CS except Sat 54 Airlie gdns, Hyndland. Tel Western 2114.
Chick, Mrs Eliza Margaret CS 12 Colebrook st, Hillhead. Tel Hill. 3861.
Irvine, Miss Jane T. CS 10 AM to 1 PM 4 Windsor ter, NW. Tel Doug. 2562.
Murdoch, William P. CS mornings 154 W Regent st.
Richmond, Miss Jessie B. CS 10 AM to 1 PM; also 5.30 to 7.30 PM Wed 40 Derby st. Tel Western 3331.
Richmond, Miss Mary L. CS 10 AM to 1 PM 40 Derby st. Tel Western 3331.

Midlothian

EDINBURGH
Cochrane, Mrs E. Rose Andrews CSB (teacher) postal address 26 Abercromby pl.
Hamilton, Mrs Alice L. CS 47a George st.
Laird, Miss Margaret A. CS 50 Queen st. Tel 3237.
McAlister, Mrs Anne CS 41 George st.
Ramsay, Miss E. Mary CSB (teacher) 11 York blg. Tel Cent. 3913.
Robertson, Miss Margaret CS 9 Randolph Cliff.
Steen, John CS 19 Queen st. Tel Cent. 1997.

JOPPA
Brichta, Miss Amalia CS 37 Morton st.

Perthshire

ALYTH
Ramsay, Miss C. Lilias CSB (teacher) Bamff house.

Renfrewshire

GREENOCK
Millen, Miss Jane Stirling CS 2 Sandringham ter.

Wales

Glamorganshire

SWANSEA
Perkins, Miss M. Edith CS 34 Eaton grove.

HOLLAND

AMSTERDAM
Krüsemann, Mrs Hermance CS 11 P C Hoofstraat.

THE HAGUE
Goldman, Miss Mary Louise CS 9 to 11 AM Mon Thurs Laan v. Meerdervoort 159.
Jansen, Mrs Helene CS 106 Jac v d Doesstraat.
Koopmans, Miss Anne CS Fraukenstr 16. Tel Schev. 788.
Schroot, Miss Anna CS 7 Smidswater. Tel Haag 582.

VOORBURG (near The Hague)
Hartman, Miss Marie C. CS 151 Westeinde. Tel 199.

ITALY

FLORENCE
Marucelli-Petri, Miss Argia CS 8 Piazza Duomo. Tel 1601.
Morris, Mrs Mary Helen CS 9 AM to 4 PM 28 via Domenico Buonvicini. Cable Marlenris.
Weir, Miss Edith CS 8 Piazza Duomo. Tel 1601.

NORWAY

CHRISTIANIA
Hellesen, Miss Aagot CS Bergsliensgt 11, 4.

RUSSIA

PETROGRAD
Wallich, Mrs Lillie CS Bolshaia Koniushennaia 17, K 16. Tel 222-90.

SWEDEN

LIDINGO VILLASTAD (near Stockholm)
Nordenstierna, Miss Gerda CS R tel 222.

STOCKHOLM
Fröst, Mrs Isabel CS 10 Sheppareg. II. Tel Riks. O 562.
Lundgren, Miss Aimee CS St Eriksgatan 63 II. Tel Riks. 12776.

SWITZERLAND

BASEL

Leimbacher-Kohler, Mrs Mary CS Schweizergasse 31.

BERNE

Santschi, Miss Verena CS mornings Bubenbergstr 25 Kirchenfeld. Tel 1817.
Welti, Mrs Sarah Edith CS 2.30 to 4 PM Mon Thurs 9 to 10 AM Fri Weissenbühlweg 17. Tel 4238.

GENEVA

Bützberger, Miss Elise L. CS mornings 13 rue de Candolle.
Hiertzeler, Miss Julia CS mornings 25 av Pictet de Rochemont. Tel 7199.
Vouga, Charles E. CS mornings 10 rue de la Pelouse, Tranchees. Cable Vougachar.

LAUSANNE

Vouga, Mrs Marguerite W. CS 4 av Bergieres. Tel 39.32. Cable Vougarite.

ZURICH

Bodmer, Miss Louise Fanny CS Mutschellenstr 182.
Frey, Hans CS Dufourstr 181. Tel 2883.
Frey, Mrs Katie CS Dufourstr 181. Tel 2883.
Gleichauf, Miss Kreszenz CS Seewartstr 8.
Russenberger, Mrs Emma CS Birmensdorferstrasse 223. Tel 11277.

NORTH AMERICA

CANADA

Alberta

CALGARY

Edmonds, Mrs Lillian CS 7 Marlborough man, 12th av and 4th st, W. Tel W 4061.
Ferguson, Mrs Nellie Reddell CS 733 13th av, W. Tel W 1729.
Taylor, Percy CS 827 7th av, W. Tel M. 6915.

EDMONTON

McIntyre, Mrs Elizabeth E. CS 10513 124th st. Tel 81020.
Mumford, Mrs Nancy A. CS 10129 134th st.
Philp, Miss Eliza M. CS 6916 118th av. Tel 71927.
Van Sciever, Mrs Addie B. CS 740 8th av, NW. Tel 31313.
Walker, Mrs Cora A. CS 10122 124th st. Tel 81402.

LETHBRIDGE

Marriott, Mrs Alice Maude CS 1218 3d av A, So.

MEDICINE HAT

Biggins, Peter B. CS 16 Connaught apts. Tel 3654.

WAINWRIGHT

Kasper, Mrs Martha L. CS.

British Columbia

GREENWOOD

Lachmund, Mrs Bessie O. CS.

NELSON

Cochrane, Mrs Helen M. CS 10 AM to 1 PM 1023 Stanley st. Tel 304.

NORTH VANCOUVER

Holman, Mrs Gladys CS 1428 Chesterfield av. Tel 468 R.

VANCOUVER

Anthony, Mrs Mary Elizabeth CS 891 Bidwell st. Tel Sey. 2382 R.
Batchelor, Miss Anne CS 10 AM to 4 PM 7 Mayfair apts.
Glassford, Mrs Margaret CS 209 Granville man, 789 Granville st. Tel Sey. 6357.
MacNaughton, Mrs Frances E. CS 1 to 5 PM 68 Caroline ct, 1058 Nelson st. Tel Sey. 8067 L.
Merrill, Mrs Henrietta CS 9 AM to 5 PM 1448 Nelson st. Tel Sey. 1032 L.
Plumer, Mrs Ruth CS Hotel Barron.
Pound, Mrs Frank CS 4, 915 Robson st. Tel Sey. 6009 Y.
Reilly, Mrs Clementina CS 2622 1st av, W. Tel Bay. 713.
Robinson, Mrs Elizabeth Jewel CS 25 The Mankato, Commercial drive and Bismarck st. Tel High. 1362.
Speirs, Mrs Isabelle M. CS 9 AM to 12 M 2071 16th av, W. Tel Bay. 2196.
Varey, Mrs Carrie M. CSB 10 AM to 5 PM 734 Rogers blg, 470 Granville st. Tels Sey. 3480; res Sey. 8854 R.
Varey, Charles A. CSB (teacher) 10 AM to 5 PM 734 Rogers blg. Tels Sey. 3480; res Sey. 8854 R.
Weber, Mrs Mary CS 44 Tunstall blk, 709 Dunsmuir st. Tel Sey. 4902.

VICTORIA

English, Mrs Katherine CS 11 AM to 1 PM Tues Thurs Fri 2052 Granite st.
Greenwood, Mrs Nancy W. CSB 2 to 4 PM except Wed Sat 518 Central blg. Tels 1084; res 2120.
Greenwood, Samuel CSB (teacher) 10 AM to 12 M 518 Central blg.
Ireland, Charles W. CS 515 Campbell blg. Tel 3743.

Manitoba

BRANDON

Anderson, Mrs Sarah J. 430 Princess av. Tel 416.

VIRDEN

Sprague, Mrs Agness CS South View.

WINNIPEG

Barnes, Mrs Margaret A. CS 48 Purcell st. Tel Sherbik 4109.
Ellison, Miss Margaret M. CSB (teacher) 10 AM to 4 PM 403 Tribune blg. Tels Main 880; res Ft. R. 2184.
Galbraith, Mrs Helen C. H. CS 487 McMillan av.
Gallie, Mrs Mary CS 225 Bell av.
Gilbert, Mrs Adelaide C. CS 293 Mountain av. Tel St. J. 1058.
Gilbert, Edward CS 10 AM to 4 PM 309 Enderton blg. Tel Main 1288. Res 293 Mountain av.
Kastner, Mrs Margaret CS 309 Enderton blg, Portage av.
Mainland, A. William CSB postal address 2 Tache blk, Tache st.
Munn, Mrs Mary A. CS 608 Warsaw av.
Munro, Mrs Rebecca CS 903 McMillan av. Tel Ft. R. 2788.
Rabb, Mrs Adah CS 10 AM to 4 PM 403 Tribune blg. Tel Main 880. Res 9 St Johns av. Tel St. J. 1547.
Swinton, Mrs Bessie CS 795 Grosvenor av.
Walker, Mrs Charlotte CS 679 Warsaw av. Tel Ft. R. 1031.

New Brunswick

ST JOHN

Allingham, Mrs Ida C. CS 95 Coburg st. Tel M. 738-31.
Crawford, Mrs Annie N. CS 12.30 to 2.30 PM 73 Spring st. Tel Main 2352-22.
McAfee, Mrs Julia E. P. CS 10 AM to 12 M 110 Charlott st. Tel Main 1720.

ST STEPHEN

Veazey, Miss Lucretia Annie CSB (teacher). Tel 164.

Nova Scotia

HALIFAX

Dimock, Miss Ethel Eloise 9 Carlton st. Tel 845.

TRURO

Archibald, Mrs Nellie E. CS 25 Walker st.

Ontario

BARRIE

Arnold, Mrs Sarah E. CS 90 Owen st.

BERLIN

Bloomfield, Mrs Elizabeth CS 64 Bingeman st. Tel 1036.
Hall, Mrs Christina M. CS 34 Yonge st.
Stephan, Mrs Annie L. CS 58 Water st, N. Tel 1039.
Williams, Mrs Sarah M. Freeman CSB (teacher) 37 Roland st, Victoria pk. Tel 86.

BRANTFORD

Garvin, Miss Addie E. CS 130 Terrace hill.
Pierson, Mrs Sarah J. CS Cainsville P O. Tel 645.
Stephenson, Mrs Hannah CS 118 Chatham st.

CHATHAM

Day, Walter Scott CS 248 Queen st.

FORT WILLIAM

Macaulay, Mrs Annie M. CS 190 E Amelia st. Tel South 851.

GANANOQUE

Sheridan, James, Box 47, Thousand Islands.

HAMILTON

Briscoe, Mrs Nellie Nixdorf CS 2 to 5 PM Mon Wed Fri 496 Main st, E. Tel 6078. Res Grimsby.
Dumbrille, Mrs Elizabeth CS 244½ James st, S. Tel 799.
Hawthorne, Mrs Linda J. CS 37 Slater st. Tel 3084.
Hunter, Mrs Isabella CS 75 Erie av. Tel 3320.
McKnight, Mrs Emma CS 73 Ontario av. Tel 4107.

KINGSTON
Renton, Miss Lucinda J. 272 Earl st. Tel 578.

LANCASTER
McBean, Mrs Catherine CSD Thornhill farm.

LONDON
Aylsworth, Richard P. CS 398 Burwell st. Tel 1238.
Aylsworth, Mrs Sarah CS 398 Burwell st. Tel 1238.
Ferguson, Mrs Jennie CS 183 Dufferin av. Tel 1377.

OTTAWA
Clayton, Mrs Jeannette CS 318 Waverley st. Tel.
Higman, Mrs Elizabeth W. CSB (teacher) 231 McLeod st. Tel Carling 1640.
Lowe, George R. CS 39 Glen av. Tel Carling 625.
Reynolds, Mrs Elizabeth CS 237 Waverly st.

PETERBORO
Todd, Robert John CS 456 Aylmer st. Tel 963.

PORT ARTHUR
Bray, Mrs Selina CS 169 Peter st.

PORT HOPE
McNaughton, Mrs Esther L. CS P O box 502. Tel 269.

ST THOMAS
Fitzpatrick, Miss Ella, Belmont P O. Tel D 35.

SAULT STE MARIE
Hambly, Mrs Adeline Wilson 361 Albert st. Tel 1584.
Wiseman, Mrs Annie CS 1 to 4 PM 122 Grosvenor av.

TORONTO
Allan, Mrs Emily Shanklin CS 9 AM to 12.30 PM 9 Poplar Plains rd. Tel Hillc. 1456.
Allan, Gavin W. CSB (teacher) by appointment 9 Poplar Plains rd. Tel Hillc. 1456.
Ambler, Mrs Henrietta CS 66 Edgewood av. Tel.
Arnott, William G. CS 9 AM to 12 M, 6 to 8 PM 661 Dovercourt rd. Tel Coll. 2924.
Beer, Mrs Mercy Ellen CS 12 Marmaduke st. Tel.
Cresswell, Mrs Charlotte CS 4 Nanton ct, Rosedale.
Evans, Mrs Annie May CS 16 Springhurst av. Tel.
Fielding, Mrs Mary E. CS 68 Beatrice st. Tel.
Hall, Mrs Annie G. CS 10 AM to 2 PM 901 College st. Tel Coll. 6155.
Hunter, Miss Harriet A. CS 9 AM to 12.30 PM 661 Broadview av. Tel Gerr. 1643.
Kinnear, Mrs Beatrice White CSB 114 Avenue rd.
Kinnear, Thomas James CSB (teacher) 114 Avenue rd. Tel Hillc. 277.
Maybee, Mrs Dora F. CS 304 Robert st. Tel Coll. 1616.
Morrison, Mrs Mary CS 89 Dupont st. Tel Hillc. 4464.
O'Connor, Mrs Jane CS 366 Sunnyside av. Tel J. 4096.
Perry, Richard S. CS 40 Howland av. Tel Coll. 1503.
Riordan, Mrs Elizabeth CS 13 Spadina gdns. Tel Coll. 8616.
Skinner, Mrs Clara C. CS 30 Hawthorne av. Tel N. 2498.
Wilson, Charles E. CSB 5 Dundonald st.
Wilson, Mrs Margaret H. CSB (teacher) 5 Dundonald st. Tel North 8319.

PROVINCE OF QUEBEC

MONTREAL
Badger, Mrs Marguaret A. CS 222 Edward Charles av.
Lovell, Mrs Charlotte E. F. CS 1633 Hutchison st. Tel Rockland 1090.
Moore, Mrs Margaret A. V. CS 1642 Hutchison st.
Pearson, Mrs Maria CS 4114 Western av. Tel Westm. 231.
Shannon, Miss Blanche S. CSB (teacher) 4 Oldfield av.

SHERBROOKE
Gignilliat, Mrs Floy S. CS postal address.

WESTMOUNT
Creighton, Mrs Margaret CS 3 to 5 PM except Sat 228 Prince Albert av. Tel 1574.
Sutherland, Miss Kathie M. CS 9 to 11 AM 549 Grosvenor av. Tel 1667.

SASKATCHEWAN

MOOSE JAW
Bean, Mrs Amy N. CS 1 Oxford st, W. Tel 2074.
Bell, Mrs Bertha Mills CS 131 Hochelaga st, W.
Kennedy, Mrs Amelia CS 36 Grafton av. Tel 424.
Strickland, Mrs Kate C. CS Grand View ter. Tel 2244.

REGINA
Bush, Mrs May H. CS 2266 Rose st. Tel 5152.

SASKATOON
Clark, Mrs Sarah Jane CS 3 to 5 PM Tues Thurs Sat 306 4th av, N. Tel 3428.
Kilburn, Mrs Isabel G. CS 406 25th st, W. Tel 1604.

CUBA

HAVANA
Hotchkiss, Mrs Ada North Martin CS 36 Bernaza st. Tel A. 8000. Cable Kisada.

MEXICO

CITY OF MEXICO
Butler, Mrs Anna V. CS 4th Tabasco 127.
Butler, Edward C. CS 4th Tabasco 127.

UNITED STATES

ALABAMA

AXIS
Whitehead, Mrs Elizabeth CS.

BIRMINGHAM
Flenner, Mrs Rose C. CS 1105 S 15th st.
Foster, Mrs Etter H. CSB (teacher) 10 AM to 3 PM 408 American Trust blg. Res 1115 S 17th st. Tel Main 3483.
Kerr, Mrs Belle F. mornings 1142 N 12th st, Fountain Heights. Tel Main 2833.
Martin, Mrs Louise C. 10 AM to 2 PM 850 Brown-Marx blg. Res 1818 6th av, N. Tel Main 5477.
Nash,MrsEuphemiaM.CS 1021Am.Tr.blg.Tel M.4098 W.
Smith, Mrs Maude Corbett CS 12 to 2 PM Tues Thurs Amer. Trust blg. Res Fairfield. Tel Ens. 892 J.
Smith, Mrs Perle L. CS 1016 Eula st. Tel 2878.
Thompson, Miss Mary Hulit CS 1 to 5 PM Mon Wed Fri 407 American Trust blg. Res 1115 S 17th st.

EUFAULA
Moulthrop, Mrs Kate CS Front st. Tel 60.

FLORENCE
Lanham, Mrs Florence Prescott CS Tel 262.

MOBILE
Evans, Mrs Mary Dudley 18 New St Francis st. Bell tel 1430.
Turner, Mrs Mary J. CS 12 M to 3 PM Fidelia blg. Res Bell tel 2053.

MONTGOMERY
Burson, Miss Greenie CS 504 Wash. av. Tel 2267.
Joseph, Mrs Hattie Swanson CSB 101 Thorn pl, Cloverdale.
Pepperman, Mrs Mary B. CS 10 AM to 12.30 PM 633 S Lawrence st. Tel 466.
Sykes, Stephen J. CS 9 AM to 1 PM 623 1st Nat bnk blg. Tels 1565 J; res 1840 J.
Williams, Charles F. CS Lamine apts, 21 Adams st.
Williams, Mrs Georga C. CS Lamine apts. Tel 2376.

SELMA
Hampton, Miss Nettie CS 732 Selma av. Tel 464.

ALASKA

KETCHIKAN
Field, Mrs Eva CS Tel G 14.

SKAGWAY
Rousseau, Mrs Annie J. CS Tel 116.

ARIZONA

BISBEE
Doherty, Mrs Lovina CS P O box 1278. Tel 212.

HUMBOLDT
Sanborn, Mrs Fannie E. CS postal address.

PHOENIX
Cate, Mrs Myrtle E. CS 2 to 4 PM except Thurs Pinchot and 2d sts. Tel 2211. P O box 1322.
Hatchel, Mrs Emma V. CS 362 N 2d av. Tel 3215.
Rumney, Mrs Catherine CS 16th and Grand avs. Tel 1356. P O box 908.

PRESCOTT
Spaulding, Mrs N. Jenette CS 204 Gurley st.
Wells, Mrs Rosalind G. CS 303 S Cortes st.

TUCSON

Drachman, Mrs Jennie CS 9 AM to 12 M 344 University av. Tel Main 202.
Hoff, Mrs Alice A. CS 9 AM to 12 M, 1 to 2 PM 127 Franklin st. Tel Black 73 W.
Horstmann, Mrs Edna CS 98 St Marys av.

WARREN

Brostrom, Mrs Mabel CS Cole st. Tel Bisbee 195.

ARKANSAS

CONWAY

Stevens, Mrs Ida A. R. CS.

EUREKA SPRINGS

Calohan, Mrs Caroline P. CS 1 Eureka st.
Evans, Mrs Laura E. CS 9 AM to 4 PM 5 Wash. st. Tel 164-2. Res 5 Patos st. Tel 164-3.

FAYETTEVILLE

Brown, Mrs Alice M. CS 301 S College av. Tel 114.

FORT SMITH

Beck, Herbert M. CSB (teacher) 808 1st Nat bnk blg. Tels 691; res 242.
Cochran, Will M. CS 217 N 12th st. Tel 2699. P O box 19.
Dyke, Mrs Lita Humber CS 515 N 16th st. Tel 566.
Jacobs, Mrs Valeska L. CS 906 So J st. Tel 2573.
Strong, Mrs Pearl Strickland CS 210 N 16th st. Tel 3087.

HOT SPRINGS

Westcott, Mrs Emma B. CS Sigler apts. Tel 1768.

LITTLE ROCK

Bone, Mrs Sarah E. CS see Galesburg, Ill.
Hunter, Mrs Kate M. Smith CS 10 AM to 5 PM 922 State bnk blg. Tels 5267; res 5019.
Peay, Mrs Lessie H. CS 112 W 19th st.
Reames, Miss Pearl E. CS 302 E 9th st. Tel 5077.
Reaves, Mrs Hattie P. CS 624 Maple st, Pulaski Heights.
Robinson, Mrs Anna CSB (teacher) 10 AM to 5 PM Masonic temple.

MONTICELLO

McQuiston, Mrs Kate CS.

PINE BLUFF

McGaughy, Mrs Neal CS 702 W 3d av. Tel 789.
Ware, Mrs Frances C. CS 821 W 4th av. Tel 952.

CALIFORNIA

ALAMEDA

Hargrave, Mrs C. Helen CS 2037 Pacific av.
Sherrard, Mrs Isabella R. CSB (teacher) 9 AM to 12 M except Thurs 2000 Clinton av. Tel 372.
Wilson, Mrs Lathia CS 9 AM to 12 M except Sat 2514 Chester st. Tel 1140.

ALHAMBRA

Galt, Mrs Minnie A. CS 342 N Garfield av.
Lumpkin, Mrs Anna CS 705 N Marguerita av.

ALTA (Placer Co)

Tower, Mrs Emma CS 9 to 11 AM, 2 to 4 PM.

ANAHEIM

Brisco, Mrs Mattie CS Bell tel 231 W.
Schwentker, Miss Carrie CS 301 E Broadway. Both tels.

ANTIOCH

Marshall, Mrs Anna CS.

ARCATA

Burchard, Mrs Elizabeth Cook CSB (teacher) G st.

BAKERSFIELD

Dickey, Mrs Esther B. CS 2121 22d st. Tel 1029 W.
Parsons, Mrs Anna N. CS 2408 19th st. Tel 1169.
Strom, Mrs La Verne T. CS postal address R R 1.
Thronsen, Miss Mathilda CS 2027 19th st. Tel 1711 J.

BELVEDERE

Dimond, Mrs Emma W. CS Beach rd. Tel Main 631.

BERKELEY

Best, Mrs Ada C. CS see San Francisco.
Billings, Mrs Grace Fisk CS 9 AM to 12 M Carlton hotel. Tel 1102.

Chase, Charles D. CS 2617 Derby st. Tel 3333.

Elder, Mrs Mary A. CS 2618 Hilligass av.
Emig, Mrs Mary E. CS 2039 Shattuck av.

Foyle, Mrs Mabel J. CS 2417 Ward st. Tel 8120

Gere, Miss Lucia Beatrice CS 2445 Prince st.
Gibson, Mrs Dora L. CS 2316½ Bancroft way. Tel 7943.
Goodwin, Mrs Ella M. CS 1915 Harmon st.

Hale, Mrs Anna B. CS 2543 Chilton way.
Haskell, Mrs Kate R. CS 2947 Elmwood ct. Tel 3228
Haydon, Mrs Ursula E. CS 1 to 5 PM 8 Eastman blg, Center and Oxford sts. Tels 8679; res 2136.
Hull, Thomas CS 2815 Regent st. Tel 4595.
Hutchinson, Mrs Irma G. CS 2611 Russell st.

Jennings, Mrs Eulora M. CS 2733 Dwight way.

Kleinecke, Mrs Ella CS 12 M to 4 PM 1032 Curtis st. Tel Berkeley 8319.

Magoon, Mrs Mary Ella CS 1605 Bonita av.
Markham, Reginald CS 1 to 5 PM 205 1st Nat bnk blg. Tel 7742.
McCaslin, Mrs Gertrude CS 2 to 5 PM except Tues Sat 2529 Etna st. Tel 2350.
McKissick, Miss Nettie Eleanor CS 2234 Haste st.
Miles, Mrs Carrie L. CS 2443 Woolsey st. Tel 86.
Morrison, Mrs Georgia L. CS 1124 Stannage av.

Pierson, Mrs Sarah K. CS 1 to 4 PM except Sat 2231 Shattuck av. Tel 8383.

Richardson, Mrs Minnie C. CS 2616 Parker st.
Rose, Edward CS 1432 North Side av. Tel 5473.

Sherwood, Mrs Fern W. CS 10 AM to 12.30 PM 314 1st Nat bnk blg. Tel 6076.
Stites, Miss Adelaide CS 2616 Russel st.

Turkington, Mrs Fannie C. CS 2 to 4 PM except Sat 1326 Bancroft way. Tel 6455.

Weymouth, Mrs Laura N. CS 2733 Ashby av.

BRAWLEY

Loveland, Mrs Eva M. CS.

BURBANK

Swaim, Mrs Barbara Ella CS 9 AM to 12 M 2d st.

BURLINGAME

Wolfe, Elmer A. CS 3 to 7 PM 852 Fairfield rd. Tel 462. Office 45 Kearny st, San Francisco 10 AM to 1 PM except Fri. Tel Kear. 2632.

CARMEL

White, Mrs Ellen Stevens CS N Carmelo av.

CATALINA ISLAND (Avalon)

Bort, Mrs Mary Parker CS.

CHICO

Bullard, Mrs Katherine D. CS 93 3d st.
Simmons, Louis J. CS 322 Waterland blg.

CLOVERDALE

Belford, Mrs Lucy A. CS Tel 3 F 14.

COALINGA

Rebord, Mrs Emma C. CS 242 Tyler st.

COMPTON

Simpson, Mrs Mattie F. CS R R 2.

CORNING

Grossman, Mrs Eva Regina CS Tel Sub. 5X.

CORONA

Brooks, Mrs Angeline E. Tel 353.

CORONADO

Shelhamer, Mrs Susan Ella CS 832 Orange av. Tel Sunset 159 J.

DUNSMUIR

Hearne, Mrs Etta Grieve CS Sacramento av.

EAGLE ROCK

Bradbury, Mrs Chestina M. CS 162 Ellenwood dr.

EL CENTRO

Brown, Mrs Hester H. CS 625 Olive st.
Chase, Mrs Amelia M. CS Davis blg.
Wilson, Mrs Edith A. CS 488 El Centro av.

EUREKA

Elsemore, Mrs Ada Folsom CS 1033 Carson st.
Speegle, Mrs Cora A. Thompson CS 1503 G st.

EXETER

Sophy, Mrs Frances B. CS Pine st. Tel Main 701.

FILLMORE

Anderson, Mrs Hettie L. CS 2 to 5 PM.
Kimball, Mrs Addie L. CS 10 AM to 1 PM B st and Sespe av. Tel Main 161.

FORTUNA
Jarvis, Mrs Florence E. CS Main st.

FRESNO
Beall, Miss Isadore F. CS 2 to 4 PM 1248 M st.
Gundelfinger, Mrs Palmyre R. CS 1020 T st. Tel 3013.
Hagan, Miss Elizabeth CS 1457 J st. Tel 2262.
Rowland, Mrs Eleanora M. CS 2045 Belmont av. Tel 400.

FULLERTON
Cotter, Mrs Dorothy V. CS R R 1, box 93.
Shallish, Mrs Eliza J. CS Sunset tel 361.

GARDENA
Paull, Mrs Georgia Dudley CS 9 AM to 12 M. Tel 347

GLENDALE
Ball, Mrs Frances E. CS 10 AM to 2 PM except Sat 423 Everett st. Bell tel 279.
Edwards, Mrs Mary W. CS 1411 W 6th st. Bell tel 182 W.
Simon, Mrs Louise B. CS 1434 Vine st. Both tels.
Smalley, Mrs Emma C. CS R R 1, box 94. Bell tel 865 W.
Vordermark, Henry P. CS 1224 Doran st. Home tel 2052.
Whaley, Mrs Ethel Fay. Bell tel 585 J.

GUASTI
Twight, Mrs Elda M. CS.

HANFORD
McQuiddy, Mrs Rebecca McMillan CS 114 E 8th st.

HAYWARD
Madsen, Mrs Mathilde CS 448 Castro st.

HERMOSA BEACH
Torrence, Mrs Amy R. CS 2025 Manhattan av. Tel.

HOLLISTER
Barrett, Mrs Virginia Thomas CS Tel 222 R.

HOLLYWOOD
Brada, Mrs Frances W. CS see Los Angeles.
Campbell, Mrs Chloe E. CS 7234 Hillside av.
Chandler, Mrs Ella M. CS 1725 Cherokee av.
Chandler, William H. CS 1725 Cherokee av.
Knight, Mrs Mary G. CS 1628 Gower st. Tels.
Lutz, Mrs Sophie CS 1636 Cahuenga av. Tels.
Magenheimer, Mrs Maria CS 1924 Bronson av.
Mayo, Mrs Evaline Roy CS 2217 Willetta av.
Murray, Mrs Margaret CS 501 Laurel av.
Murray, William D. CS 501 Laurel av.
Peck, Mrs Minnie Sherman CS 1738 Berendo pl. Tels.
Pelton, Mrs Martha Wells CS 1746 Cherokee av.
Seely, Mrs Laura F. CS 1765½ Ivar st.
Smith, Mrs Arissa CS afternoons 1518 Martel av.
Tufts, Mrs Jenny H. S. Roe CSB (teacher) 7002 Hollywood blv. Home tel.

HOLLYWOOD (EAST)
Phillips, Miss Ada A. CS 4401 Angelus av. Home tel.

HUNTINGTON BEACH
Shorting, Mrs Agnes Sophia CS 19th st. Home tel 514.

HUNTINGTON PARK
Griffin, Burwell O. CS Cottage and Clarendon avs. Tels South 5910; Home 29953.
Tucker, Mrs Susie May CS 415 S Malabar st. Tel S 4759.

LA JOLLA
Easton, Mrs Jane Francis CS Torrey rd.

LANKERSHIM
Parsons, Mrs Clara CS Tel 101.

LINDSAY
Dunning, Mrs Aurora A. CS Mirage st.

LODI
Bales, Mrs Maria N. CS 2 to 5 PM 105 N Hutchins st.

LONG BEACH
Bond, Mrs Dora Lillian CS 412 1st Nat bnk blg.
Cheney, Albert M. CS 9 AM to 1 PM 524 1st Nat bnk blg. Home tel 101.
Deuchler, Mrs Gertrude A. CS 627 1st Nat bnk blg.
De Witt, Ralph R. CS 10 AM to 4 PM 520 1st Nat bnk blg. Home tel 9541.
Dillon, Mrs Clara CS Harvard apts, 645 E Ocean av.
Fitch, Mrs Cora CS 518 L. B. bnk blg.
Gooding, Mrs Ida Cole CS 518 L. B. bnk blg.
Gray, Mrs Louise CS Hotel Alexander.
Green, Miss Nell L. CS 603 W 1st st.
Keeler, Mrs Rose Maud CS 515 1st Nat bnk blg.
Lathrop, Mrs Emma M. CS The Kennebec.
McClelland, Mrs Bessie D. CS 502 Elm av. Both tels.
McClelland, William A. CS 502 Elm av. Both tels.
McManigal, Mrs Elizabeth CS 626 1st Nat bnk blg.
Means, Mrs Alice F. CS 1455 E Ocean av.
Mencke, Mrs Bessie S. CS 9 AM to 1 PM 516 1st Nat bnk blg. Home tel 5753.
Morrison, Mrs Ada CS 1643 E Broadway.
Nichols, Mrs Elizabeth Wadsworth CS 1344 American av. Home tel 1725.
Severns, Miss Clara L. CS 527 1st Nat bnk blg.
Singleton, Mrs Gertrude M. CS 343 E 7th st.
Snyder, Albert Ross CS 412 L. B. bnk blg.
Wilson, Mrs Priscilla CSB postal address 1st Nat bnk blg.

LOS ANGELES
Abbott, S. Manson CS 508 Story blg. Tel Home F 3127.
Alcombrack, Mrs Maria C. M. CS 2674 W 9th st. Bell tel Wils. 4124.
Alderman, Mrs Lizzie B. CS 1 to 5 PM except Sat 2406 Manitou av. Bell tel East 2429.
Alexander, Mrs Cora B. CS 10 AM to 1 PM 698 Wilshire pl. Home tel 556107.
Alexander, Mrs Mary Lizzie CS 9 AM to 12 M Hershey Arms hotel, Wilshire blv.
Allen, Mrs Harriet B. CS 817 Mallard st. Home tel 52555.
Allen, Miss Mary L. CS 501 H W Hellman blg.
Alton, Mrs Kathryn McKey CSB Rampart apts. Both tels.
Anderson, Mrs Melissa A. CS 1012 W 25th st. Tels Bell West 5411; Home 22465.
Andrews, Mrs Laura G. CS 1550 4th av. Home tel 72184.
Ashenfelter, Mrs Florence C. CS 9 AM to 12 M 623 W 5th st. Tels Bell Main 7374; Home 60468.

Backus, Hollis J. CS 504 H W Hellman blg.
Backus, Mrs Mary E. CS 9 AM to 5 PM 532 H W Hellman blg. Res 1141 W 21st st. Both tels.
Backus, Miss Viola K. CS 504 H W Hellman blg.
Bailey, Mrs Julia R. CS 604 H W Hellman blg.
Bainbridge, Mrs Katharine CS 526 Story blg. Tels A. 4233; res 579583; Holly. 1097.
Baker, Mrs Elizabeth L. CS 621 Loomis st. Home tel 52991.
Baldwin, Mrs Mary E. CS 9 AM to 4.30 PM 1410 E 46th st. Bell tel South 386.
Ball, Miss Eleanor V. CS 2512 W 8th st. Home tel 52209.
Bass, Mrs Mary E. CS 211 W 15th st.
Bauer, Mrs Edna A. CS 420 H W Hellman blg.
Beck, Mrs Emma M. CS 583 N Boylston st. Home tel.
Behrens, Mrs Johanna CS 9 AM to 2 PM except Sat 742 Westlake av.
Bell, Miss Emily W. CS Bixel apts. Both tels.
Bell, Mrs Zue A. CS 1026 Merchants Nat bnk blg. Home tels F 1399; res 25427.
Benedict, Charles CS 335 W 28th st.
Bennett, Stokes Anthony CS 1 to 4 PM Hotel Clark.
Bland, Mrs Emma F. CS 527 H W Hellman blg. Tels Home A 5611; res Bell West 3969; Home 20556.
Brada, Mrs Frances W. CS 529 H W Hellman blg.
Brady, Mrs Fanny Carstarphen CS 2401 W 9th st. Tels Bell Wils. 3041; Home 556043.
Brown, Mrs Katherine C. CS 728 Hartford av.
Brown, Mrs Mary E. Young CSB postal address 745 Whittier st.
Brown, William E. CSB postal address 745 Whittier st.
Bruner, Mrs Katherine CS 945 S Flower st.
Burdett, Mrs Minnie V. CS postal address.
Burger, Mrs Ada Lenhart CS 606 S Hill st. Tel Broadway 5587.
Burritt, Mrs Della B. C. CS 614½ W Pico st.

Campbell, George B. CS 525 Story blg. Tel Bdwy. 7453.
Carlstrom, Mrs Carrie CS 1337 E 43d st. Sun tel.
Case, Mrs Addie E. CS The Westrada. Both tels.
Case, Mrs Nora M. CS 1201 W 9th st.
Caswell, Mrs Isabella CS 10.30 AM to 2 PM Miramar, 220 S Bonnie Brae st. Home tel 557398.
Chaffee, Miss Eva L. CS 1137 W 17th st. Both tels.
Christin, Mrs Leonia D. CS 724 W 32d st. Tel 23554.
Clark, Mrs Alice Haggard CSB (teacher) 2005 S Union av. Home tel 23932.
Clarke, Clarence J. CS postal address 811 Security blg.
Cobb, Mrs Jessie P. CS Story blg. Res tel 53092.
Cobb, Silas CS Story blg. Res tel Home 52153.
Cole, James R. CS 623 H W Hellman blg.
Cooke, Mrs Caroline A. CS 335 W 33d st.

LOS ANGELES

Cooke, Richard A. CS 10 AM to 2 PM 335 W 33d st.
Cool, Mrs Mabel A. CS The Palm Crest 1109 Ingraham st.
Copeland, Mrs Amy C. CS 1500 E 4th st.
Corby, Mrs Blanche K. CSB (teacher) 10 AM to 3 PM Mon Wed Fri; 10 AM to 12 M Tues Thurs H W Hellman blg.
Cox, Miss Mary E. CS 1323 W 41st pl.
Cunningham, Mrs Fanny B. Reese CS 10 AM to 4 PM H W Hellman blg. Res 3914 Ingraham st. Both tels.

Davis, Amaziah Donald CS 508 Story blg. Tels Bell Main 750; Home F 3127; res both tels.
Davis, Mrs Ella M. CS 928 Merchants Nat bnk blg.
Davis, Mrs Louise Norton CS 924 Union Oil blg.
Davis, Mrs Rachel A. CS 1017 N Alvarado st. Bell tel.
Deyo, Mrs Rachel Goss CS 830 S Coronado st.
Deyo, William S. CS 515 Story blg. Home tel A 1044.
Dickey, Edward W. CSB Story blg. Home tel F 2632.
Dieterich, John Frederick CS 9 AM to 5 PM 2012 S Figueroa st. Tels Bell West 63; Home 22496.
Dodds, Mrs Gertrude Ramsay CS 607 Carondelet st.
Dorsey, Mrs Ida S. CS 1503 S Figueroa st.
Douglass, Mrs Emma S. CS 9 AM to 1 PM Hershey Arms hotel.
Downs, Mrs Ada Veda CS 3987 Normandie av.

Eckerly, Miss Anna CS 9 AM to 12 M 309 N Boylston st. Home tel 53020.
Edwards, Mrs Kate A. CS 4012 Normandie av.
Ellington, Mrs Allie D. CS 1530 S Hoover st.
Elliott, Mrs Virginia L. CS Stewart apts, 1230 W 8th st. Tels Sunset Main 7082; Home 53930.
Estes, Mrs Lillian C. CS 619 Carondelet st.

Farlow, Alfred CSD (teacher) 202 Van Ness av.
Farlow, William S. CSD (teacher) 9.30 AM to 1.30 PM 606 S Hill st. Both tels.
Fife, Mrs Hilda A. CS 228½ N Grand av.
Fisher, Mrs Mana Willis CS 1335 S Alvarado st.
Fletcher, Mrs Carrie Hastings CS Hotel Stilwell.
Foster, Mrs Mary E. CS 1036½ W 42d st. Tel 269208.
Frackelton, Mrs Alice E. CSB (teacher) 9 AM to 3 PM 1832 Manhattan pl. Both tels.
Frick, Mrs Elizabeth W. CS 10 AM to 4 PM 527 Story blg. Home tel F 2670.
Fuller, Mrs Alice W. CS 503 H W Hellman blg.

Gabbert, Mrs Daisy B. CS 1516 Essex st.
Gee, Mrs Sarah Townsend CS 2313 Oceanview av.
Germain, Miss Clare CS Mon Wed Fri 531 H W Hellman blg. Home tel A 1612; res both tels.
Giffen, George Monroe CS 9 AM to 5 PM 535 H W Hellman blg. Home tel A 3639.
Gilman, Mrs Orange M. CS Cypress apts, 22d st.
Gleason, Mrs Rose M. CS 509 Story blg. Both tels.
Goodin, Mrs Leola A. CS 10 AM to 3 PM 1019 Lincoln st. Home tel 52630.
Goodman, Mrs Mabel Hiskey CS Hotel Loomis.
Goodsell, Mrs Virginia CS Montclare apts.
Gowdy, Mrs Dorothy A. CS 1251 W 40th pl. Home tel.
Graham, Mrs Hattie M. CS 1317½ Arapahoe st.
Greppin, Mrs Kate S. CS 10 AM to 3 PM Mon Wed Fri 511 H W Hellman blg. Both tels at res.
Griffith, Mrs Mattie CS 1508 W 17th st.
Gruber, Mrs Minnie CS 343 W 56th st.

Hall, Miss Lulu B. CS 526 Story blg. Home tels.
Hall, Mrs Mary E. CS 1718 W 53d st.
Halliday, Edward Meigs CS 1 The Oliver, 730 Beacon st. Home tel 53447.
Hammond, Mrs Margretta Wells CS 459 W 37th pl. Tel.
Harrison, Mrs Helena W. CS 620 Catalina st.
Heath, Mrs Ursula Wilkinson CS The Cambria Union.
Hebbard, Mrs Josephine A. CS 509 Story blg.
Hedenberg, Mrs Annie Q. CS 815 Mallard st.
Hedenbergh, Miss Agnes E. CS 2624 Magnolia av.
Hessler, Mrs Annie R. CS 1771 W 21st st. Tel 71266.
Hitchcock, Mrs Frances CS 1042 Beacon st. Tel 54661.
Hitchcock, Harry Pease CS 515 W P Story blg. Home tels F 7861: res 56467.
Hodge, Mrs Adell J. CS 802 W 7th st. Home tel F 2547
Holcomb, Mrs Hattie A. CS 675 S Ardmore av. Bell tel Wils. 2485.
Hole, Mrs Marcia E. CS 510 Story blg.
Holt, John F. CS 1714 Vt. av. Home tel 72774.
Holt, Mrs Mary B. CS H W Hellman blg. Both tels.
Homrighousen, Mrs Lucretia CS 942 E 11th st.
Howe, Mrs Frances Palmer CS 1258 W 37th drive.

Inskeep, Mrs Emma L. CS The Bard apts, 463 Hartford av. Tels Bell Main 3856; Home 55477.

Jackson, Mrs Louise A. CS 10 AM to 2 PM except Sat 1824 S Kingsley drive. Tel 75148.
Jamison, Mrs Mabel Hayward CS 516 Rampart blv.
Jenkins, Mrs Carrie G. CS 250 Wilton pl. Home tel 568150.
Jennings, Miss Alice CSB (teacher) 606 S Hill st.
Johnston, Mrs Fanny K. CS mornings except Sat 1082 W 30th st. Home tel 25224.
Jones, Mrs Anna K. CS 307 Wilton pl. Home tel 56705.
Jones, Mrs Elma Pratt CSB 1638 W 24th st.
Justus, Mrs Flora A. CS 9 AM to 5 PM 526 H W Hellman blg. Tels Bell Main 4715; Home A 4094.

Kain, Salt Lorenzo CS 3709 S Grand av.
Kennedy, Mrs Ethel T. CS Mon Tues Thurs 531 H W Hellman blg. Res tels West 2051; Home 71379.
Kierulff, Mrs Mellie Rogers CS 10 AM to 3 PM 1936 Magnolia av. Both tels.
Kimball, Mrs Salena CS 511 Story blg. Tel Bdwy. 1759.
King, Miss Myra CS 1024 N. H. st. Home tel 556723.
Kiser, Mrs Lydia A. CS 1 to 3 PM 809 Harvard blv. Tel Wils. 910.
Kissick, Mrs Sydnie V. CS 143 E 51st st. Tel S 1451.
Klein, Mrs Julia CS 945 E 23d st. Bell tel.
Knox, Mrs Lotta E. CS R R 14, box 225. Tel Boyle 3266.
Kraner, Mrs A. Frances CSB (teacher) 10 AM to 3 PM except Wed 629 H W Hellman blg.
Kridler, Mrs Jean DeForest CS 1405 Millard av,
Kunkel, Miss Cordelia CS 1496 W 45th st. Both tels.
Kunkel, Miss Mary A. CS 1496 W 45th st. Both tels.

Langley, Mrs Marian E. CS postal address 1546 Golden gate av.
Lee, Mrs Isabel CS The Angelus.
Lee, Mrs M. Eleanor CS 520 H W Hellman blg.
Lewis, Mrs Mary J. CSD (teacher) 513 H W Hellman blg.
Lockhart, Mrs Ione I. CS 528 H W Hellman blg.
Lyman, Mrs Marie B. CS Bixel apts. Both tels.
Lyon, Mrs Cassie A. CS 3673 Van Ness av.

Magee, Thomas E. CS 521 H W Hellman blg.
Magenheimer, Miss Barbara M. CS 516 Story blg.
Manning, Mrs Cora A. CS 527 H W Hellman blg. Tels Bell Main 5850; Home A 5611.
McCann, Mrs Lyle Shipp CS Wilshire Vista apts.
McClure, Mrs Fanny B. CS 9 AM to 12 M 120 S Boyle av. Tels Bell Boyle 1954; Home 41037.
McCrea, Mrs Ann M. CS 530 H W Hellman blg.
McFarland, Mrs Cora B. CS 1030 Manhattan pl.
McJennett, Mrs Carol Kimberley CS 727 W 1st st. Home tel A 1941.
McMurphy, Mrs Maud CS 126 S Beaudry av.
Meadows, Mrs S. Carrie CS 470 E 48th st. Both tels.
Meckstroth, Mrs Mary CS 503 H W Hellman blg.
Miller, Charles Hunter CSB (teacher) afternoons 636 H W Hellman blg. Home tel A 1290.
Moore, Mrs Susan E. Porteus CS 1406 Malvern av.
Morgan, Mrs Adelia G. CS 528 H W Hellman blg.
Morgan, Franklyn J. CS 9 AM to 4 PM 1026 Merchants Nat bnk blg, 6th and Spring sts.
Morice, Mrs Caroline CS 1 to 4 PM 4705 S Van Ness av. Tels Bell Ver. 2082; Home 79777.
Morris, Mrs B Myers CS 438 H W Hellman blg. Tels.
Muller, Mrs Sadie E. CS 401 W Jefferson st. Both tels.
Mullin, Mrs Helen M. CS 531 H W Hellman blg.

Nelson, Mrs Ellen CS 523 S Flower st. Tels Sun. Bdwy. 7797; Home F 4659.
Nones, Mrs Mary C. CS 1 to 5 PM 841 Mallard st. Tels Bell Bdwy. 2581; Home 52442.
Nye, Miss Alberta Eaton CS 501 H W Hellman blg.
Nye, Mrs Sarah E. CS 1517 W 48th st. Both tels.

Osborn, Mrs Achsah D. CS 1136 W 45th st. Tel 269117.

Packard, Ira W. CSD postal address 207 S Broadway.
Partridge, Mrs Ida M. CS 5110 Pasadena av. Tel Garvanza 265.
Peck, Mrs Bertha A. CS 5001 Wilton pl. Home tel 79308.
Peckham, Mrs Evangeline CS 1345 W 5th st.
Perkins, Mrs Luela L. CS 901 Haas blg.
Phillips, Mrs Jennie B. CS 446 East av 28.
Phipps, Mrs Emma F. CS 556 N Serrano av.
Pickett, Mrs Anna CS 1330 Orange st. Home tel 52014.
Pink, Mrs Lola M. CS Tues Thurs Sat 3809 Mesa st. Home tel 72460.

LOS ANGELES

Plummer, Mrs Anna L. Hotel Trenton. Both tels.
Preston, Mrs Lizzie Lovelady CS Lewiston apts, 3405 S San Pedro st. Tels.

Reed, Mrs Christine L. CS 979 Dacotah st.
Reed, Mrs Harriet M. CS The Lanham, 1228 Ingraham st.
Reed, Miss June L. CS 1623 W 25th st. Tel 73864.
Richards, Mrs Anna Mae CS 1310½ S Bonnie Brae st.
Roll, Mrs Sarah Ellen CS 346 E 35th st.

Sands, Mrs Florence D. CS 526 H W Hellman blg.
Schaeffer, Mrs Mary Isabelle CS 1400 E 18th st. Tels Bell South 6196; Home 23729.
Schrader, Paul H. CS 632 H W Hellman blg. Home tels F 5256; res 73319.
Seely, Horace CS 525 H W Hellman blg.
Showers, Mrs Clara Caroline CS 321 Mason blg. Home tels 62218; res 52983.
Smith, Mrs Sarah M. CS 520 H W Hellman blg.
Smith, Mrs Zaidee V. CS 2 to 5 PM Mon Wed Fri 524 H W Hellman blg. Home tel 52415.
Snodgrass, Mrs Flora CS 122 Ardmore av.
Solomon, Mrs Millie CS 676 Coronado st. Tels Bell Wils. 4569; Home 53138.
Spring, Mrs Marguerite N. CS 530 H W Hellman blg.
Stoneman, Miss Jane Dudley CS 2656 Orchard av.
Storm, Mrs Maude Adams CS Stillwell hotel.
Strock, Mrs Mary J. CS 4526 Van Ness av. Tel Vt. 2938.
Strother, Reuben M. CS 9 AM to 4 PM 423 Story blg. Home tel F 5650. Res Rampart apts.
Stumpff, Mrs Florence H. CS 10 AM to 5 PM 1330 Portia st. Tel Bdwy. 6615.
Sutherland, Enos Eli CS 9 AM to 4 PM 523 Story blg. Tels Bell Main 1814; Home F 3149. Res Hotel Stillwell.
Sutton, Mrs Evelyn G. CS 9 AM to 1 PM 524 H W Hellman blg.
Sutton, Mrs Helen Harris CS 10 AM to 2 PM except Sat 2127 Thompson st. Home tel 22793.
Swallow, Mrs Alwilda C. CS 535 W 1st st. Tel A 2978.

Taylor, Miss Clara B. CS 9 AM to 12 M 1515 Ingraham st.
Taylor, James J. CS 555 S Grand av. Home tel F 4173.
Tracy, Mrs Almeda Norcross CS 453 E 31st st.
Trahn, Miss Atalanta CS 509 H W Hellman blg.
Trahn, Mrs Ladora D. CSD 509 H W Hellman blg.
Truslow, Mrs Julia B. CS Young apts. Both tels.

Van Derslice, Samuel I. 935 Denver av.

Waitt, Mrs Frances E. CS 421 H W Hellman blg. Tels.
Walcott, Mrs Inez M. CS 511 Story blg.
Waltz, Lewis CS 817 Story blg. Home tel.
Waterhouse, Arthur L. CS 10 AM to 4 PM 404 Majestic Theater blg. Home tel F 1054.
Webb, Mrs Marietta Thomas CS 1342 W 35th pl.
Wern, Mrs Leila K. CS 924 Union Oil blg.
West, Mrs Marie Armstrong CS Aragon apts, 334 S Westlake av. Tels Wils. 4413; Home 53525.
Wheelwright, Mrs Susan Carter CS 6226 Hays av.
Wieligman, Mrs Mary E. CS 10 AM to 3 PM 1838 S Flower st. Home tel 24426.
Wildermuth, Mrs Jennie B. CS 916 Kensington rd.
Wiley, Mrs Harriet Loretta CS 510 H W Hellman blg.
Wing, Mrs Jennie F. CS 9 AM to 4 PM 225 Union Oil blg. Home tel A 3373.
Wolcott, Mrs Carrie B. CS 1305 Winfield st. Home tel 51672.
Woods, Mrs Bessie CS 1618½ Cherry st.
Woolley, Mrs Anna CS 1421 S Hill st.
Works, Mrs Harriett W. CS 511 H W Hellman blg. Res tels Bell Wils. 1714; Home 560236.
Wynkoop, Mrs Mary C. CS 1908 Oak st.

Yates, Miss Ethel CS 9 AM to 1 PM 1197 W 29th st.
Young, Mrs Emma CS 1 to 5 PM 504 H W Hellman blg. 4th and Spring sts. Home tels A 4705; res 55495.
Young, Mrs Lila Albina CS 10 AM to 3 PM 512 H W Hellman blg, 4th and Spring sts.

Ziegler, Mrs Emma C. CS 829 Mallard st.

LOS GATOS

Erickson, Mrs Amalia M. J. CS 111 San Jose av.
Staus, Mrs Emma A. CS 10 AM to 12 M Rankin blg. Tel.

MERCED

Rowland, William A. 5 Kocher blg. Tel 102.

MILL VALLEY

Janes, Mrs Charlotte D. CS Hillside av.
Miller, Charles Kendrick CS 9 AM to 12 M except Sat 18 Keystone blk. Tels 187; res 173.

MODESTO

Lawrence, Miss Ada CS mornings Modesto hotel.

MONROVIA

Hazen, Mrs Isabella CS 118 N Myrtle av. Tel Red 29.
Shults, Mrs Christine J. M. CS 201 Monroe pl. Tel.

MOUNTAIN VIEW

Levy, Mrs Elida Becker CS Tel Sub. 235.

NAPA

McDougall, Mrs Mary A. CS 9 AM to 1 PM 120 Polk st.
Webster, Mrs Rose J. CS 1125 1st st.

NATIONAL CITY

Praul, Mrs Eliza A. CS 2841 Highland av.

OAKLAND

Applegarth, Miss May S. CS 221 Bacon blg.

Baker, Miss Septina CS 2 to 5 PM 562 15th st. Res 3341 Broadway.
Barnett, Mrs Lucile A. CS 1 to 5 PM except Sat 859 Aileen st. Tel Pied. 4351.
Barton, Mrs Louise S. CS 412 Bellevue av.
Blodgett, Mrs Frances S. CS 1744 Franklin st.
Browne, Mrs Morgenia CS 2927 E 19th st.

Carson, Mrs Kathryn H. CS 895 53d st. Tel Pied. 1259.
Critcher, Mrs Leona Jane CS Federal Realty blg.

Deadrich, John A. CS 11 Bacon blg. Tel Oak. 156.
DiVoll, Mrs Lydia A. CS 931 Poplar st.
Dunn, Mrs Priscilla M. CS 1 to 5 PM Franklin ct, 1901 Franklin st. Tel Oak. 7581.

Fairchild, Mrs Hester A. CS 579 24th st.
Fluno, Mrs Ella V. CSB 1732 Franklin st.
Fluno, Francis J. CSD 1732 Franklin st.
Fogg, Mrs Lydia G. CS 774 13th st.
Fowle, Mrs Harriett E. CS 135 12th st. Tel Oak. 4952.

Glass, Mrs Emma CS postal address 712 39th st.
Grant, Mrs Sophia A. CS 1231 Adeline st.

Hale, Mrs Jean H. CS 2 to 5 PM except Sat 255 Bacon blg. Tels Oak. 5077; res Berkeley 7045.
Hall, Mrs Minnie C. CS 807 Santa Ray av.
Haly, Mrs E. Madeliene Standish CS 666 Walsworth av.
Hingston, Mrs Therese Maud CS 1439 87th av.
Humphreys, Mrs Olive F. CS 1124 Hampel st.

Ingerson, Mrs Henriette CS 288 Lester av, E.
Isaacson, Mrs Alice L. CS 2003 Mitchell st.

Jackson, Mrs Minnie Harmon CS 1735 Webster st.
Jackson, Orrin W. CS 1735 Webster st.
Jones, Mrs Callie S. CS 857 Mead av. Tel Lake. 1717.
Jones, Mrs Mary A. CS Roslyn apts, 19th st and Telegraph av. Tel Oak. 237.

Kerrick, Mrs Cleopatra A. CS 5594 Lawton av.
Kerrick, Fred B. CS 521 1st Nat bnk blg.
Kimball, Miss Elizabeth CS 2 to 5 PM except Sat 264 Bacon blg. Tels Lake 571; res Pied. 2872.

Lutz, Mrs Ruby S. CS 4113 Emerald st. Tel.
Lyon, Mrs Alice E. CS 4277 Howe st.

McBurney, Elmer CS 2003 Franklin st.
McBurney, Mrs Lizzie H. CS 2003 Franklin st.
McDonald, Mrs Mary A. CS 611 56th st. Tel Oak. 5451.
Michener, Charles A. CS 521 1st Nat bnk blg. Tel.

Norris, Mrs Augusta Cole CS 4115 Howe st.
Norris, Frank B. CS 4115 Howe st.
Nutting, Mrs Cora E. CS 1020 8th st. Tel Oak. 7079.
Nyman, Mrs Hulda CS 1 to 5 PM except Sat 876 Aileen st. Tel Pied. 5004.

Perkins, Herbert B. CS 12 Bacon blg. Tel Oak. 2385.
Perkins, Mrs Josephine H. CS 1442 8th av.
Peters, Mrs Cinderella CS 1237 Madison st.
Pryor, Mrs Mary E. CS 3234 E 14th st, Fruitvale.

Reynolds, Mrs Elizabeth M. CS 1 to 5 PM Mon Wed Fri 714 10th st. Tel Oak. 1147.
Rowe, Mrs Bessie D. CS 521 1st Nat bnk blg.
Runner, Mrs Sophia A. CS 2940 E 22d st, Fruitvale.

OAKLAND
Sewell, Mrs Mahala A. CS 540 18th st.
Shannon, William W. CS 807 1st Sav bnk blg, San Pablo av and 16th st.
Shields, Mrs Marion H. CS 710 Federal Realty blg.
Springsteen, Mrs Fannie CS 969 30th st.

Watson, Mrs Venie E. CS 1546 Alice st. Tel Oak. 1838.
Weaver, Mrs Ella Beilby CS 2319 Webster st.
Whipple, Mrs Laura B. CS 23 Napier av.
Wilson, Mrs Nellie CS 1445 89th av.
Woodbury, Mrs Mabel M. CS 123 E 12th st. Tel Mer. 4245.

OCEANPARK
Cowell, Mrs Katharine CS 1.30 to 4 PM except Sat 163 Marine st. Home tels 4436; res 1227.
Ferree, Mrs Jessie Ewart CS 10 AM to 1 PM 143 Fraser av. Both tels.
Hail, Thomas H. CS 10 AM to 1.30 PM 163 Marine st. Home tels 4436; res 1227.

ONTARIO
Waltz, Mrs Rebecca CS 546 East D st.

OROVILLE
Tucker, Miss Kate M. CS 1215 Bird st.

OXNARD
Chapman, Mrs Hannah M. CS 534 D st.

PACIFIC GROVE
Raymond, Miss Elisebeth H. CS 112 17th st. Tel 92.

PALMS
Schlotzhauer, Rudolph CS Palm av and 3d st.

PALO ALTO
Greub, Miss Sophie Marie CS 9.30 to 11.30 AM except Sat 172 University av. Res tel 80.
Howe, Miss Mollie A. CS 2 to 5 PM except Sat 172 University av. Res tel 80.
Ingraham, Miss Ruth CS 2 to 4 PM except Sat 905 Scott st. Tel 526.

PASADENA
Badger, Mrs Agnes Dudley CS 10 AM to 12 M except Thurs 531 Chmb of Commerce blg. Tel.
Blackler, Mrs Elizabeth CS 342 N Mentor av.
Butterworth, Mrs Mary H. CS 2 to 5 PM except Sat 100 S El Molino av. Tel F. O. 2104.

Campbell, Miss Maurine CSB (teacher) 106 El Molino av, S.
Chamberlain, Mrs Mary Scobey CS 33 N Hudson av.
Church, Miss Cornelia C. CSB (teacher) 520 W Colo. st. Tel Colo. 5520.
Cohen, Mrs Alice Hale CS 10 AM to 1 PM except Sat 8 Los Robles ct. Tel F. O. 1987.

Fern, Miss Dora CS 1 to 4 PM except Sat 448 Chmb of Commerce blg. Tel.

Gatch, Mrs Emma Gray CSB (teacher) 10 AM to 1 PM except Wed 709 Central blg.
Gilmour, Mrs Martha E. CS 337 N Catalina av.
Girdlestone, Miss Marion CS 524 Eldorado st at Oakland av. Tel Colo. 5792.
Gray, Mrs Ethel Price CS 38 S Lake av.

Hanna, Mrs Camilla CSD 803 Oakland av.
Hanna, Septimus J. CSD (teacher) 803 Oakland av.
Heath, Miss Jennie E. CS 573 N Lake av. Tel F. O. 3067.
Helfrich, Mrs Nancy CS 10 AM to 2 PM 989 N Garfield av. Tel Colo. 2226.
Hodges, Mrs Belle Goodyear CSB 2 to 4 PM Central blg.
Horstmann, Mrs Alvina CS postal address. Tel F.O.2182.
Hunter, Miss Julia E. CS 448 Chmb of Commerce blg.
Husser, Joseph J. 432 Arlington drive.

Keller, Mrs Sadie L. CS 548 Chmb of Commerce blg.

Macneil, Mrs Elizabeth M. CSB (teacher) 133 N Orange Grove av. Tel Colo. 513.
Marsh, Mrs Harriet Dorr CSB 101 Ford pl.
McClelland, Mrs Sara L. CS 156 Carlton av.

Norcott, Miss Martha CS 865 N Mich. av.

Oliver, Mrs Ermina G. CS 465 E Orange Grove av.

Putnam, Miss Ethel CS mornings 264 S Lake av.
Putnam, Mrs Helen E. CS mornings 264 S Lake av.
Reed, Mrs Cora C. CS 524 Center st.
Reynolds, Harry Porter CS 670 N Madison av.

Spangler, Mrs Hester H. CS 237 N Madison st.

Van Arsdale, Henry CS 714 Citizens bnk blg.

Weir, Mrs Jane CS 1140 S Pasadena av. Tel Colo. 1202.
Welles, Miss Ruth A. CS 494 E Colo. st.
Williams, Mrs Mary E. CS 111 N Hudson av.
Woodward, Miss Alice H. CS 1 to 4 PM except Sat 443 Chmb of Commerce blg. Tel Colo. 5524.

PASADENA (SOUTH)
Carlson, Mrs Millie Jean CS 1706 Mission st. Tel.
Denton, Mrs Harriet CS 1319 Marengo av. Tel Colo. 4961.

PETALUMA
Todd, Mrs Daisy CS 34 5th st. Tel 722.
Van Alen, Miss Christine CS 10 6th st. Tel 720.

PLACERVILLE
Woodward, Mrs Alice M. CS.

POINT RICHMOND
Lee, Mrs Lorraine A. Cornish CS Tel Rich. 294.

POMONA
Baker, Vincent W. CS 1 to 3 PM 428 San Francisco av. Home tel 3027.
Hathaway, Mrs Marie E. M. CS 411 E 2d st. Home tel 1472.
Kuntz, Mrs Jane C. 1 to 5 PM 668 W Holt av. Home tel 5837.
Weller, Mrs Mary C. CS 148 W Holt av. Home tel 2446.

PORTERSVILLE
Thorn, Joseph C. CS 117 N Hackett st. Tel 116 X.
Thorn, Mrs Mary H. CS 117 N Hackett st. Tel.

REDLANDS
Carmichal, Mrs Margaret A. CS 144 Parkwood st.
Whitney, Mrs Martha CS 403 Brookside av.

REDONDO BEACH
Lindsley, Mrs Olga CS 407 N Broadway. Home tel.
Woolley, Mrs Anna CS see Los Angeles.

REDWOOD CITY
Felton, Mrs Mary M. CS 1 to 3 PM 139 Redwood av.

RICHMOND
Harris, Mrs Rebecca E. CS 2 to 4 PM 219 16th st.
Sutherland, Hugh A. CS Pillow blg. Tel 1040.
Wade, Mrs Dorothee W. CS 16 Pillow blg.

RIVERSIDE
Bennett, Stokes Anthony CS see Los Angeles.
Cutting, Miss Elizabeth CS 9 AM to 12 M except Thurs Central blk, 859 Main st. Sunset tel.
Davis, Mrs Emma S. CSB (teacher) P O box 77.
Filkins, Miss Edna M. CS 883 Main st. Pac. tel 1484.
Greene, Alexander M. CS 9 AM to 12 M 320 Loring blk.
Hall, Mrs Agnes O. CSB (teacher) 1 to 4 PM except Sat 320 Loring blk, Main st.
Herdeg, Mrs Anna L. CS 872 W 10th st. Both tels.
Johnson, Mrs Sara F. P. CS 308 Loring blg. Both tels.
Kimball, Mrs Anna CS 445 Eucalyptus av.
Lawton, Miss Ida CS 1 to 4 PM except Wed Central blk, 859 Main st. Sunset tel.
McDowell, Mrs Lizzie A. CS 1483 Mulberry st.
Newman, Mrs Emma Easton CSD 1070 Lemon st. Tels.
Parsons, Mrs Sarah E. CS 378 W 6th st.
Raby, Henry G. CS 215 W 3d st. Sunset tel.
Spaulding, Mrs Alpha D. CS 119 Brockton av.
Suits, Mrs Mary B. CS 378 Bandini av. Both tels.

SACRAMENTO
Bonnell, Benjamin Franklin CS 415 Ochsner blg.
Bradner, Mrs Clara Harwood CS 9 to 11 AM Peoples Sav bnk blg. Res 1423 O st. Tel Main 1750 R.
Bradner, Ernest Howard CS 11 AM to 1 PM Peoples Sav bnk blg. Res 1423 O st. Tel Main 1750 R.
Cooper, Mrs Isabelle C. CS 10 to 2 PM 1115 16th st. Tel.
Cooper, Mrs Sophie C. CS 1613 K st. Tel 1468 J.
Gregg, Miss Elizabeth CS 1 to 3 PM Peoples Sav bnk blg. Tel 4049 J. Res 1613 K st.
Harms, Maynard Heim CS Ochsner blg. Both tels.
Hayford, Mrs Emma W. CS 3 to 5.30 PM Peoples Sav bnk blg. Tel 4049 J. Res 1613 K st. Tel 2707 R.
Jones, Mrs Alice M. CS 716 11th st. Tel 1808 Y.
Reilley, Mrs Leone A. CS 203 Peoples bnk blg.
Stockird, Mrs Anna F. CS 1511 13th st.

SAN BERNARDINO
Kendall, Mrs Martha M. CS 802 5th st.
Lee, Mrs Ada M. CS 260 5th st. Tels Home 232; Bell 617.
Loeb, Mrs Emma CS 734 4th st.
Lord, Mrs Lucina CS 1073 Mt Vernon av. Home tel 490.
Nuckolls, Mrs N. Bessie CS 866 D st. Tels Bell 446; Home 1526. P O box 462.
Reed, Mrs Rosa CS 1 to 5 PM 455 2d st. Both tels.
Wheeler, Mrs Julia F. CS 640 6th st.

SAN DIEGO
Benedict, Mrs Louise C. CS 502 Scripps blg.
Backwell, Miss Miriam C. CS Blake apts, 4th and Spruce sts. Both tels.
Bowler, Mrs Esther K. CS 1 to 4 PM 631 12th st. Tels Home 3224; Pacific 3935.
Buchanan, Mrs Hannah Maria CS 3712 Richmond st.
Burr, Mrs Eleanor H. CS 10 AM to 3 PM except Wed 206 Scripps blg. Tel Main 5507. Res 3906 Falcon st.
Bush, Mrs Ollie Kerr CS 208 Date st. Bell tel.

Cheatham, Mrs Mary E. CS 410 Union blg.
Chewning, Mrs Mary L. CS 2 to 4 PM 3527 Grimm st.
Churchill, Mrs Elizabeth F. CS 3870 Richmond st.
Conant, Mrs Laura C. CS mornings Scripps blg. Bell tel 2686. Res 2335 Front st. Both tels.
Conklin, Mrs Myra I. CS 3329 1st st. Tel Hillc. 337.

Eckles, Mrs Grace Jewell CS 1910 C st.
Erwin, Mrs Minnie E. CS postal address R R 1.
Ewald, Miss Ann CS The Holland hotel.

Fitzgerald, Mrs Grace Fuller CS 429 Union blg.

Gilmore, Mrs Ernestine CS 670 20th st.
Gray, Mrs Kate Joy CS 914 American Nat bnk blg.
Griffin, Mrs Abbie Whittier CS 3705 Idaho st.

Hammond, Edwin F. CS 1568 6th st. Both tels.
Hammond, Mrs Gussie L. CS 1568 6th st. Both tels.
Henderson, Mrs Anna Eliza CS 4592 N. Y. st. Bell tel.
Hust, Mrs Esma L. CS 818 American Nat bnk blg.

Jessen, Miss Annie CS 2150 1st st. Bell tel Main 2594.
Jewell, Miss Sarah E. CS 1342 A st. Tel Main 5293.
Jordan, Mrs Lucy Ethel CS 513 Central Mortgage blg.

Kirtland, Charles Lorraine CS 2d and Ivy sts.
Kirtland, Mrs Flora Ellis CS 2d and Ivy sts.

Levis, Miss Harriet CS 4080 Bradt av.
Loomis, Cassius M. CS 1 to 5 PM 501 Scripps blg. Tels Bell Main 539; Home 1821. Res 1654 7th st. Tels Bell Main 1093 J; Home 3196.

McCutcheon, Mrs Alma T. CS 826 Timken blg. Both tels; res Bell tel Hillc. 2152.
McKoon, Mrs Fannie M. CS 2204 Albatross st.
Melles, Mrs Dorothy 2272 4th st.
Moore, Mrs Mary S. CS 10 AM to 12 M 345 W Laurel st.
Morrow, Mrs Isa A. CS 946 19th st. Bell tel Main 479.

Paton, Mrs Avaline Abercrombie CSB (teacher) 412 Scripps blg.
Pearson, Charles A. CS 201 Scripps blg. Bell tel.
Pierce, Charles Edwin CS 10 AM to 12 M, 3 to 5 PM 508 Union blg. Res 3696 1st st. Both tels.

Randall, Mrs Helen Powers CS 10 AM to 4 PM 203 Scripps blg. Bell tel Main 1053.
Rutherford, Mrs Jennie E. CS 1029 20th st. Tel.

Scribner, Mrs Electa E. CS 9 AM to 1 PM 914 American Nat bnk blg. Tel Main 5018.
Stickney, Mrs Love A. CS 818 American Nat bnk blg.
Stuart, Mrs M. Pauline CS 508 Spreckles blg. Tels.

Timpson, Mrs Mercedes CS New San Diego hotel.
Toms, Mrs Ellen CS Adams av and 36th st. Tel Hillc. 1114.
Tyler, Mrs Caddie Bell CS 4527 Park blv. Tel Hillc. 1297.

SAN FRANCISCO
Ackley, Mrs Ethel Sanor CS 10 AM to 2 PM except Sat 1430 Leavenworth st. Tel Prospect 1598.
Allen, Theophilus CS 10 AM to 1 PM except Sat 166 Geary st. Tels Sut. 5159; res Palo Alto 822.
Amann, Mrs Lillian E. CS 10 AM to 4 PM 166 Geary st. Tels Sut. 286; res Sut. 2880.

Bacon, Miss Lucy A. CS 10 AM to 1.30 PM except Wed 180 Sutter st. Tels Doug. 1349; res Frank. 5201.
Bailie, Mrs Anna G. CS 9 AM to 1 PM except Sat 835 Hyde st. Tel Frank. 3968.
Bartlett, Mrs Josephine W. CS 9.30 AM to 12.30 PM 180 Sutter st. Tels Kear. 134; res Frank. 8800.
Bastian, Mrs Victoria C. Washington hotel. Tel Sut. 3570.
Bauer, Mrs Edna R. CS 10 AM to 3 PM Mon Wed Fri 809, 45 Kearny st. Tel Fill. 1551.
Beauchamp, Mrs Susan A. CS 12 M to 4, 7 to 9 PM Duboce apt, 400 Duboce av. Tel Mark. 3075.
Bennett, Mrs Maude H. CS 1 to 5 PM St Charles apt, 1474 Sacramento st. Tel Frank. 2166.
Berry, Mrs Harriett S. CS 1 to 4 PM except Fri 106 Hugo st at 2d av. Tel Sunset 3084.
Best, Mrs Ada C. CS Mon Wed Fri 45 Kearny st. Tel Sut. 1299. Res 873 Arlington av, Berkeley.
Birdsall, Mrs Margaret CS 11 AM to 4 PM except Sat 45 Kearny st. Tel Sut. 1516.
Boukofsky, Mrs Selina CS 1.30 to 5 PM Mon Wed Fri 45 Kearny st. Res tel Pac. 798.
Bradshaw, Miss Sue Ella CSD 11 AM to 3 PM Mon Wed Fri 180 Sutter st. Tel.
Braidwood, Mrs Katherine CS 1 to 4 PM 133 Geary st. Tels Gar. 7423; res Frank. 3220.
Breyman, Mrs Mame CS 1.30 to 5 PM 616, 133 Geary st. Tels Doug. 3331; res Pac. 719.
Bromfield, Mrs Mary CS 2 to 5 PM Mon Wed Fri 166 Geary st. Tels Sut. 5159; res San Mateo 696.
Brotherton, Miss Blanche M. CS 1.30 to 4.30 PM except Sat Whitney blg. Tel Sut. 1984.
Burque, Mrs Mary J. CS 627 41st av. Tel Pac. 5689.
Bush, Mrs Josephine Y. CS postal address 2833 Broderick st.

Campbell, Robert O. CS 1 to 4 PM 210 Foxcroft blg, 68 Post st. Tels Sut. 264; res Sut. 6774.
Cantrell, Mrs Minnie Ayers CS 528 Hugo st.
Chapin, Miss Joy CS 2 to 5 PM Mon Wed Fri 180 Sutter st. Tels Doug. 1349; res Berk. 6158.

Davie, Mrs Abbie A. CS 1546 10th av.
Davie, Charles A. CS 45 Kearny st. Tel Doug. 5498.
Dickinson, Mrs Frances E. CS 1 to 4 PM except Sat 3652 Sacramento st. Tel Fill. 4278.
Dodge, Mrs Kate L. CS 743 Guerrero st. Tel.
Dupuy, Mrs Cesarine CS 10 AM to 1 PM except Sat 57 Post st. Tels Sut. 4528; res Pac. 818.

Farwell, Albert B. 1 to 5 PM 839 Devisadero st. Tel West 7764.
Fosbery, Arthur F. CS 11 AM to 3 PM Tues Thurs Sat 144 Whittell blg, 166 Geary st. Tel Sut. 3473.
Fosbery, Mrs Eugenia M. CSB (teacher) 11 AM to 3 PM Tues Sat 166 Geary st. Tel Sut. 3473.
Foster, Mrs Alice S. CS Hotel Herald.

Gale, Frank Walter CSD (teacher) 1 to 4 PM except Fri 180 Sutter st. Tels Kear. 134; res Frank. 6377.
Goodman, Mrs Emma CS 2248 Market st. Tel.
Gorfinkel, Miss Hattie CS 1 to 4 PM Mon Wed Fri 2661 Cal. st. Tel West 5545.
Grimes, Mrs Lilian M. CS 133 Geary st. Tel Sut. 735.

Hain, Charles CS 10 AM to 2 PM except Sat 1732 Wash. st. Tel Frank. 714.
Hansen, Henry CS 10 AM to 3 PM 45 Kearny st.
Haskell, Olcott CSB (teacher) 11 AM to 3 PM except Sat 166 Geary st. Tels Sut. 864; res San R. 755.
Howe, Mrs Sarah D. CSD 11 AM to 4 PM 626 Phelan blg. Tel Doug. 4147.
Hoy, Mrs Johanne A. CS 509 3d av. Tel Pac. 1543.

Jacobs, Mrs Annie E. CS 1105 Bush st. Tel Pros. 2324.

Kelsey, Mrs Laura F. B. CS 1 to 4 PM Mon Wed Fri Colonial Annex hotel, 417 Stockton st.
Kreutzer, Miss Emma Alice CS 11 AM to 3 PM 166 Geary st. Tels Gar. 8628; res Berk. 4976.

Lank, Mrs Martha R. CS 339 Walnut st. Tel West 3953.
LeBlond, Mrs Eleanor V. CSB (teacher) 9 AM to 1 PM except Sat 516 Whitney blg. Tel Sut. 735.
Le Blond, Frank C. CS 9 AM to 2 PM except Sat 516 Whitney blg. Tel Sut. 735.
Lefkovitz, Miss Bessie CS 1845 Larkin st. Tel.
Lomax, Mrs Lilla M. CS 2121 Cal. st. Tel West 1127.
Long, Mrs Louise B. CS 1 to 5 PM 133 Geary st. Tels Sut. 5261; res Frank. 884.
Lord, Mrs Fanny A. CS 1 to 4 PM Tues Thurs Sat 45 Kearny st. Tels Kear. 2632; res Pac. 269.

Marsh, Mrs Jean L. CS 133 Geary st. Tel.
Marvin, Mrs Matilda CS 1678 Sacramento st.

SAN FRANCISCO

Miles, Mrs Lillian H. CS 1.30 to 5 PM 616, 133 Geary st. Tels Doug. 3331; res Frank. 3215.
Miller, Charles Kendrick CS sec Mill Valley.
Mocker, Mrs Mary T. CS 180 Sutter st. Tel Doug. 760.

Nichols, Mrs Helen Marr CS 1 to 4 PM except Sat 1915 Van Ness av. Tel Frank. 2712.
Noggle, Mrs Anna M. CS 2186 Cal. st. Tel West 2892.

Paddison, Mrs Mary B. CS 1717 Bush st. Tel.
Partington, Miss Blanche CS 2 to 5 PM except Sat 133 Geary st. Tels Doug. 3243; res Fill. 2451.
Pierce, Mrs Mildred CS 9 AM to 3 PM Mon Wed Fri 133 Geary st. Tel Kear. 3084.
Potter, Alden F. CS 10 AM to 5 PM except Sat 166 Geary st. Tel Sut. 5159. Res 1635 Clay st.
Potter, Mrs Elmina A. CS 2 to 5 PM except Sat 166 Geary st. Tel Pros. 944. Res 1635 Clay st.
Pringle, Mrs Alice CS 2 to 5 PM 506 8th av.
Prior, Mrs Nellie M. CS 9.30 AM to 1 PM 616, 133 Geary st. Tels Doug. 3331; res Miss. 3503.
Putnam, George Lincoln CS 11 AM to 4 PM except Sat 632 Whitney blg, 133 Geary st. Tel Sut. 1983.
Putnam, Mrs Rosalie Belle CS 2110 Pine st.

Rosengarden, Mrs Henrietta CS 10 AM to 3 PM Tues Thurs Sat 809, 45 Kearny st. Tel Fill. 1551.
Ross, Mrs Elizabeth A. CS 11 AM to 4 PM 951 Pacific blg, Market and 4th sts. Tel Sut. 2027.
Russell, Mrs Ida S. CS 1 to 4 PM 612 Phelan blg.
Russell, John W. CS 10 AM to 4 PM 612 Phelan blg. Tel Doug. 1410. Res 310 6th av. Tel Pac. 1644.

Sanborn, Mrs Violet B. CS 1401 Jones st.
Sanor, Mrs Phoebe CS 10 AM to 1 PM except Sat 166 Geary st. Tel Sut. 5159.
Scott, Miss Dora Linn CS The Chateau Bohlig. Tel.
Slocum, Mrs Gertrude S. CS 10.30 AM to 1.30 PM 166 Geary st. Tels Gar. 7570; res Frank. 8558.
Smith, Mrs Caroline L. CS 12 M to 4 PM 480 Duboce av. Tel Park 2504.
Smith, Miss Elizabeth E. CS 2 to 5.30 PM Mon Wed Fri 2536 Folsom st. Tel Miss. 3699.
Stanton, David J. CS 9 AM to 12 M except Fri 17 Palm av.
Stanton, Mrs Dora J. CSB (teacher) 9 AM to 12 M Mon Wed 17 Palm av. Tel Pac. 3738.
Stewart, Mrs Lelia CS 11 AM to 3 PM except Sat 602 Ashbury st. Tel Park 2080.
Stewart, Mrs Tessie CS 38 Palm av. Tel Pac. 1261.
Street, Miss Annie Marie CS 166 Geary st. Tel Sut. 286.
Swenson, Mrs Margaret A. CS 1 to 4 PM except Tues Sat 607 Frederick st. Tel Park 1147.
Swift, Edward G. CS 1 to 4 PM except Sat 133 Geary st. Tels Sut. 2048; res Pac. 4292.

Vierhus, Mrs Marian Morlock CS 1 to 5 PM except Fri 1264 12th av. Tel Sun. 935.
Vincent, Mrs Laura A. CS 15 Somps blg, 2580 Mission st. Tel Valencia 499.

Wightman, Miss Helen F. CS 1 to 4 PM 45 Kearny st.
Willet, Charles E. CS 2560 Mission st. Tel.
Willis, Mrs Mattie H. CS 133 Geary st. Tel Sut. 4854.
Woodward, Davis A. CS except Thurs 45 Kearny st.
Woodward, Mrs Lizzie L. CS 10 AM to 3 PM except Mon 45 Kearny st. Tel Doug. 2218.

Yates, Mrs Violet CS 133 Geary st. Tel Sut. 4854.
Yerington, Mrs Annie L. CS mornings 133 Geary st.

SAN GABRIEL

Kellow, Mrs Jamima Jane CS Fairview av. Tel.

SAN JOSE

Allyn, Mrs Ida CS 2 to 4 PM 808 Delmas av. Tel 4168.
Bramkamp, Mrs Carrie H. CS 2 to 4 PM Bnk of San Jose blg. Tel 1417.
Chipman, Mrs Emma CS postal address 410 E San Salvador st.
Fleming, Miss Louise Kate CS 2 to 4 PM except Sat Bnk of San Jose blg. Tel 5592.
Hyde, Mrs Jettora W. CS 2 to 5 PM Bnk of San Jose blg. Tel 859.
Loomis, Harry A. CS 2 to 5 PM Bnk of San Jose blg.
McCulloch, Mrs Mary F. CSB (teacher) apt B, 48 S Second st. Tel 762.
Sheppard, R. Cyril CS 2 to 5 PM Bnk of San Jose blg.
Webster, Miss Hannah E. CS 9 AM to 12 M 417 Bnk of San Jose blg. Res tel 4889.
Whiteside, Mrs Nellie M. CS 71 S 19th st.

SAN MATEO

Briggs, Mrs Helen E. CS except Sat. Tel 946.

SAN PEDRO

Koontz, Mrs Florence P. CS 363 15th st. Home tel 119.
Rowley, Mrs Jeannette E. CS 453 7th st. Home tel 370.

SAN RAFAEL

Haskell, Mrs Emmeline A. CS 3 to 4.30 PM except Wed 1, 822 4th st. Res tel 755.
Reynolds, Mrs Annie CS 5 Reservoir rd. Tel 763.

SANTA ANA

Boothe, Mrs Cora M. CS 707 N Sycamore st. Both tels.
Coutts, Mrs Eugenia Ada CS 406 W 6th st. Both tels.
Coutts, George Young CS 406 W 6th st. Both tels.
Fitton, Mrs Grace E. CS 408 W 2d st. Both tels.
Gregg, Mrs Elizabeth M. CS 720 Spurgeon st. Bell tel Black 981.
Ober, Mrs Alice E. CS 2 to 5 PM 430 W 5th st.
Von Essen, Miss Margaret C. CS 419 French st. Tel.

SANTA BARBARA

Bliss, Mrs Carrie L. CS 1730 Laguna st. Tel 1260.
Bliss, Frank S. CS 1730 Laguna st. Tel 1260.
Brotherton, Mrs Minerva A. CS 1213 Garden st. Both tels 696.
Frink, Mrs Mary E. CSB 2 to 4 PM except Sat 1605 Bath st. Home tel 215.
McDaniel, Mrs Laura B. CS 10 AM to 1 PM except Wed Sat 120 E Sola st. Both tels 830.
McGee, Mrs Eudora CS 505 5th av.
Rogers, Mrs Mary M. CS.
Sawyer, Mrs Emma K. S. CSB R R 1. Tel Montecito 140.
Vockeroth, Mrs Anna CS 11 AM to 2 PM 1311 Garden st. Tels Home 2025; Pacific 1425.

SANTA CRUZ

Cole, Miss Augusta M. CS 11 AM to 4 PM Trust blg. Tel Main 226.
Robinson, Mrs Laura J. CS 12 M to 5 PM Peoples bnk blg. Tel 339.
Stoddard, Mrs Laura Victoria CS 9 AM to 2 PM 74 Elm st. Tel 671.

SANTA MONICA

Carpenter, Mrs Violet J. CS 9 AM to 4 PM 1423 8th st. Tels Bell 421; Home 1204.
McNeill, Mrs Elizabeth CS 958 5th st.

SANTA PAULA

Boyd, Mrs Rozene M. CS Sunnyslope apts. P O box 114.

SANTA ROSA

Cummings, Mrs Mary Maxwell CS Carithers blg.

SATICOY

Steele, Mrs Evelyn CS Home tel 7942.

SAWTELLE

Smith, Miss Amanda CS Bell tel 158 J 11.

SIERRA MADRE

Aubury, Mrs E. Myrtle CS Tel Black 57.
Schaser, Henry CS 638 W Alegra st.

STANFORD UNIVERSITY

Wight, Mrs Louisiana L. CS.

STOCKTON

Felt, T. Dwight CS 1 to 5 PM 11 N Hunter st.
Plummer, Mrs Belle Cady CS 1135 N Center st.
Stinchfield, Paul CS Yosemite theater blg.
Wilson, Mrs Lena Morse CS 1048 N Edison st. Tel Stockton 1107.

TROPICO

Cate, Mrs Ella H. CS 316 Blanche av.
Lillie, Mrs Anna M. CS 521 Gardena av. Home tel 3041.
Thompson, Mrs Ella C. CS 122 Gardena av.

VALLEJO

Symington, Mrs Merena CS 9 AM to 2 PM 714 Georgia st. Tel 239.

VENICE

Hegeman, Mrs Mary L. CS mornings 17 Thornton av. Tels Sunset 1386; Home 4868.
Jennings, Miss Adelaide CS 43 Dorothy st. Home tel 4119.
Winter, Mrs Matilda B. CS 10 AM to 12 M 47 Paloma av.

VENTURA

Hovey, Mrs Myrtle Clark CS 1336 Main st. Tels 179.
Sutherland, Mrs Alice H. CS 1536 Santa Clara st. Tels 260.

VISALIA

Gilliam, Miss Alice L. CS 521 N Church st.

WATSONVILLE

McConaughy, Mrs Martha W. CS Hotel Appleton.
McEwen, Mrs Alice CS 17 Alexander st.

WHITTIER

Moore, Mrs Mary L. CS 9 AM to 12 M 129 N Painter av.

WILLOW

Vicks, Mrs Lizzie L. CS Tel Glenn 168 X.

YREKA

Theller, Mrs Florence R. CS 2 to 5 PM. Tel 941.

Colorado

ARVADA

Trevorrow, Mrs Dorothea E. CS R R 1, box 127 A.

ASPEN

Deane, Mrs Lottie B. CS 221 W Hopkins av.
Rice, Mrs Lillian D. CS 101 W Bleeker st.

AURORA

Benford, Mrs Eleonora CSD 1410 Boston st.

BOULDER

Dawson, Mrs Bert B. CS 9 AM to 12 M 1620 14th st.
Kemp, Mrs Jane C. CS 9 AM to 12 M 1655 9th st.
Kuhner, Mrs Rose L. CS 1029 University av.
Niles, Mrs Cora S. CS 7, 2031 12th st.
Rand, Mrs Ida J. CS 2 to 5 PM 1815 17th st.

CANON CITY

Avery, Mrs Minnie Shaeffer CS 507 River st. Tel.
Bowlby, Mrs Phoebe CS 515 Harrison av.

CARR

Hawley, Mrs Martha Cyrena CS postal address.

COLLBRAN

Hickok, Mrs Alevia CS.

COLORADO SPRINGS

Bailey, Mrs Hester P. CS 601 N Wahsatch av.
Ball, Mrs Grace H. CS 9 to 12 M 410 N Weber st.
Chamberlin, Mrs Amanda B. CS 418 N Tejon st.
Derbyshire, Henry James CS 225 Hagerman blg.
Downer, Mrs Sadie E. P. CS Apt 18, 227 N Nevada av. Tel Main 739.
Egan, Mrs Jennie Wilson CS 420 E Del Norte st.
Hiltbrand, Miss Rosa CS 1203 N Corona st. Tel 3425 J.
Johnson, Oscar K. CS 301 Hagerman blg.
Lord, Mrs Nancy M. CS 10 E 2d st, Ivywild.
Ralston, Mrs Mattie J. CS 1321 Colo. av.
Ralston, Miss Myra CS 1321 Colo. av. Tel Main 3837 W.
Reynolds, Mrs Elizabeth CS 14 S 14th st.

CRIPPLE CREEK

Welty, Mrs Marion CS 69 Welty blk.
Wilson, Mrs Florence A. CS 415 E Bennett av.

DENVER

Albee, Miss Helen CS 915 17th av. Tel York 5686.
Arnold, Mrs Mary James CS 1041 Cook st.

Babbitt, Watson V. CS 409 Mercantile blg.
Baker, Mrs Fanny Macon CS 2745 W 35th av.
Barnard, Mrs J. Anna CS 639 E 11th av.
Barnes, Mrs Laura E. CS mornings 1st av Hotel.
Bauer, Mrs Louise CS 719 Logan st.
Beech, Mrs Mary H. CS 774 S Penn. av.
Benford, Mrs Sarah E. CSD (teacher) 1425 Wash. st.
Benford, William H. H. CSD 1425 Wash. st.
Bishop, Mrs Agnes M. CS 1105 Clarkson st.
Booth, W. Stuart CS 805 Symes blg.
Brautigam, Mrs Minnie CS 2004 Boulevard F. Tel.

Cameron, Charles McV. CS 812 Central Sav bnk blg.
Cameron, Mrs Emily Locke CS 1565 Marion st.
Clayton, Mrs Josephine G. CS 204 S Pearl st.
Cockayne, Mrs Lena A. CS 830 Downing st.
Collins, Mrs Mary H. CSD 2927 Champa st.
Copeland, Mrs Anna J. CS 1341 Corona st. Tel.
Copeland, J. Calvin CS 1341 Corona st. Tel York 5823.

Emerson, Mrs Melinda Viola N. 1415 Franklin st.
Eppich, Mrs Jeannette A. CS 1416 Madison st.
Eubank, Mrs Alice S. CS 2176 S Broadway.

Figg, Miss Anna CS 1422 Grant st.
Flannigan, Mrs M. Elizabeth CS Central Sav bnk blg.
Franklin, George Cory CS 1540 Lafayette st.
Franklin, Mrs Nina Copeland CS 1540 Lafayette st.

Goodwin, Mrs Margaret B. CS 405 E 6th av.
Guesnier, Mrs Addie M. CS 713 Symes blg.

Hall, Mrs Jeannette E. CS 660 Lafayette st.
Harvey, Mrs Ella S. CS 2771 W 38th av.
Harvey, Mrs Mary Rose CS 308 S Ogden st. Tel S. 4463.
Henderson, Mrs Nora H. CS 1642 Clermont st.
Hinds, Mrs Isabella E. CS 1064 Clarkson st.
Hinton, Mrs Annie M. CS 1263 Pearl st.
Hochuly, Miss Mamie L. CS 115 S Sherman st.
Howell, Mrs Jennie Griffith CSB 1140 Emerson st.
Howie, Mrs Belle R. CS 1218 E Colfax av. Tel.

Ives, Mrs Laura Louise CS mornings 1272 Penn. st.

Jackson, Mrs Byrd W. CS 18 Sherman st.
Johnson, Mrs Mary E. McIntosh CS 25 Butters ct.
Johnson, Mrs Minnie E. CS 540 E 18th av. Tel.
Joy, Mrs Emma CS 1 to 5 PM 3450 Clay st.

Kelsey, Mrs Ella H. CS 4315 Zuni st.
Killie, Mrs Martha E. CS 1461 Logan st. Tel.
Klasing, Mrs Helen Harris CS 3141 Tejon st. Tel.

League, Mrs Lilla Sweet CS 1206 Josephine st.

Mahin, Mrs Gertrude CS 539 Marion st.
Mann, Mrs Frances Mack CSB (teacher) 1120 Pearl st. Tel York 711.
Marrs, Mrs Eusebia M. CS 1632 York st.
McFarlane, Mrs Mary CS 1773 Williams st.
Mentzer, Mrs Adda H. CS Broadmoor, 6 Broadway.
Miller, Mrs Martha Grove CS 319 Empire blg, 430 16th st. Tels Main 7105; res Main 2389.
Montgomery, Gray CS Central Sav bnk blg.
Montgomery, Mrs Katherine CS 734 Humboldt st.
Moore, Mrs Josephine T. CSB (teacher) 1116 E 13th av. Tel York 673.
Morris, Mrs Ada F. CS 3829 Lowell blv. Tel.
Murphy, Mrs Minnie B. Hall CSD (teacher) 7 to 10 AM, 5 to 7.30 PM 805 Gaylord st. Tel York 4074.

Nichols, Mrs Mary P. CSD (teacher) 1566 Kearney st.

Palmer, Mrs Artie K. CS 1515 Adams st.
Palmer, Ezra W. CSB (teacher) by appointment 1515 Adams st.
Philips, Charles Henry CS 10 AM to 1 PM; 3 to 5 PM 612 Central Sav bnk blg. Tel Champa 1343.
Phinney, Mrs Clara T. CS 1220 E 6th av. Tel York 1523.
Potter, Miss Luella May 959 S Emerson st.
Putcamp, Fred C. CS 404 Symes blg. Tel.
Putcamp, Mrs Lida M. CS 2636 W 35th av. Tel.

Rathvon, Mrs Ella S. CSB apt 4, 1756 Grant st. P O box 1308.
Rathvon, William R. CSB (teacher) postal address P O box 1308. Cable Vonrath, Denver.
Reemsnyder, Mrs Minnie L. CS 1943 Champa st.
Rickard, Mrs Constance M. 1546 Williams st.
Rinehart, Mrs Sarah C. CS 208 E Ellsworth av.
Rishel, Mrs Henrietta L. CS 2827 Bellaire st.
Roberts, Mrs Jessie Hughes CSD 1020 Emerson st.
Ruhl, Mrs Dora R. CS 1627 Wash. st. Tel York 5321.

Schmidt, Mrs Frieda CS 2221 Cleveland pl.
Schram, Mrs Maud B. CS 1110 Emerson st. Tel York 8480.
Scofield, Mrs Nellie R. CS 3033 W 44th av.
Scott, Mrs Edith Fullerton CS 1221 Sherman st.
Slack, Mrs Emily P. CS 9 to 12 M 129 W Irvington pl.
Smith, Mrs Ellen F. CS 1440 Ash st.
Stainbrook, Mrs Mary H. 49 W Alameda av.
Stewart, Mrs Sarah L. CS 2052 Bellaire st.
Study, Mrs Pearl H. CS 906 E 10th av.
Sweet, Miss Clara Lee CS 1144 Emerson st.
Sweet, Mrs Ella Peck CSD (teacher) 1144 Emerson st.

Townsend, Mrs Emma M. CS 1013 E 17th av.
Townsend, Mrs Hanna A. CS 1470 Elizabeth st.
Tuttle, Edgar J. CS 825 Symes blg.

Welker, Mrs Carrie Bartley CS 428 Symes blg.
Wickersham, George B. CSD (teacher) 1361 Ogden st.
Wills, Charles A. CS 1130 Wash. st. Tel York 4945.
Witte, Miss Clara A. CS Auditorium hotel.
Wyatt, Mrs Indiana CS 220 S Downing st. Tel.

Young, Mrs Susan Harris CS 809 Steele st.

Zint, Mrs Joy E. R. CS 912 Central Sav bnk blg.

DURANGO
Ball, Mrs Jennie M. CS 1361 Boulevard. Tel 142.

EDGEWATER
Robinson, Mrs Blanche C. CS.

FORT COLLINS
Jackson, Hiram K. CS 201 Remington st. Tel Sher. 424.
Robinson, Mrs Emma Alice CS 122 N Wash. av.
Umstot, Mrs Sarah Ann CS 223 S Howes st.

FOWLER
Curtis, Mrs Nellie CS.

GLENWOOD SPRINGS
Meadows, Mrs Susie A. CS Tel Glenwood 1821.

GOLDEN
Pike, Mrs Fannie Lavina CS 19th and Ford sts.

GRAND JUNCTION
Scheu, Mrs Henrietta CS 1003 Main st. Tel.

GREELEY
Graham, Mrs Nellie Ballard CS 1011 9th st.
Lyman, Miss Carrie F. CS 1011 9th st.

GREEN MOUNTAIN FALLS
Chapin, Mrs Delia J. Shoup CS.

HOTCHKISS
Marshall, Mrs Ada V. CS Rogers Mesa. Tel 42 O.

IDAHO SPRINGS
Ruth, Mrs Luellen Wilbur CS 2 to 4 PM Mount Pleasant Lode. Tel Idaho 50.

LEADVILLE
Schmidt, E. Francis M. CS 133 W 8th st. Tel.

LIMON
Mosher, Mrs Lucy CS Tel 3-1.

LONGMONT
Halverhout, Fred CS Long Peak av.
Jantzen, Miss Hermanna CSB 531 Gay st.

LOVELAND
Glaze, Mrs Carolyn CS 1347 Jefferson av.

MANITOU
Epperson, Mrs Josephine CS Red Mountain camp.

MONTROSE
Ripley, Mrs Martha CS 520 S 3d st. Tel Sherman 224.
Thompson, Mrs Mattie E. CS Tel Sherman 83.

PUEBLO
Baldwin, Mrs Mary F. CS 714 W 16th st.
Dodge, Mrs Gertrude CS 1510 E 7th st.
Dye, Mrs Lena Leota CS 813 Greenwood st.
Hardman, Mrs Rena Bell CS 128 E 9th st. Tel M 1438.
Kenworthy, Mrs May CS 420 W 14th st.
McLean, Mrs Bertha E. CS 115 Quincy st. Tel 2504 W.
Reeve, Mrs Alta Lowd CS 420 W 11th st.
Strong, Mrs Mildred H. CS 1014 Elizabeth st.
Wyman, Mrs Mattie A. CS 615 W 15th st.

ROCKY FORD
Clark, Mrs Anna Louise Norris CS 600 S 10th st.

SALIDA
Hodding, Mrs Ann Duncan CS 9 to 11 AM 1009 E st.
Lowe, Miss Dorothea CS 229 E st. Tel 404.

TRINIDAD
Gale, Mrs Mattie A. CS 712 Colo. av. Tel Trin. 295.
Hardman, Mrs Ida May CS 511 Pine st. Tel Baca 681.
Wood, Mrs Florence CS 822 Willow st. Tel Trin. 635.

VICTOR
Walden, Mrs Emily K. CS 9 to 11.30 AM 210 S 3d st. Tel 265.

Connecticut

ANSONIA
Lapham, Mrs Alice Marsh CS 75 Garden st. Tel 243.

BRIDGEPORT
Conrad, Mrs M. Leah CS mornings 1340 Noble av. Tel 4234.
Hotchkiss, Mrs Gladys L. CS 355 Prospect st. Tel.

DANBURY
Bristol, Mrs Lillian E. CS Golden hill. Tel 1454.
McGraw, Mrs Florence CS 408 Main st. Tel 947.

DERBY
Sprague, Mrs Flora A. CS 146 Olivia st. Tel 319-3.

ELLIOTT
Sinclair, Mrs Martha K. CS.

GREENWICH
Lapham, Miss Ada L. CS 3 Maher av. Tel Darien 155.

HARTFORD
Bartlett, John O. CS 9 AM to 12 M 110 Edgewood st.
Coburn, Mrs Luella A. CS 402 Farmington av. Tel Elizabeth 1250.
Eckstein, Mrs Nina CS 70 Lenox st. Tel Charter 4323.
Griffiths, Mrs Edith Lovenia CS 9 AM to 12 M except Sat 65 Oxford st. Tel Elizabeth 400.
Harvey, Mrs Jennie W. CS 12 M to 3 PM except Wed Sat 904 Main st. Res tel Charter 672.
Helmond, Mrs Minnie E. CS 161 S Beacon st. Tel E. 437.
Marsh, Mrs Carrie B. CS 31 Lincoln st. Tel.
Mather, Mrs Lizzie W. D. CS 1040 Windsor av. Tel Charter 6304.
Ropkins, Mrs Kate C. CSB 10 AM to 1 PM Tues Fri 856 Prospect av.
Snow, Mrs Jennie S. CS 114 Brook st. Tel Charter 6190.
Steiner, Mrs Sophie CS 399 Franklin av. Tel.
Tapley, Mrs Jennie M. CS 19 Lenox st. Tel Char. 2721.

MERIDEN
Barber, Mrs Melissa H. CS 32 Orient st. Tel 576-3.
Dickinson, Mrs Effie S. CS 32 Orient st. Tel.
Wright, Mrs Mabel Rogers CS 230 Main st. Tel 886.

MYSTIC
Latham, Mrs Eva CS 8 Latham st. Tel 142-4.

NEW BRITAIN
Brownridge, Mrs A. Louise CS 176 Hart st.
Johnson, Mrs Mae B. CS 41 Liberty st.
Mann, Joseph G. CSD 56 Maple st.
Newman, Mrs Alice Temple CS 56 Maple st.

NEW HAVEN
Blydenburgh, Mrs Frances J. CS 116 Howe st. Tel.
Capell, Mrs Charlotte CS Chamber of Commerce blg.
Capell, William CS Chamber of Commerce blg. Tels.
Crawford, Mrs Cora M. CS 68 Westwood rd. Tel 7770.
De Prans, Mrs Emeline CS 473 Elm st. Tel 6402.
Griffin, Mrs Helen A CS 224 Park st. Tel 3715.
Linsley, Mrs Estelle E. CS 35 W Park av.
Simonsen, Mrs Mary E. CSB 379 Whalley av.

NEW LONDON
Anderson, Mrs Rosemary O. CS Mohican hotel. Tel 515.
Moxley, Miss Celia 52 Huntington st. Tel 1287.
Seyfried, William H. CS 268 Montauk av. Tel 271.

NOROTON HEIGHTS
Stagg, Mrs Bettie Keenon CS Tel Stamford 2057.

NORWALK
Morrison, Mrs Elizabeth CS mornings Rowayton. Tel.

NORWICH
Browning, Miss Sarah Perry CS 10 AM to 12 M Tues Thurs Sat 28 Shetueket st. Res 32 Church st. Tels.

PLAINVILLE
Knight, Mrs Agnes Vinton CS Tel 58.

STAMFORD
Barker, Mrs Jennie CS 1 to 4 PM except Sat Stamford Nat bnk blg. Tel 790.

WATERBURY
Manville, Mrs Minnie T. CS 72 Revere st. Tel.
Platt, Mrs Ada White 45 Revere st. Tel 3027.
Schoonmaker, Mrs Ida Hanna CS 612 Watertown av.
Thompson, Miss Mary F. CS Baxter sta. Tel 1746.

WEST HAVEN
Lindley, Mrs Carrie L. 99 Church st.

WILLIMANTIC
Brewster, Mrs Ruth Welles CS Tel 578.

Delaware

WILMINGTON
John, Mrs May Burns CSB mornings 606 Equitable blg.
John, Norman E. CSB (teacher) 1 to 4 PM 606 Equitable blg. Tels.
Lusk, Mrs Elizabeth Stewart CS 2.30 to 5 PM 608 Equitable blg. Bell tel 1375. Res 1502 Van Buren st.
Platt, Mrs Ada White see Waterbury, Conn.

District of Columbia

WASHINGTON

Adams, Mrs Ernestine M. CS The Portner. Tel.
Allen, Mrs Louise E. CS 1 to 5 PM 1723 G st, NW.

Barbour, Mrs Mary E. CS 1755 Columbia rd. Tel.
Breckons, Mrs Josephine W. CS 1814 G st, NW.
Buckingham, Mrs Venona CS 1340 W st, NW. Tel.
Butts, Mrs Gertrude L. CS 1322 G st, NW. Tel.

Cameron, Mrs Estella M. CS Apt 701, The Woodley.
Campbell, Mrs Mary B. CS The Burlington.
Campbell, William S. CS Metropolitan bnk blg.
Carson, Mrs Nellie A. CS 10 AM to 2 PM 632 A st, NE. Tel Linc. 1597.
Collins, Mrs Adelia C. CS 3227 13th st. Tel Col. 651.

Dawson, Mrs Ella D. CS 2572 University pl.
Doolittle, Mrs Louisa J. CS 1027 Park rd, NW.
Duvall, Mrs Julia R. CS 1336 R st, NW.

Eddingfield, Mrs Bien T. CS 1440 Harvard st.
Evans, Mrs Emma F. CS 1224 Fairmont st, NW. Tel.

Foote, Mrs Kate N. CS 1712 22d st.

Gering, Mrs Josephine D. CS 2501 Hall pl.
Goodwin, William McAfee CS 9 AM to 5 PM 303 District Nat bnk blg, 1406 G st, NW. Tel Main 7027. Res 1633 Irving st, NW. Tel Col. 2952.

Hart, Mrs Emma S. CS 2 to 5 PM 1410 Euclid st, NW.
Hayes, Mrs Georgia E. CS The Wyoming. Tel North 2941.
Hayes, Hiram Wallace CS The Wyoming.
Helm, Mrs Bertha CS The Rochambeau. Tel Main 3514.
Hinsdale, Mrs Julia M. CS The Brunswick. Tel.
Hitchcock, Mrs Harriet CS Tues Thurs Sat Woodward blg. Tel Main 5258.

Jennings, Mrs Laura Blandford CS Mon Wed Fri Woodward blg. Tels Main 5258; res Col. 3274.

Kepner, Mrs Ina B. CS 1342 Harvard st.
Keyes, Mrs Isabella B. CS 3819 Livingston st. Tel.
Keyes, John W. CS Rm 512, 1406 G st. Tel Main 8329.

Lamm, Mrs Dollie M. CS The Cairo. Tel North 2106.
Lewis, Mrs Jean Daniel CS Woodward blg. Tel M. 7494.
Locker, Miss Jane L. CS 125 U st, NW. Tel N. 323 J.

McDuffie, Mrs Sallie Bradley CS 1814 Belmont rd, NW. Tel North 4186.

Naugle, Mrs Clara L. CS The Berlin. Tel North 5219.
Naugle, James Parker CS 9 AM to 5 PM 701 Westory blg. Tel Main 1909. Res 7 Iowa circle. Tel N. 5219.
Norwood, Edward Everett CSB (teacher) 9 AM to 12 M, 3 to 5 PM Westory blg. Tel. Res 1419 Gallatin st, NW. Tel. Cable Edwood.

Post, William Leander CSB (teacher) 11 AM to 4.30 PM except Sat Home Life blg. Cable Wilpost.

Rhodes, Mrs Sarah A. CS The Congressional. Tel.

Sabine, Mrs Elizabeth F. 1 to 5 PM The Royalton, 918 M st, NW. Tel North 229.
Schmidt, Mrs Anna CS 2 Girard st, NE.
Smith, Mrs Harriet Hutchinson CS The Imperial.
Swasey, Miss Helen Louisa CSB (teacher) 10 AM to 12 M The Ontario.
Syme, Miss Jane Grey CS 2301 Calvert st.

Talcott, Mrs Eunice Maud CS 1 to 5 PM The Columbia, 14th and Girard sts. Tel Col. 3879.
Thorn, Miss Mary Alice CS 1750 M st, NW. Tel.

Van Trump, Miss Ellie M. CS The Ontario.

Whitney, Miss Ynez CS 1625 15th st, NW. Tel N. 5732.
Wickersham, Mrs Elizabeth C. CSB (teacher) 2 to 5 PM 2301 Calvert st.

Florida

BRADENTOWN

Saxe, Mrs Julia CS 2 to 4 PM. Tel Black 293.

COCOANUT GROVE

Kilbourne, Mrs Mary P. CS mornings The Park.
Moore, Mrs Jessie S. CS The Moorings.

DAYTONA

Barnes, Mrs Margaret CS 29 N Palmetto av.
Shouse, Mrs Maie Van Buren CS 217 S Ridgewood av. Tel Red. 109.

FORT LAUDERDALE

Marshall, Mrs Louise L. CS Tel.

JACKSONVILLE

Baker, Mrs Kate G. CSB (teacher) mornings 905 Florida Life Ins blg. Res 27 Lomax st, Riverside. Tel 1270
Doane, Mrs Sabenah G. CS 37 W Adams st. Tel 6053.
Hannan, Mrs Rosa L. CS mornings 905 Florida Life Ins blg. Tel 2137. Res 1503 Hershal st. Tel 4889 L.
Higgins, Mrs Sarah A. CS 8 AM to 5 PM 311 E 1st st. Tel 1720 J.
Paine, Mrs Cora D. CS 9 AM to 12 M except Sat 1219 May st. Tel 2385.
Welch, Mrs Miriam E. CS 5 Tolbert av. Tel 5142 L.
Wildenhain, Mrs Elizabeth CS 1718 Ionia st. Tel 4135.

MIAMI

Eyles, Mrs S. Gertrude CS mornings 148 9th st. Tel 341 R 1.
Miller, Miss Nealie I. CS 9 AM to 1 PM B. Palms apts, 128 9th st. Tel 528 R.
St. Clair, Mrs Lettie M. CS 10th and M sts. Tel 135 XI.

PENSACOLA

Binkley, Mrs Harriet Moore CS 1520 Malaga sq.
Johnson, Mrs Daisy L. CS 509 Guillemard st. Tel 861.

PERRINE

Castle, Mrs Olive Thornburgh CS.

PORT ORANGE

Child, Mrs Emily G. CS postal address.

ST AUGUSTINE

Lee, Mrs Eugenia CS 26 Cuna st. Tel 196-2.
Wilson, Mrs Augusta CS 60 Central av. Tel 165.

ST CLOUD

Griffin, Mrs Lydia F. CS S Ohio and 16th sts.

ST PETERSBURG

Burt, Mrs Edith CS 413 Home Security blg.
Corson, Mrs Ella R. CS Dusenbury Villa.
Lemieu, Mrs Iva Marie CS 9 AM to 12 M 4 St Petersburg Hardware Co blg. Tels 5 B; res 534 B.

SARASOTA

Foote, Mrs Nettie A. CS Orange av and 7th st.

TALLAHASSEE

Argyle, Miss S. Elizabeth CS Tel 150.
Greene, Mrs Angenora S. CS Meridian rd.
Lewis, Mrs Mary E. CSB 511 Park av.

TAMPA

Green, Mrs Maude P. CS 2.30 to 5 PM 310 American Nat bnk blg. Res 1708 Florida av. Tels 1696.
Guilford, Mrs Edith M. CS 408 De Leon st. Tel 1649.
Irsch, Mrs Hermine CS 215 Beach pl. Tel 1808 R.
Leslie, Mrs Ollie Nace CS 608 Cleveland st. Tel 1578.
Rhodes, Miss Carolyn CS 2303 Highland av.
Swalley, Mrs Amelia T. CS Tampa Bay hotel.

WEST PALM BEACH

Carter, Mrs Ada R. CS mornings 521 Fern st.
Everett, Mrs Rosa Lewis CS 10 AM to 12 M The Frederick. Res Pinewood ter. Tel 46.

WINTERHAVEN

Turner, Mrs Harriet K. CS Lake Lulu. Tel.

Georgia

ATLANTA

Alston, Mrs Sarah F. CS 488 Peachtree st.
Carman, Edward H. CSB (teacher) 10 AM to 12.30 PM Candler annex.
Carter, Mrs Mary E. CS 810 Piedmont av.
Coon, Mrs Alice Spencer CS 12 M to 3 PM 26 Kimball st. Bell tel Ivy 101.
Downs, Mrs Annett CS 20 W 10th st.
Hall, Mrs Margaret C. CS 120 Lafayette dr. Tel Ivy 3429.
McLeod, Mrs Minnie CS 72 Vedado way.
Nelson, Mrs Katherine Essig CS 46 W Baker st.
Nold, Miss Allie CS Imperial hotel.
Scott, Mrs Mary Trammell CSB (teacher) 97 Merritts av.
Shelton, Miss Mathilde CS 508 Grand Opera house. Tel Ivy 6607.
Simcox, Mrs Olive P. CS 580 Spring st.
Smith, Mrs E. Blanche CS 19 Columbia av. Bell tel.
Stone, Miss Dora E. CS 97 E Merritts av.
Trammell, Miss Mary E. CS 247 W Peachtree st.
Wilson, Mrs Julia Lee CS 2 Dickson pl.

AUGUSTA

Wright, Mrs Roberta S. CS 917 Greene st. Tel 2067 J.

COLUMBUS
Sarling, Mrs Leonora M. CS 1415 Broad st.

COVINGTON
Godfrey, Mrs Caroline Hardee CS 9 to 11 AM. Tel 9050.

LEARY
Colley, Mrs Cora CS.

MACON
Butts, Miss Jessie C. CS mornings except Thurs 402 Grand blg. Tel 3718. Res 7 N Arlington pl. Tel 1487 J.

ROME
Sledge, Mrs Minnie Moreno CS 212 E 3d st. Tel 856 L.
Thomas, Mrs Mary Fort CS 1 6th av. Tel 523 L.

SAVANNAH
Blackburn, Mrs Clealand CS 721 E 39th st Tel 1725 L.
Brigham, Mrs Mary Alice CS 11 AM to 1 PM 113 W Liberty st. Res 20 Henry st, E. Tel 4472.
Forman, Miss Harriet CS 108 E Taylor st. Tel 3726.

SHELLMAN
Saxon, Mrs Tyree A. CS Calhoun st. Tel 167.

THOMSON
West, Mrs Laura F. CS.

WASHINGTON
Armstrong, Mrs Lula CS.
Du Bose, Mrs Julia CS.

Hawaii

HILO
Radzinski, Miss Louise De Lisle CSB (teacher).

HONOLULU
Gifford, Mrs Alice J. CS 10 AM to 3 PM Boston blg. Tels 4606; res 3132. Cable Algif.
Lillie, Mrs Catherine D. CS 12.30 to 3 PM except Sat Boston blg. Tels 1422; res 1477.
Scott, Mrs Edna K. CS 915 Piikoi st. Tel 2597.

Idaho

BOISE
Dawson, Mrs Martha J. CS 309 Pinney blg.
Olmstead, Mrs Julia N. CS 1206 Hays st.
Oppenheim, Mrs Amelia CS 406 Pinney theater blg. Bell tel 1281.
Reed, Charles D. CS 521 N 13th st. Tel 1697.
Stearns, Mrs Alma CS 1101½ W Jefferson st. Tel 1325.
Trumbull, Mrs Elizabeth Henrietta CS 902 Hays st. Tel 1005 J.
Wood, Mrs Carrie C. CS R R 2.

COEUR d'ALENE
Jaquith, Mrs Minnie T. CS 303 Wallace av. Both tels.

JEROME
Annett, Mrs Irene CS Main st.

LEWISTON
Remer, Mrs Maggie G. 1308 9th av.

MACE
Shine, Mrs Lillian M. CS 1 to 4 PM.

MOSCOW
Vennigerholz, Mrs Margaret 160 Asbury st.

NAMPA
Townshend, Mrs Florence M. CS 516 13th av, S.

PAYETTE
Higley, Mrs Ida Nelson CSB.

POCATELLO
Garretson, Mrs Maude C. CS 620 N Arthur st. Tel 538 J.
Nilsson, Carl CS 544 W Center st.

ST ANTHONY
Loomis, Mrs Eva Ann CS Tel 236 W.
Rule, Mrs Winnifred E. CS Ind. tel 203.

TWIN FALLS
Schwinn, Mrs Clara O. CS 414 6th av, E. Tel 548.
White, Mrs Evangeline Macy CS 329 5th av, N. Tel 59

WEISER
Terwilliger, Mrs Erma B. CS Tel Black 243.

Illinois

ALTON
Bullis, Edwin C. CS 412 Commercial blg. Both tels.

ATKINSON
Macauley, Mrs May B. CS mornings. Tel 403.

AURORA
Clark, Mrs Florence C. CS 84 W Park av. Tel Chi. 1674.

BATAVIA
Parry, Miss Martha CS 139 Elm st.

BELLEVILLE
Hauser, Miss Elise CS 2 to 4 PM 1017 Olive st. Bell tel 941.

BIGGSVILLE
Wiegand, Mrs Minnie J. CS Church st.

BLOOMINGTON
Baker, Mrs Sarah C. CS 1 to 4 PM 703 E Wash. st.
Boundy, John Edward CS 427 Griesheim blg.
Fielder, Mrs Vinnie K. CS 427 Griesheim blg.
Gooch. Mrs Ethel M. CS 205 E Jefferson st.
Haise, Mrs Eleanor CS 610 Douglas st.
Moore, Miss M. Delta CS 3 to 5 PM 705 N Evans st.
Murphy, Mrs Emma Shaw CS 1206 N Prairie st.
Rigby, Mrs Della H. CSB (teacher) 207 E Jefferson st.
Taggart, Mrs Ella CS 304 E Douglas st.

CAIRO
Pink, Mrs Laura R. CS 9 AM to 12 M 315 6th st.

CARBONDALE
Douglas, Mrs Lizzie L. CS 301 E Freeman st. Bell tel 457 L.

CENTRALIA
Derleth, Mrs Clara CS 128 N Cherry st. Tel 641-R.
Leavitt, Mrs Helen M. CS 112 N Elm st.
Tucker, Mrs Mora CS 220 S Maple st.

CHAMPAIGN
Calhoun, Mrs Melcenia J. CS 702 W Green st. Tels Bell 1465; Home 1179.
Ferguson, Mrs Ella A. CS 214 Maple st. Home tel 1767.
Isbell, Mrs Mary L. CS 1 to 4 PM 609 W Hill st.
Stoltey, B. Frank CS 1 to 4 PM 1st Nat bnk blg. Res 107 S Elm st. Tels.
Wendland, Miss Elisabeth T. CSD (teacher) 9 AM to 12 M 1st Nat bnk blg. Tels Bell 896; Home 1046. Res 310 W Church st. Both tels.

CHARLESTON
McCormick, Mrs Etta CS 9 AM to 5 PM except Thurs Fri 1105 6th st. Tel 602.

CHENOA
Orendorff, Mrs Eliza B. CS.

CHICAGO
Ackermann, Mrs Elsie M. CS mornings except Wed Sat 3726 N Kildare av. Tel Irv. 5856.
Ackley, Chester Marion CS 220 S State st. Tel Wab. 6759.
Ackley, Mrs Elizabeth E. CS 220 S State st. Tel Wab. 6506.
Ackley, Frank CS 9 AM to 1 PM 318 W 63d st. Tel Engle. 2200. Res 6952 Princeton av. Tel Went. 3518.
Ackley, Mrs Mary Bahret CS 1 to 5 PM except Fri 318 W 63d st. Tels Engle. 2200; res Went. 3518.
Adams, Mrs Alicia W. CS 550 Surf st. Tel L. V. 3419.
Alcock, Mrs Minnie Beyea CSB 3857 Lake Park av.
Alexander, Mrs Elizabeth CS 6217 Ingleside av.
Allen, Mrs Bessie Turner CS postal address 81 E Madison st.
Ament, Mrs Sarah E. CS 1812 Morse av. Tel R. P. 3811.
Amory, Mrs Rosalie G. CSB (teacher) 4913 Dorchester av.
Andersen, Mrs Nellie S. CS 9 AM to 1 PM 4638 Lake Park av. Tel Drex. 4490.
Apitz, Mrs Augusta CS 933 Mozart st. Tel Humb. 7701.
Archibald, Miss Susan W. CS 81 E Madison st.
Armstrong, Henry J. CS 116 S Mich. av. Tel Cent. 996.
Armstrong, Mrs Mabelle B. CS 1325 E 52d st.
Armstrong, Mrs Hulda A. 6214 Dorchester av. Tel.
Austin, Mrs Eleanor L. CS 4453 Oakenwald av. Tel Drex. 3692.
Ayers, Miss Reta L. CS 1609 Estes av. Tel R. P. 508.

Babcock, Mrs Mary E. CS 1123 E 47th st.
Baker, Mrs Grace CS 5906 S Park av. Tel Norm. 739.
Baker, Mrs Minnie CS 1441 E 60th st. Tel Mid. 1325.
Bangs, Mrs Emma Ruth CS 5838 Wash. blv. Tel Austin 1406.
Barker, Mrs Anna M. 5800 Peoria st. Tel Norm. 7625.
Barker, Miss Bertha CS 4301 Park av. Tel Ked. 4833.

CHICAGO
Barrett, Mrs Helen B. CSB (teacher) 4811 Kenwood av.
Barrett, William F. CSB 220 S Mich. blv.
Barrow, Mrs Mary W. CS 221 E 44th st.
Bartels, Miss Lillian M. CS 2128 Warren av.
Beach, Mrs Kizziah CS 1511 E 66th st. Tel Mid. 1270.
Becker, Miss Charlotte W. CS 157 Mentor blg, State and Monroe sts. Tels Rand. 3741; res Linc. 3902.
Belfry, Mrs Susan F. Adams CS 118 E 44th st. Tel Ken. 4153.
Bell, Mrs M. Bettie CSD (teacher) 4037 Drexel blv. Tel Oak. 3753.
Bell, Mrs Nannie C. CS 4458 Drexel blv.
Bennett, Leroy William CS 705, 81 E Madison st. Tel Cent. 1831.
Benson, Mrs Anna E. CS 81 E Madison st.
Berend, George F. CS 4820 Dorchester av. Tel Oak. 4223.
Berger, Mrs Minna A. CS 1630 N Irving av.
Berry, Mrs Jeanie W. CS Apt 703, Plaza hotel. Tel Superior 6985.
Bevier, Mrs Desdemona I. CS 4468 Lake Park av.
Bitting, Mrs Alice CS 120 E 45th st. Tel Drex. 6173.
Blickhahn, Mrs Flora G. CS 912 Leland av.
Blye, Mrs Emlen S. CS 1344 E 63d st. Tel Mid. 2763.
Boardman, Mrs Mary A. CSB (teacher) 1 to 4 PM 705, 81 E Madison st. Tel Cent. 1831. Res 6949 Sheridan rd. Tel R. P. 1006.
Borum, Miss M. Alice CS 10 AM to 6 PM 108 S La Salle st. Tels Frank. 5257; res Mid. 6419.
Bowles, Mrs Carrie B. CS 1 to 5 PM 339 S Springfield av. Tel Gar. 1597.
Brackebush, Mrs Grace Greenlee CS 839 Kenesaw ter.
Bracken, Mrs Bessie M. CS 557 Barry av.
Bradford, Mrs Jewel CS 330 E 57th st.
Brady, Miss M. Belle CS 1 to 3 PM 609. 81 E Madison st. Tels Rand. 3181; res Gar. 2805.
Brauer, Mrs Emma E. CS 2519 N Central Park av. Tel.
Bressler, Mrs Florence V. Rea CS 9 AM to 1 PM 549 Belmont av. Tel Well. 8984.
Bretsnyder, Mrs Minnie L. CS 9706 Longwood drive. Tel Beverly 1831.
Bronaugh, Mrs Kate Logan CS 4453 Oakenwald av.
Brown, Mrs Clara Talhaug CS 4640 Winthrop av.
Brown, Mrs Mary L. CS 318 N Normal parkway. Tel Norm. 5912.
Bruschke, Mrs Netta F. CS 81 E Madison st.
Buck, Mrs Lucinda CS 3651 N 41st ct, Irving Park.
Bullock, Mrs Mary Ellen CS 7616 Bond av. Tel.
Burch, Miss Edith Lamar CS 8 S Dearborn st.
Burdick, Mrs Elizabeth C. CS 4237 Champlain av.
Burgess, Mrs Martha J. CS 2 to 5 PM 6421 Normal blv. Tel Norm. 8701.
Burtch, Almon CS 81 E Madison st.
Bush, Miss Lillian CS 4826 Dorchester av.
Bush, Miss Lola CS 4826 Dorchester av. Tel Drex. 83.
Buttolph, Mrs Meriam L. CS 5429 Cornell av. Tel.

Cahana, Mrs Emma CS 4023 Kenmore av.
Cameron, Mrs Anna F. CS 1012 Sunnyside av.
Campbell, Miss Alice CS 3609 Ellis av. Tel Doug. 899.
Campbell, Miss Cora E. CS 111 E 44th st.
Campbell, Hugh Stuart CS 800 Kesner blg, 5 N Wabash av. Tels Rand. 2059; res Wilmette 304.
Carr, Miss Clara A. CS 917 Wilson av.
Carr, Mrs Emma L. CS 5356 Kenmore av. Tel.
Carroll, Miss Gertrude M. CS 5467 Harper av. Tel H. P. 4732.
Carter, Mrs Florence M. CS 6510 Kenwood av.
Carter, Mrs Virginia CS 10 AM to 4 PM except Wed 81 E Madison st. Tel Cent. 6566. Res 29 S Oakley blv. Tel Seel. 3896.
Casey, Miss Kate L. CS 4468 Lake Park av. Tel Drex. 192.
Castello, Robert CS 10 AM to 4.30 PM 707, 81 E Madison st. Tel Cent. 6915. Res 5057 Kenmore av. Tel Edge. 7071.
Chambers, Mrs Luvisa M. CS 353 S Normal parkway.
Charnley, Mrs Jean M. CS 10 AM to 4 PM 39 S State st.
Chase, Mrs Estelle L. CS 4851 Kenwood av.
Chester, Miss Lucy CS 853 Lafayette st.
Childs, Mrs Cordelia L. CSB 2723 Warren av.
Clippinger, Mrs Geneva Mary CS 5032 Blackstone av.
Closter, Mrs Norene CS 4456 Sheridan rd. Tel Edge. 8020.
Cochran, Miss E. Gertrude CS 1 to 5 PM Mon Wed Fri 1231 Norwood st. Tel Edge. 4834.
Coddington, Miss Eleanor CS 1 to 4 PM 715, 8 So Dearborn st. Tel Cent. 4510. Res 1012 Irving Park blv. Tel Grace. 1810.
Colley, Mrs Catherine CS 7415 Coles av. Tel S. C. 8284.
Cook, George Shaw CSB (teacher) postal address 525 Orchestra blg. Cable Nybun, Chicago.
Cook, Mrs Gertrude Manchester CSB afternoons except Sat 525 Orchestra blg.
Cook, Mrs Magdalena W. CS postal address Lexington hotel.
Cook, Mrs Stella Shaw CS 5046 Blackstone av. Tel Drex. 910.
Cooley, Mrs Sarah J. CS 6141 S Park av. Tel Norm. 9167.
Cowles, Mrs Corda R. CS 443 E 45th st. Tel Oak. 3835.
Crawford, Mrs Emma Erwin CS afternoons 610, 81 E Madison st. Tel Cent. 6489. Res 1346 Madison pk.
Crisp, Mrs Belle Gregory CS 5835 Winthrop av. Tel Edge. 6750.

Davidson, Mrs Grace Tolman CS 2128 Calumet av.
Davidson, Mrs Harriet L. CS 11 AM to 4 PM 1400, 5 N Wabash av. Tels Rand. 4833; res Evans. 1194.
Davis, Mrs Alberta CS 4621 Sheridan rd. Tel Rav. 3701.
Davis, Mrs Juliet M. CS 5129 Sheridan rd. Tel.
Day, Mrs Emma Pierce CS Tues Thurs Sat afternoons 81 E Madison st. Res tel Oak. 4664.
Demerce, Mrs. Aimee E. CS mornings 6027 Winthrop av. Tel. Edge. 6600.
Dickson, Mrs Clara B. CS 12 M to 4 PM Mentor blg.
Diener, Mrs Bunnie CS 9 AM to 1 PM except Sat 6724 Lowe av. Tel Norm. 3072.
Dietrich, Mrs Edna R. CS 9 AM to 12 M except Thurs Sat 3117 Fullerton av.
Dodgshun, Mrs Annie V. C. CS 5455 Ellis av.
Dowdell, Miss Maude CS 530 Orchestra blg.
Downs, Miss Jennie CS 5549 Lakewood av. Tel Edge. 7164.
Draper, Mrs Lura CS 4920 Blackstone av.
Driehaus, Herman CS 3814 Rokeby st. Tel Well. 6427.
Duvall, Mrs Adele CS 4825 Grand blv. Tel Drex. 8263.

Easterly, Mrs Charlotte Ella CS 10 AM to 12 M 6647 Wentworth av. Tel Norm. 1409.
Edwards, Mrs Luella CS 139 N Homan blv. Tel Ked. 3176.
Eldridge, Mrs Cora J. CS 9 AM to 1 PM 4724 Langley av. Tel Oak. 1306.
Elliott, Mrs Alice Y. CS Hyde Park hotel.
Elliott, Mrs Margaret E. CS 6029 Ellis av.
Engle, Mrs Nellie L. CS 1 to 5 PM 81 E Madison st. Tel Cent. 4644. Res 3833 Jackson blv. Tel Gar. 1504.
Englisch, Mrs L. Alice CS 5530 Cornell av. Tel Mid. 462.
Erler, Mrs Christine CS 5400 University av.
Euson, Sidney Joseph CS Mentor blg, 39 S State st.
Everhart, Miss Heloise CS 10 AM to 1 PM 469 Deming pl. Tel Linc. 6473.
Ewald, Miss Ann CS see San Diego, Cal.
Ewing, Miss Mary Goodrich CSB (teacher) 511, 81 E Madison st.
Ewing, Mrs Ruth B. CSD (teacher) 10 AM to 4 PM Tues Fri 511, 81 E Madison st. Res 541 St Johns av, SE, Highland Park.

Feilchenfeld, Miss Sara CS 5222 Kenwood av.
Fellers, John E. CS 4933 Mich. av. Tel Drex. 2258.
Fenn, Mrs Mary C. H. CS 6117 Blackstone av.
Ferris, Mrs Clara C. CS 2633 Burling st.
Fetrow, Mrs Alta K. CS 921 Lafayette parkway. Tel Raven. 2421.
Flint, Charles M. CS 9 AM to 3 PM 808, 5 N Wabash av. Tel Rand. 2755.
Flood, Miss Elinor Douglas CS 5414 East View pk.
Follett, Mrs Agnes I. CS 4209 Mich. av. Tel Oak. 5783.
Fonda, Jesse L. CS Hartford blg. Tel Cent. 5052.
Foreman, Mrs Olga C. CS 4598 Oakenwald av.
Fowler, Mrs Mary CS 417 S Central Park av.
Frain, Adnah K. CS 8 AM to 1 PM 6320 Woodlawn av. Tel H. P. 180.
Framhein, Mrs Sophie M. CS 6130 Ellis av.
Freeling, Mrs Pauline M. CS 10 AM to 12 M 408 Webster av. Tel Linc. 1816.
Fritz, Mrs Caroline CS 900 Lakeside pl. Tel Edge. 4783.
Fuller, Miss Cynthia E. CS 550 Surf st. Tel.

Garst, Thomas B. CS 4740 Dorchester av.
Gates, Mrs Verdi G. CS 5482 Harper av. Tel H. P. 2760
Gersch, Mrs Elizabeth CS 902 N Winchester av.
Gillanders, Kenneth CS 39 S State st.
Gillies, Mrs Blanche E. CS 6931 Euclid av, Bryn Mawr
Glodrey, Mrs Edith CS 1 to 4 PM 715, 8 S Dearborn st. Tel Cent. 4510. Res 3818 Sheffield av.

CHICAGO

Gohlmann, Miss Eda CSB 4920 Blackstone av.
Goodman, Mrs Helen Hastings CS 1361 E 47th pl. Tel Oak. 2774.
Goodman, Mrs Jeannette R. CSB 1354 E 47th pl.
Gregory, Erastus H. CS 10 AM to 4 PM 608, 81 E Madison st. Tel Rand. 6851. Res 5835 Winthrop av.
Gregory, Mrs Lizzie K. CS 5835 Winthrop av. Tel Edge. 6750.
Groesbeck, Mrs Grace Dietrich CS 1352 Madison pk.
Gruschow, Mrs Pauline M. CS 10 AM to 12 M 4149 N Ashland av. Tel L. V. 3396.

Hagerty, Mrs May CS 705 Orchestra blg, 220 S Mich. av. Tel Harr. 4367.
Hagie, Mrs Ella G. CSB 1 to 4 PM 709, 81 E Madison st. Tel Cent. 5546.
Hales, Mrs Emma A. CS 439 W 62d st. Tel Norm. 1335.
Hamlin, Mrs Mina F. CS 9 AM to 12 M 851 E 66th blv. Tel H. P. 4744.
Hanna, Mrs Lucy B. CS 4033 Drexel blv.
Hanson, Mrs Anna E. CS 5969 Erie st. Tel Aus. 861.
Hanson, Mrs Eva H. CS 4908 Blackstone av. Tel.
Harbeck, Mrs Emma Grey CS postal address 1635 E 51st blv.
Hard, Mrs Hallie Norvell CS 822 Oakwood blv. Tel Doug. 7889.
Harmer, Mrs Anna L. CS mornings 3914 Ellis av.
Harms, Mrs Johanna CS 1043 E Marquette rd.
Harris, Mrs Elizabeth CS 4759 Lake Park av.
Harris, Mrs Mary E. CS 3203 Park av. Tel Ked. 349.
Harris, Mrs Mary Madora CS 9 AM to 12 M 4544 Oakenwald av. Tel Drex. 3516.
Harris, Mrs May E. CS 4113 Greenview av. Tel L. V. 520.
Hass, Mrs Mary CS 4122 Kenmore av. Tel Grace. 324.
Hayden, Mrs Ida H. CS 4816 Dorchester av. Tel Oak. 1481.
Hayman, Mrs Marian K. CS postal address 808, 5 N Wabash av.
Hazzard, Mrs Mary Avery CS 1319 E 66th st.
Hecht, Mrs Mary E. CS Lakota hotel, 3001 S Mich. av.
Hellgren, Miss Hilda P. CS 9 AM to 3 PM except Thurs 6740 Sheridan rd. Tel R. P. 300.
Hemingway, Mrs Helen M. CS 2 to 4 PM except Sat 331 Belden av. Tel Linc. 2263.
Hess, Mrs Rilla Meeker CS 6950 Normal blv. Tel Went. 3607.
Hewen, Mrs Eva L. CS 938 Ainslie st.
Heyd, Ernst Ferdinand CS 547, 332 S Mich. av.
Heyd, Mrs Mary E. CS 547 McCormick blg, 332 S Mich. av. Tels Harr. 2081; res Oak. 5228.
Hicks, John G. CS 1400 Kesner blg, 5 N Wabash av. Tels Rand. 1132; res Edge. 6867.
Higgins, Miss Louise E. CS 6815 Chappel av, Bryn Mawr.
Hill, Mrs Cora P. 4741 Sheridan rd. Tel Edge. 3903.
Hilton, Mrs Helen Hayden CS 10 AM to 3 PM except Sat 1350 E 49th st. Tel Oak. 1481.
Hind, Mrs Mary M. CS 7010 N Ashland av. Tel R. P. 159.
Hiskey, Miss Winona H. CS 2921 N Halsted st.
Hjerman, Mrs Bertha Gruschow CS 9 AM to 12 M except Sat 4230 Greenview av. Tel Grace. 4162.
Hostetter, Samuel E. CS 6233 Kenwood av. Tel Mid. 2826.
Houle, Mrs Leone B. CS 5523 Union av. Tel Engle. 2290.
Howard, Mrs Alberta CS 4300 Ellis av. Tel Drex. 5351.
Howe, Mrs Lu Rutherford CS 5105 Kimbark av.
Howliston, Miss Mary H. CS 1109 E 61st st.
Hoxie, Mrs Mary Hamilton CS 4448 Mich. av. Tel Oak. 416.
Hughes, Mrs Leila C. CS 3914 Ellis av. Tel Doug. 336.
Hulverson, Mrs Minnie N. CS 240 W 59th pl.
Hunt, Mrs Fannie Bogardus CS 3906 Lake Park av.
Huntington, Mrs Adda A. A. CS Mon Wed Fri 1600 North American blg. Tels Rand. 1025; res Drex. 4123.
Hyde, Miss Edith CS 1810 N American blg.

Iles, Mrs Althea I. CS 5500 Cornell av.
Indermille, Mrs Louise B. CS 5464 Everett av. Tel Mid. 5048.
Ingersoll, Mrs Florence K. CS 1630 Sunnyside av, Ravenswood. Tel Edge. 5393.
Irvin, Mrs Isabella E. CS 9 AM to 12 M except Fri 4443 N Ashland av, Ravenswood.
Irwin, Mrs Abba Woodruff CS 509 Oakdale av.
Irwin, Edward CS 9 AM to 1 PM 1400 N American blg, 36 S State st. Tels Cent. 6994; res Grace. 3872.

Jamieson, Charles B. CSB (teacher) 1500 N American blg, 36 S State st. Tel Rand. 4737.
Jenkins, Mrs Anna C. CS Orchestra blg, 220 S Mich. blv.
Jennings, Miss M. Helen CS 4656 Lake Park av.
Jones, Miss Frances C. CS 115 E 44th st.
Jones, Miss Maria W. CS 115 E 44th st.

Kahn, Isai T. CS 10 AM to 4 PM 39 S State st. Tel Rand. 3383. Res 4432 Drexel blv. Tel Drex. 1710.
Kaufman, Mrs Nellie A. CS Tues Thurs Sat 1600 N American blg. Tel. Res 5315 Kenmore av. Tel.
Kayne, Mrs Mary Clay CS 81 E Madison st. Tels Cent. 4315; res Edge. 1547.
Kayne, Thomas Young CS 10 AM to 4 PM 81 E Madison st. Tel Cent. 4315. Res 4536 Sheridan rd. Tel Edge. 1547.
Keith, Mrs Susan A. CS 59 E Elm st. Tel North 3732.
Kiechle, Miss Barbara CS 5521 Sangamon st.
Kimball, Mrs Kate Davidson CSD 10 AM to 12.30 PM Mon Wed Thurs 3914 Ellis av.
King, Mrs Grace G. CS 921 E 40th st.
King, Miss Kathrine CS 520 Oakdale av.
Kinter, Mrs Elizabeth L. CSB 4415 Oakenwald av.
Kinter, George H. CSB (teacher) 4415 Oakenwald av.
Knautz, Mrs Grace L. CS 9 AM to 12 M except Thurs 4308 N Hamlin av. Tel Irv. 6077.
Koch, Mrs Pauline C. CS 1325 Eddy st.
Kohl, Mrs Ida S. CS 364 E 59th st.
Kohlhamer, Mrs Lillian CS mornings 927 Galt av. Tel Edge. 719.
Kollmorgen, Miss Louise F. CSB 9 AM to 12 M 524 Oakdale av. Tel L. V. 6384.
Krell, Mrs Jeanette CS 4318 Grand blv. Tel Oak. 2127.
Kuhl, Mrs Mary E. CS 2 to 5 PM 3307 Elston av. Tel Humb. 2657.

Lachat, Mrs Lucy CS 2044 Larrabee st.
Lander, Mrs Lulu Payton CS 1600 N American blg.
Langworthy, Miss Caroline V. CS 800 Orchestra blg.
Ledward, Thomas Bruce CS 1800 North American blg, 36 S State st. Tel Rand. 6016.
Leonard, Frank H. CSB (teacher) 608, 81 E Madison st.
Lessig, Mrs Clara Bell CS 1404 Hyde Park blv.
Levison, Miss Nettie A. CS 1404 E 57th st.
Lincicome, Milberry H. CS 10 AM to 3 PM Consumers blg, 220 S State st.
Lonsdale, Mrs Annie F. CS 6647 Wentworth av. Tel.
Loring, Miss Caroline A. CS 4740 Dorchester av.
Louderback, Mrs Artie White CS 440 N Normal parkway. Tel Went. 2531.
Lowe, Mrs Eula L. CS 630 Sheridan rd. Tel.
Lowes, Mrs Elizabeth CS 233 N Sacramento blg.
Lübcke, Miss Elizabeth CS 4706 Kimbark av.
Lynch, Mrs Amedia M. CS 5444 Winthrop av. Tel.

MacBoyle, Mrs Harriet B. CS 2610 Hampden ct.
MacGregor, Miss Eloise Cameron CS 4434 Ellis av.
MacKay, Mrs Hannah A. CS 523 E Belmont av. Tel Grace. 5969.
Madsen, Mrs Catherine CS 10 AM to 1 PM except Sat 2869 McLean av. Tel Humb. 3369.
Manchester, Mrs Mabel CS postal address 1361 E 64th st.
Mandeville, Samuel CS 8 AM to 1.30 PM 666 Wrightwood av. Tel Linc. 349. Office, 157 Mentor blg. Tel Rand. 3741.
Mann, Mrs R. Beatrice CS 4027 Ellis av.
Marble, Mrs Mary P. CS 132 N Central av. Tel.
Marshall, Mrs Abby G. CS 2 to 6 PM except Wed 4622 Sheridan rd. Tel Edge. 6867.
Martin, Mrs Belle CS 127 N Karlov av. Tel Ked. 999.
Mason, Mrs Mary CS 5329 Woodlawn av. Tel Mid. 486
Mathews, Miss Emma L. CS 116 S Mich. av.
Mathews, Mrs Rosa A. CS 464 St James pl.
Matthews, John M. CS 116 S Mich. av. Tel Cent. 996.
Maynard. Mrs Henrietta F. CS 9713 Prospect av.
McConnell, Miss Helen G. CS 822 Oakwood blv.
McCormick, Mrs Maud W. CS 5749 Kimbark av.
McCraken, Miss Willietta CSB (teacher) except Sat 700 Orchestra blg, 220 S Mich. av. Tels Harr. 8063; res Oak Park 1147.
McLachlan, Mrs Cora B. CS 7048 Princeton av.
McLaughlin, Mrs Maude L. CS 1623 Hyde Park blv. Summer months, Nashotah, Wis.
Mehring, Miss Bertha CS 4728 Kenwood av.
Merklee, Mrs Adah C. CS 129 N Central av.
Merriman, Lorenzo L. CS 3215 Broadway. Tel L. V. 6438
Merriman. Mrs Sallie E. CS 3215 Broadway. Tel.
Meyers, Mrs Amelia CS 10 AM to 4 PM 409, 81 E Madison st. Tel Cent. 4833. Res The Elms hotel, 53d st and Cornell av. Tel H. P. 2020.

CHICAGO

Miller, Mrs Nellie May CS 6514 Ross av.
Mitchell, Mrs Fannie CS 4460 Oakenwald av.
Mitchell, Mrs Letitia M. CS 530 Orchestra blg.
Montgomery, Mrs Stella V. CS 6242 Vernon av.
Morey, Mrs Kate Buell CS 9 AM to 12 M except Fri 6627 Woodlawn av. Tel Mid. 2459.
Myers, Mrs Olive C. CS 618 Oakdale av.

Nelson, Mrs Helen CS 6033 Woodlawn av.
Nelson, Mrs Julia L. CS 4319 Berkeley av. Tel Drex. 2180.
Newton, Mrs Margrete E. CS 116 S Mich. av.
Noyes, Mrs Mary Russell CS 830 Oakwood blv

Ogden, Mrs Nerella Roosa CS 4553 Oakenwald av.
Oliver, Mrs Annie M. CS 466 Deming pl. Tel Linc. 2065.
Overlock, Mrs Mary L. CS 4838 St Lawrence av.
Overshiner, Mrs Belle L. CS 688 Irving Park blv.

Parker, Mrs Eleanor M. CS 9 to 1 PM 81 E Madison st.
Patterson, Mrs Sara E. CS postal address 4918 Sheridan rd.
Pearson, Mrs Anna Maria CS postal address 122 E 42d st.
Pereira, Mrs Rae Metz CS 1500, 36 S State st.
Peterson, Mrs Anna B. CS 1130 Oakdale av. Tel.
Phillips, Mrs Elizabeth CS 367 E 59th st.
Phillips, Louis K. CS 9.30 AM to 12.30 PM 715, 8 S Dearborn st. Tel Cent. 4510. Res 6354 Kimbark av.
Picard, Mrs Rachel K. CS 4432 Drexel blv. Tel Drex. 1710.
Pierce, Mrs Fannie L. CSD (teacher) mornings except Sat 4023 Ellis av.
Pinkney, Mrs Frances K. CS 1253 Norwood st. Tel Edge. 4481.
Platt, Mrs Lucy K. CSB Plaza hotel. Tel North 4736.
Pollard, Miss Myra CS 4031 Drexel blv. Tel Oak. 6814.
Post, Gordon W. CS 10 AM to 4 PM 1506 N La Salle st.
Post, Mrs Lottie R. CS 2 to 4 PM except Sat 1506 N La Salle st. Tel Linc. 4626.
Powell, Mrs May Corbin CS 1327 E 50th st. Tel.
Prentiss, Charles J. CS 4559 Greenwood av. Tel Oak. 664.
Prentiss, Miss Sappho E. CS 4559 Greenwood av.
Purnell, Mrs Nellie Dodd CS 4631 Malden st. Tel.
Purple, William B. CS 4027 Lake Park av.

Quinlan, Mrs Bertha CS 3004 Prairie av.

Rahlfs, Mrs Sophia CS 4422 N Francisco av.
Ransch, Miss Emilie C. CS 811, 8 S Dearborn st.
Ream, Mrs Emma H. CS 3767 Grand blv. Tel Doug. 6518.
Reardon, Mrs Mary Jean CS 4944 Kenmore av. Tel Edge. 7481.
Reed, Mrs Clara B. CS 6214 Ellis av. Tel Mid. 5842.
Reed, Mrs Katie CS 510, 81 E Madison st. Tels Rand. 4392; res Mid. 3428.
Reed, Sigel C. CSB (teacher) 710, 81 E Madison st. Tel Cent. 3096.
Reid, Mrs Marion B. CS 850 E Wilson av.
Remmer, Mrs Virginia H. CS 5011 Dorchester av.
Rentsch, Mrs Sarah Anna CS mornings 4852 Berenice av, Irving Park. Tel Irv. 7671.
Reynolds, Miss Bonnibel CS 811, 8 S Dearborn st.
Richardson, Mrs Annie I. CS 10 AM to 12 M 914 Montrose blv. Tel Raven. 1530.
Ridgway, Mrs Judith M. CS 669 Irving Park blv.
Riggs, Mrs Minnetta CS 522 Wrightwood av.
Risdon, Mrs Lola Maud CS 3307 Forest av.
Roberts, Mrs H. Elizabeth CSD (teacher) The Yale, 66th st and Yale av. Tel Went. 2281.
Robertson, Miss Agnes CS 4736 Lake Park av. Tel Oak. 4867.
Robertson, Mrs Harriet Elliott CS 4244 Drexel blv. Tel Oak. 3978.
Robinson, Mrs Kate CS 1623 S Central Park av.
Robinson, Mrs Lydia A. CS 6955 Normal blv.
Rohe, Mrs Alice A. CS 9.30 AM to 1 PM 2239 Adams st. Tel West 3064.
Rohrig, Miss Minnie CS 705, 81 E Madison st. Tels Cent. 1831; res Grace. 2599.
Rollins, Mrs Adelaide F. CS 1211 E 54th st. Tel Black. 1640.
Root, Mrs Fanny S. CS 5340 Rosalie av.
Ross, Miss Winifred S. CS 5012 Dorchester av.
Rowlands, Mrs Josephine Goodyear CS 33 Bellevue pl.
Rowley, Mrs Stella M. CS 5649 Blackstone av.
Roy, Mrs Matilda M. CS 4103 Grand blv. Tel Oak 2106.
Rudd, Mrs Kathryn CS 4446 Champlain av. Tel Drex. 5775.
Ruff, Mrs Martha CS 1347 Hood av. Tel Edge. 1500.
Rumsey, Mrs Emma L. CS 10019 Beverly av. Tel.

Sams, Mrs Susie E. CS 10 AM to 12 M, 2 to 5 PM except Sat 1438 E 57th st. Res tel Mid. 2287.
Sanders, Mrs Lina M. CS 616 York pl. Tel L. V. 3892.
Sandmeyer, Mrs Sadie K. CS 4400 Ellis av.
Sawyer, Robert L. CS 9 AM to 1 PM 810 Consumers blg. 220 S State st. Tels Wab. 6506; res Ken. 4477.
Schechter, Mrs Mary CS 9 AM to 12 M 3450 W Ohio st. Tel Ked. 8714.
Schindler, Miss Ella D. CS Tues Thurs Sat mornings 610, 81 E Madison st. Res 4361 Greenwood av. Tel Oak 2062.
Schmidt, Mrs Anna CS 9 AM to 2 PM 4120 Clarendon av. Tel L. V. 3979.
Seiberling, Miss Ellen S. CS 5628 Winthrop av. Tel Edge. 1184.
Selander, Mrs Julia A. CS 2833 Burling st.
Shaffer, Mrs Jennie M. CS 3914 Ellis av.
Sherman, Bradford CSD (teacher) 1 to 4 PM except Tues 440, 17 N La Salle st. Tel Main 1784. Res 1849 Wash. blv.
Sherman, Roger CSD 9 AM to 12 M 440, 17 N La Salle st. Tel Main 1784.
Sherwood, Miss Marion R. CS 5008 Harper av.
Shield, Jacob S. CSB (teacher) 36 S State st.
Shinnick, Mrs Daisy Beggs CS mornings except Tues Sat 1541 E 61st st. Tel H. P. 7470.
Siebert, Miss Minnie CSB (teacher) mornings 81 E Madison st. Tel Cent. 1831.
Simmons, Mrs Clarinda A. CS 9 AM to 12 M 7612 Bond av. Tel S. C. 936.
Sinclair, Mrs Mabel L. CS 4563 Woodlawn av.
Skinner, Mrs Franke B. CS 8 AM to 1 PM 6320 Woodlawn av. Tel H. P. 1522.
Slauson, Charles Lewis CS 332 S Mich. av. Tel Harr. 6657. Cable Ark, Chicago.
Slayton, Mrs Sarah T. CS 8 AM to 12 M 5627 Mich. av. Tel Went. 2479.
Smith, Mrs Ada F. CS postal address 4134 Sheridan rd.
Smith, Miss Altha M. CS Hyde Park hotel. Tel H. P. 530.
Smith, Mrs Edna E. CS 5305 Cornell av. Tel Black 1827.
Smith, Miss Emma H. CS 1658 Warren av.
Smith, Mrs Mathilda CS 9 AM to 12 M except Thurs 711 Barry av. Tel L. V. 1606.
Snowell, Miss Frances H. 4231 Ind. av. Tel Ken. 1312.
Spink, Mrs Maude Powell CS 1333 E 50th st. Tel Drex. 5404.
Spoehr, Mrs Frida CS 5630 Kenmore av.
Springer, Miss Georgiana 1133 E 44th st. Tel Drex. 776.
Stafford, Mrs Mary D. CS 2416 Jackson blv.
Stein, Mrs Isabella F. CS 10 AM to 3 PM 808, 5 N Wabash av. Tel Rand. 3525.
Steinborn, Herman F. CS 3914 Ellis av.
Stephens, Mrs Frankie C. CS 10 AM to 12.30 PM 112 S Homan av.
Stephens, Mrs Ida M. CS 4431 N Paulina st.
Stephens, Miss Letitia CS 4431 N Paulina st. Tel.
Stevenson, Miss Maria Louise CS 9 AM to 4 PM 800, 5 N Wabash av. Tels Rand. 2507; res Edge. 2493.
Stewart, Miss Mary CSB (teacher) 5011 Dorchester av. Tel Oak. 1871.
Stokes, Mrs Laura H. CS 6042 Ingleside av.
Stoy, Mrs Lillian G. CS 1341 E 49th st. Tel Drex. 4417.
Straith-Miller, Miss Harriet CS 938 Wilson av. Tel Edge. 1244.
Strawn, Mrs Margaret Stewart CS 4824 Woodlawn av.
Stroup, Mrs Josie CS 36 S State st.
Sturgeon, Mrs Agnes CS 1053 E 47th st. Tel Drex. 5062.
Sturtevant, Mrs Mary C. Weeks CS 3914 Ellis av. Tel Doug. 1237.
Subert, Miss Bertha CS postal address Vincennes hotel.
Swafford, Mrs Myrtle Josephine CS 5219 Calumet av. Tel Drex. 3368.
Swander, Mrs Sidney K. CS 1608 Belle Plaine av.
Swift, George P. CS 39 S State st.
Swift, Mrs Mary Etta CS 1420 Bryan av.

Taylor, Longley CS 1438 E 57th st. Tel Mid. 2644.
Temple, Mrs Lucy L. CS 3705 Ellis av.
Thompson, Miss Agnes CS 120 E 45th st. Tel Drex. 6173.
Thompson, Mrs Margarette E. CS 4878 Sheridan rd. Tel Edge. 2443.
Thuringer, Miss Nellie CS 5133 Kenmore av.
Tilly, Mrs Leola S. CS 6436 University av. Tel Mid. 310.
Timms, Mrs Mable A. CS 505 W 65th st. Tel Went. 3597.

CHICAGO

Tinnin, Miss Lucille CS 3929 Vincennes av. Tel.
Towle, Mrs Charlotte M. CS 1 to 5 PM 604, 81 E Madison st. Tel Cent. 5725. Res 5308 Blackstone av. Tel Mid. 2385.
Towne, Mrs Grace H. CS 6201 Ellis av.
True, Mrs Ellen B. CS 511, 81 E Madison st.
Tucker, Mrs Laura C. CS postal address 6141 S. Park av.
Turner, Mrs Lillian H. CS 439 W 62d st. Tel Norm. 1335.

Ulrich, Miss Gertrude CS 726 Bittersweet pl.

Van Hoesen, Mrs Annie M. CS 2 to 5 PM 6334 Greenwood av. Tel H. P. 5889.
Van Leuven, Mrs Lora B. CS 5806 Kenmore av. Tel Edge. 4010.
Van Zwoll, Walter Howard CS 904 Hartford blg, 8 S Dearborn st. Tels Cent. 238; res Edge. 1278.
Veazey, Mrs Addie Wentz CS 9 AM to 12 M except Sat 7214 Princeton av. Tel Stew. 255.
Venni, Mrs Henriette Kahn CS 2 to 5 PM except Sat 4434 Drexel blv. Tel Ken. 2815.
Vordermark, Mrs Lucinda CS 9 AM to 12 M 820 W 72d st. Tel Stew. 3306.

Wait, Mrs Edna Kimball CSB 3914 Ellis av.
Walker, Robert P. CS 710 Orchestra blg, 220 S Mich. av. Tels Harr. 8111; res Glencoe 192.
Walker, Mrs Sarah M. CS 9 AM to 12 M 6153 Kimbark av. Tel H. P. 2335.
Wallace, George B. CS 81 E Madison st. Tels Rand. 5248; res Grace. 1039.
Walrath, Mrs Kate E. CS 9 AM to 12 M except Fri Sat 4329 N Kildare av.
Walters, Miss Annie L. CS 906 Oakwood blv.
Waterman, Mrs Nina E. CS 5 N Wabash av. Tel Rand. 2278.
Watson, Mrs Frances M. CS 81 E Madison st. Tels Rand. 4765; res Edge. 2258.
Watts, Miss Edith A. CS 1410 E 57th st. Tel Mid. 5760.
Wazau, Miss Marguerite CS 5240 Ind. av.
Weaver, Mrs Cornelia M. CS 1 to 4 PM 3824 N Springfield av. Tel Irv. 3946.
Weeks, Mrs Augusta M. CS mornings except Sat 1060 Balmoral av.
Wehner, Miss Anna M. CS 3870 Lake Park av. Tel.
Weil, Mrs Agnes CS except Sat 4811 Dorchester av.
Welch, Mrs Nancy S. CS 5910 S Park av.
Wells, Mrs Mary E. CS 852 George st. Tel L. V. 2926.
Wenderoth, Mrs Anna CS 116 S Mich. av. Tel Rand. 4395.
Wessman, Mrs Hannah CS 5613 Winthrop av. Tel Edge. 1986.
White, Mrs Gertrude Oliver CS 466 Deming pl.
White, Mrs Harriet Reed CSB (teacher) 921 Galt av.
White, Mrs Minnie Acenith CSB 5043 Drexel blv.
Whitehead, Mrs Finette L. CS 6037 Woodlawn av.
Wilcox, Mrs Ella De Groff CS 910, 116 S Mich. av.
Wile, Mrs Harriet A. CS 9 AM to 12 M except Fri Sat 4706 Kimbark av. Tel Oak. 1627.
Williams, Miss Elma E. CS 4718 Kenwood av.
Williams, Mrs Emily C. CS 140 W 66th st. Tel Eng. 110.
Williams, Mrs Minnie C. CS 1957 Wash. blv.
Williams, Mrs Minnie White CS 932 E 46th st.
Willis, Mrs Adeline M. CS 4949 Lake Park av. Tel Drex. 7165.
Willis, George E. CS 9 AM to 5 PM 905, 8 S Dearborn st. Tel Rand. 2892. Res 557 Barry av. Tel Well. 2139.
Willis, Mrs Hannah A. CS 557 Barry av. Tel.
Wilson, Mrs Alvaline S. CS Tues Thurs Sat mornings 610, 81 E Madison st. Tel 6489. Res 1018 Berwyn av. Tel Edge. 3486.
Wilson, Mrs Ella C. CS 3630 Pine Grove av.
Wilson, Mrs Gussie Howard CS 2 to 5 PM 6225 Dorchester av. Tel Mid. 2107.
Wilson, Mrs Julia Guy CS 4536 Perry st. Tel Edge. 6510.
Wines, Mrs Theresa Woodworth CS 9 AM to 12 M 2630 Lake View av. Tel Diver. 8998.
Wingert, Mrs Minnie H. CS 4534 Greenview av.
Wittenberg, Mrs Lizzie CS 2734 Ballou st. Tel.
Wolcott, Mrs Mary F. CSB (teacher) 4715 Forrestville av.
Wolsey, Mrs Mary E. CS 1112 E 62d st. Tel H. P. 2934.
Wood, Mrs Edna S. CS 4632 Lake av. Tel Drex. 9254.
Wood, Mrs Emily Judson CS 5438 Ferdinand st.
Wood, Mrs Mary A. CS 1947 Sunnyside av. Tel Raven. 1770.

Young, Bicknell CSB Virginia hotel. Cable Nelbick, Chicago.
Young, Mrs Carrie CS 8.30 AM to 12 M Hotel Del Prado. Tel Blackstone 8182.
Young, Mrs Wilhelmina F. CS 2 to 5 PM 6111 Kimbark av. Tel H. P. 3872.

Zindel, Miss Sophie CS 627 Oakdale av.
Zugenbuhler, Mrs Ella CS 10 AM to 12 M except Sat 3342 N Harding av. Tel Monti. 140.

CHICAGO HEIGHTS

Myers, Mrs Sara E. CS 1412 Otto blv.

CLINTON

Young, Mrs Maude E. CS 621 N Grant av. Tel 595.

CONGRESS PARK

McKee, Mrs Alice M. CS Tel Brookfield 1537.

DANVILLE

Daniels, Mrs Blanche H. CS 10 AM to 3 PM Baum blg.
Kellogg, Mrs Adelaide Eaton CS 932 Hazel st.
Klem, Mrs Inez Mary CS 932 Hazel st.
Prutsman, Mrs Lutie W. CS 425 N Vermilion st.

DECATUR

Cooper, Charles F. CS 8 to 11 AM, 1 to 4 PM 540 Powers blg. Bell tel.
Durfee, Mrs Sarah A. CSB (teacher) postal address 341 W Decatur st. Bell tel 3361.
Stout, Mrs Ida B. CS 1166 Lincoln av. Bell tel 3626.

DE KALB

Clark, Mrs Bertha H. CS 205 Augusta av.
Moorhead, Miss Edith May CS Haish Opera blk.

DES PLAINES

Dickinson, Mrs Melvina CS Tel 765.

DIXON

Bartholomew, Mrs Emma Kaylor CS Tel 205.
Manson, Mrs Jennie CS 517 Depot av. Tel.

DOWNERS GROVE

White, Mrs Gertrude Estelle CS Tel 193 J.

EAST ST LOUIS

Hauser, Mrs Eugenie Scott CS 323 Columbia pl. Tel.
Power, Mrs Maud Paulding CS 1473 St Louis av.
Stephens, Mrs Alethea Coffin CS 3142 Bond av.

EDISON PARK

Willis, Mrs Jennie S. CS 9 to 11 AM. Tel 614.

ELGIN

Bacon, Mrs Sara E. CS 8 Center st. Tel 1552.
Becker, Miss Florence CS mornings 123 Hinsdell pl.
Thorn, Miss Mary CS 35 Nolting blk. Tel 1520.

EVANSTON

Ackley, Chester Marion CS see Chicago.
Ackley, Mrs Elizabeth E. CS see Chicago.
Aiken, Miss Rose T. CS 1615 Oak av. Tel 3597 W.
Bates, Mrs Susan I. CS 936 Hinman av. Tel 2080.
Davidson, Mrs Harriet L. CS see Chicago.
Edwards, Mrs Clara Caton CSB 2719 Sheridan rd.
Edwards, Frank H. CS 2719 Sheridan rd. Tel 1244.
Evans, Mrs Florence M. CS 230 Main st. Tel 2863 R.
Hall, Miss Frances Harriet CS 610 Grove st.
Hills, Mrs Julia Avery CS 9.30 AM to 12 M Tues Thurs Fri 839 Mich. av.
Howard, Mrs Grace A. CS 205 Main st. Tel 2252.
Lasher, Mrs Leta R. CS 418 Hamilton st. Tel 2039.
Stuart, Miss Persis E. CS 402 Century blg. Tel 4330.
Willsie, Miss Lucinda CSD (teacher) 425 Greenwood blv.

FAIRBURY

Spence, Mrs Hannah M. CS 1.30 to 4 PM except Wed.

FREEPORT

Baker, Mrs Frances E. CS 164 Galena st.

GALENA

Baker, Mrs E. Dorothy CS Bench st. Bell tel 53.

GALESBURG

Bone, Mrs Sarah E. CS 10 AM to 5 PM 43 Kemper blg. Union tel.
Dodge, Mrs Jennie M. CS 9 AM to 12 M 428 Bnk of Galesburg blg. Union tel 2755 Main.
Jerauld, Miss Martha E. CS 1.30 to 5 PM 226, 306 E Main st. Union tel 1552 Blue.
Lang, Mrs Emma L. CS 43 Allens av. Union tel.
Rice, Mrs Kathryn E. CS 362 Clark st. Union tel.
Risley, Mrs Cynthia J. CS 66 N West st. Union tel.
Taylor, Mrs Mate G. CS 2 to 5 PM 214 Bnk of Galesburg blg. Both tels.
Wolff, Mrs Mary CS 842 W Main st.

GENEVA
Davies, Mrs Lillian Dwen CS Tel 5.
Sawyer, Mrs Augusta E. CS postal address.

GLENCOE
Robinson, Mrs Ida T. CS.
Walker, Robert P. CS see Chicago.

GLEN ELLYN
Fox, Mrs Estelle Barnes CS P O box 7. Tel 50.
Messick, Mrs Edith CS Tel.

HARVEY
Scott, Mrs Bessie M. CS 15334 Turlington av.

HIGHLAND PARK
Brown, Mrs Marie Menefee CS Ravinia. Tel 669.
Parratt, Mrs Jane CS Tel 1030.

HINSDALE
Whitaker, Mrs Clara L. CS 7 Park av. Tel 204.

HOOPESTON
Sandburg, Mrs Ida O. CS 823 S Market st.

HUBBARD WOODS
Page, Mrs Florence T. CSB.

JACKSONVILLE
Bronson, Miss Anna M. CS 231 Webster av.

JOLIET
Baldwin, Mrs Lillian M. CS 9 AM to 12 M 608 Joliet Nat bnk blg.
Jordan, Mrs Martha D. CS 9 AM to 12 M 426 Cass st.
Kellogg, Mrs Julia W. CS 2 to 4.30 PM 608 Joliet Nat bnk blg.
Salter, Mrs Minnie CS 2 to 5 PM 103 N Center st.

KANKAKEE
Barsalou, Mrs Emma CS 694 S Chicago av. Tel 1671.
Beaumont, Mrs Harriet S. CS 528 Ind. av. Tel 798-2.

KENILWORTH
Corbett, Mrs Jennie McLain CS Tel 347.

KEWANEE
Perkins, Miss Nellie CS 1 to 3.30 PM 235 S Main st. Tel 2234.

LA GRANGE
Keyes, Mrs Anna CS 38 Harris av. Tel 409.
Keyes, Miss Eva May CS 38 Harris av. Tel 409.
Milligan, Mrs Georgene CS 125 7th av. Tel 1186 L.

LINCOLN
Lutz, Mrs Annette C. CS 197 9th st.

LITTLETON
Crawford, Miss Adelaide CS Mutual tel.

LOCKPORT
Jones, Mrs Alice Lura CS.

LOUISVILLE
Brooks, Mrs Matilda R. CS.

MACOMB
Brooking, Mrs Josephine postal address 514 E Carrol st. Tel 169 Main.

MARSEILLES
Adams, Mrs Rosamond CS Union st. Tel Blue 224.

MATTOON
McCabe, Mrs Claud CS 1617 Wabash av.

MOLINE
Blanchard, Miss Mae CS 1733 14th av.
Walker, Mrs Alice C. CS 1525 5th av.

MONMOUTH
Disney, Mrs Jennie Hardin CS 9 AM to 12 M. Tel 785.

MORRIS
Claypool, Mrs Annie M. CS 406 W Maine st.

MOUNT CARROLL (Carroll Co)
Nyman, Mrs Anna CS.

NORWOOD PARK
Dowse, Mrs Madaleine H. CS 6024 Circle av. Tel 771.

OAK PARK
Basye, Mrs Vie H. CS 449 N Boulevard. Tel 2387.
Carroll, Mrs Eppie CS 459 N Grove av.
Druitt, Mrs Elizabeth W. CS 178 N Lombard av.
Farley, Miss Susie CS 127 N Oak Park av. Tel 1399.
Flanegan, Mrs Amy Spencer CS 9 to 11 AM 410 N Ridgeland av. Tel 2899.
Howe, Mrs Frances S. CS 325 Home av. Tel 3575 W.
Muir, Mrs Minnie L. CS 234 S Scoville av. Tel 3751 J.
Richardson, Mrs Mattie Seward CS apt M-1, The Elmwood. Tel 448.

OLNEY
Edwards, Mrs Lucile W. CS.

OTTAWA
Hodkinson, Mrs Ida Ames CSB 1013 Guion st.
Sanders, Mrs Margarita CS Tel 273 K.

PALMYRA
Padget, Mrs Emma Maxwell CS.

PANA
Butts, Mrs Leah CS 405 S Locust st.

PARIS
Fisher, Thomas E. CS Tel 951.

PARK RIDGE
Mapledoram, Mrs Carrie L. CS 9 AM to 12 M. Tel 904.

PEORIA
Bailey, Mrs Mary E. CS 1 to 4 PM 909 Knoxville av.
Blackmon, Mrs Flora CS 1 to 4 PM Tues Thurs 312 Jefferson blg. Res 1501 Columbia ter.
Bryan, Miss Jennie L. CSD (teacher) 144 Randolph av.
Johnson, Edgar H. CS 1 to 4 PM 24 Arcade blg.
Johnson, Mrs Ida C. CS 10 AM to 12.30 PM except Sat 312 Jefferson blg.
Lynch, Mrs Addeline CS 1 to 4 PM 327 Cal. av. Bell tel Bluffs 876.
McCullough, Mrs Frances L. CS 1 to 4 PM except Sat 311 Jefferson blg. Bell tel Main 2150.
Seabury, Miss Jeannette R. CS 1221 N Jefferson av.
Seiberling, Mrs Clara E. CS 201 N Underhill st.
Straesser, Miss Sarah CS 10.30 AM to 12.30 PM except Wed 311 Jefferson blg. Res 115 Flora av.
Waterhouse, Mrs Margaret R. CS 1 to 4 PM 212 N Perry av. Tel M. 6818.
Wheaton, Mrs Mary E. CS postal address 312 Jefferson blg.

PERU
Koons, Mrs Helen M. CS Tel 282 W.

PLAINFIELD
Moss, Mrs Ella B. CS Inter-State tel 674 R.

POLO
Trumbauer, Mrs Mary B. CS.

QUINCY
Lambert, Mrs Martha I. CSD 205 York st.
Rogers, Mrs Ellenora P. CS 1627 Maine st.
Schultheis, Miss Dorothy L. CS 213 N 8th st.

RIVERSIDE
Coonley, Mrs Queene Ferry CS Bloomingbank rd. Tel 44.
Merrick, Mrs Elizabeth V. CS Scottswood rd. Tel 94
Price, Mrs Ida F. CS Gage rd. Tel 191 J.
Speer, Mrs Adelaide CS Scottswood rd. Tel 209 M.
Whitman, Mrs Maude Louise CS Herrick rd. Tel 16.

ROCKFORD
Carveth, Mrs Elsie B. CS 922 N Church st.
Cooper, Mrs Bertha A. CS 501 Indian ter.
Falleen, Mrs Anna CS 1728 Kishwaukee st.
Parker, Mrs Lula CS 108 Lawn pl.
Peterson, Miss Isabel CS 1011 N Church st.
Savage, Mrs Clara S. CS 716 Cherry st. Both tels.
Woodward, Mrs Evelyn M. CS 1840 Harlem av.

ROCK ISLAND
Carlson, Mrs Effie CS 517 11th st.
Dart, Mrs Elizabeth Whitman CS 853 19th st.
Denkmann, Mrs Rhoda L. CS 625 26th st.
Friestat, Mrs Catherine CS 2503 8th av.
Kohn, Mrs Regina CS 824 23d st.
Mixter, Mrs Lena Davis CS 3 to 6 PM except Sat 754 23d st.
Roth, Mrs M. Eugenia CS 748 23d st.
Roth, Mrs Marie CS 908 4th av.
Sheldon, Mrs Gertrude Bacon CS 1 to 5 PM 841 21st st. Tel 597.
Weiss, Mrs Katie E. Kass CS 726 34th st. Tel 2958.
Weller, Mrs Zuah M. CS 830 43d st.

ST CHARLES
Caldwell, Mrs Ida M. CS 6th st.

SAVANNA
Hoffman, Mrs Effie A. CS 432 Bowen st.

SPRINGFIELD
Ackermann, Miss Etta CS 528½ S S sq. Tels Bell 1359; Inter-State 1552.
Bliss, Mrs Jane W. CS 1360 Holmes av. Bell tel 3537.
Hill, Mrs Hannah M.B. CS 108 E Charles st. Bell tel 1643.
Long, Mrs Emma J. CS 209 W Scarritt av. Bell tel 2804.

STERLING
Beucus, Mrs Mary L. CS 8 AM to 12 M.

TAYLORVILLE
Willey, Mrs Cordelia V. CSD (teacher) 114 N Walnut st. Tel.

TUSCOLA
Goldman, Mrs Catharine CS Tel 196.

URBANA
Parks, Mrs Almeda V. CS 10 AM to 12 M 810 W Green st.
Salisbury, Mrs Dora B. CS 1206 W Main st. Home tel 4199.

WAUKEGAN
Guthrie, Mrs Alice E. CS 902 Sheridan rd.
Hines, Mrs Jennie K. CS 863 Grand av.

WEST CHICAGO
Fry, Henry C. CS P O box 188.

WEST PULLMAN
Viall, Mrs Mary A CS 11820 Union av. Tel 1502.

WHEATON
Crankshaw, Mrs Esther K. CS 617 Scott st.

WILMETTE
Brehm, Miss Agnes CS 2 to 5 PM 7 Bank blg. Tel 1292.
Field, Mrs Elizabeth Edwards CS mornings 913 Central av. Tel 604.
Place, Mrs Maude A. CS 9 AM to 12 M except Sat 515 8th st. Tel 982 L.

WINNETKA
Joy, Mrs Ida V. CS Pine and Locust sts.
Martin, Mrs Maggie 800 Elm st.

WOODSTOCK
Hilands, Mrs Nancy B. CS 346 Dean st. Tel 148 R.

INDIANA

ANDERSON
Bennett, Mrs Armita O. CS 725 W 17th st.
Bennett, Mrs Laura E. CS 515 Meridian av. Tel 2277.
Estep, Mrs Minnie E. CS 112 W 8th st.
Flowers, Mrs Belle Reed CS 348 W 7th st.
Metcalf, Miss Ritta May CS 26 W 4th st.
Metcalf, Stephen CS 26 W 4th st.

BLOOMINGTON
Farmer, William McKendree CS Tel 487.

CHESTERTON
Myers, Miss Jean Brower CS.

CLAYPOOL
Loehr, Mrs Jennie K. CS.

COLUMBIA CITY
Rush, Miss Damaris CS 315 N Main st. Tel 217.

COLUMBUS
Marsh, Mrs Lizzie M. CS 1304 Sycamore st.

CONNERSVILLE
Bucher, Mrs Barbara CS 820 N Eastern av.

CRAWFORDSVILLE.
Hughes, Mrs Laura E. Home tel FB 16.
Wilson, Mrs Elizabeth CS 203 Ben Hur blg. Tel.
Woods, Mrs Linnie CS 702 E Market st.

ELKHART
Deal, Mrs M. Adelia CS 616 W High st. Tel 365.
Hagenbaugh, Mrs Ella Conn CS 731 Lexington av.
Reynolds, Mrs Martha Hill CS 432 Lexington av.
Shreiner, Mrs Maude E. CS 417 W Franklin st.
Snyder, Mrs Carrie P. CS 224 High st. Tel 1439.

EVANSVILLE
Bridwell, Mrs Bettie CS 1425 2d st. Tel 3652.
Koerber, Mrs Katherine C. CS 1405 1st av. Tel 3494.

FAIRMOUNT
Chamness, Mrs Alice M. CS Tel 377.

FORT WAYNE
Bowser, Miss Henrietta CS 2701 Fox av. Tel 6760.
Ellison, Mrs Hannah Hall CS 601 W Wayne st. Tel 318.
Humphrey, Mrs Anna CS 831 E Wash. blv. Tel 300.
Stonecifer, Mrs Lessie CS 219 E DeWald st. Tel 6863.
Woods, Mrs Louise J. CS 820 Harrison st. Tel 1365.

FRANKFORT
Cave, Mrs Rosette CS 502 W Wash. st. Tel 1162.
Van Sickle, Mrs Mattie E. CS Tel 1119.

FRANKLIN
Kerlin, Miss Mabel CS 51 W King st.

GARY
Coles, Mrs Katherine D. CS 525 Adams st. Tel 1260.
Hill, Mrs Addie P. CS Victoria hotel. Tel 270.

GOSHEN
Blake, Mrs Sallie D. CS 723 S Main st. Tel 710.
Rule, Mrs Sarah Francis CS 711 S Main st.
Sims, Mrs Frances CS 902 S Main st.
Thompson, Mrs Mate C. CS 218 N 3d st.

INDIANAPOLIS
Allison, Miss Olive CS 2340 College av.

Balfour, Mrs Elizabeth CS 1016 I O O F blg.
Balz, Mrs Effie M. CS Mentone, 21 E St Joe st. Tels.
Brown, Mrs Narcissa CS 3481 Birchwood av. Bell tel North 335.

Cameron, Mrs Katharine Fairbank CS 2321 No N. J. st. Ind. tel 7229.
Cox, Mrs Margaret A. CS 1810 No N. J. st.
Crawford, Mrs Rose Ella CS 19 The Ballard. Bell tel.
Cutshaw, Mrs Florence A. CS 1015 I O O F blg. Tels.

Denny, Mrs Jenny CS 2347 N Penn. st.
Dittemore, Mrs Mary E. CS 1120 N Ill. st.
Duncan, Mrs Ella Sharpe CS 2111 N Del. st.

Easterday, R. Stanhope CS 3057 Park av. Both tels.
Ernestinoff, Miss Antoinette CS 1130 No N. J. st

Fleming, Mrs Mary L. CS 537 N Rural st.
Frost, Mrs Mary O. CS 3954 N Senate av. Tel N. 7095.

Gibson, Mrs Elizabeth M. CS 2062 Broadway. Tels
Graham, Mrs Bertha S. CS 9 The Colonnade.
Groninger, Mrs Elizabeth Miller CS 3215 No N. J. st.

Hackmann, Miss Ella CS 5 to 9 PM 417 E Morris st.
Harrah, Mrs Lillian R. CS 937 N Rural st.
Holmes, Mrs Mary E. CS 1632 Shelby st. Tel Pros. 1766.

Iliff, Lewis S. CS 9 AM to 1 PM 2250 N Penn. st.

Johnson, Mrs Annie D. CS 2631 Central av. Bell tel North 635.

Kneip, Miss Rossetti CS 512 K of P blg. Tels Bell Main 6650; Ind. 4577 K.

Mallery, Mrs Roberta B. CS 2104 N Penn. st.
Martin, Mrs Carrie L. CSB (teacher) 1910 Talbott av.
Mayer, Mrs Sevilla CS 648 E 21st st.
Miller, Mrs M. Katherine CS 2327 Broadway.
Moffat, Mrs Jessie CS 615 N Penn. st. Tel Cir. 1074.
Murphy, Mrs Hattie CS 2440 Park av. Tel North 2941.

Quick, Miss Jeannette CSB (teacher) 521 N Meridian st. Tels 3099; Main 3946.

Sage, Mrs Bessie I. CS 5914 University av.
Schooley, Mrs Carolyne M. CS 823 K of P blg.
Schooley, Samuel V. CS 823 K of P blg. Tels.
Shimer, Richard O. CS 1010 I O O F blg.
Smith, Mrs Emma Brown CS 227 E 19th st. Tel N. 5146.
Smith, Mrs Grace B. CS 3128 No N. J. st.
Smith, Miss Mary Elston CS 5 The Weaver.
Snoke, David Harold CS 1010 I O O F blg.
Snoke, Mrs Mary Edna CS 1815 N Alabama st.
Snyder, Mrs Barbara E. CS 6 Sylvania. Tel 2149.

Titus, Mrs Alice B. CS 1629 N Del. st.
Tramer, Mrs Anna M. CS 219 E 11th st.

Wadman, Miss Anna I. CS 1910 Talbott av.
Wallingford, Mrs Minnie CS The Delano, 17 E Mich. st.
Wayman, Mrs Katherine Straub CS 3145 Ruckle st.
Weakley, Mrs Ella N. CS 1502 Merchants bnk blg.
Welsh, Mrs Nettie CS 22 The Wyandot. Tel Cir. 1454.

KOKOMO
Seiberling, Mrs Anna Tate CS 315 N Wash. st.
Stanley, Mrs Harriet CS 529 W Sycamore st.

LA FAYETTE
Haywood, Miss Emma Josephine CS 708 South st.
Hughes, Miss Mary A. CSB (teacher) 525 Columbia st.
May, Mrs Marinda CS 803 Columbia st. Tel 3733.
Robison, Clair D. CS Hotel Lahr. Tel 488.
Shipley, Miss Alice Howe CS 1000 Pontiac av. Tel 875.
Smith, Mrs Lizzie E. CSB Soldiers Home sta.

LA PORTE
Gwynne, Mrs Martha W. CS 1007 Jefferson av. Tel 790.
Harvey, Mrs Margaret C. CS 908 Mich. av.
Lay, Arthur Clifford CS mornings 808 Mich. av. Tel 536.

LOGANSPORT
Heppe, Miss Amelia D. CS 104 Reporter blg.
Heppe, Miss Ida CS Reporter blg. Tel 2000.
Peckham, Mrs Jennie CS 1220 High st.
Thomson, Miss Amy CS 622 North st. Tel 2493.

MARION
Curran, Mrs Antonie M. CS 1116 W 3d st. Tel 908.

MICHIGAN CITY
Aicher, Miss Bertha CS 2 to 5 PM 811 Pine st.

MOORESVILLE
Hutton, Mrs Queen Victoria CS.

MUNCIE
Bender, Mrs Fredrika A. CS 1338 E Main st.
Garrard, Mrs Mary E. CS 2200 S Walnut st.
Mumford, Mrs Gertrude CS 111 N Cherry st.
Price, Greeley CS 421 Wysor blk.

NEW ALBANY
Cole, Mrs Ella CS postal address 1616 Ekin av.
Fox, Mrs Ruth E. CS Shelby pl.
Korfhage, Mrs Amelia S. CS 1519 E Main st.

NOBLESVILLE
Haines, Mrs Stella W. CS 80 N 9th st. Tel 573.

NORTH MANCHESTER
Oldfather, Mrs Sarah E. CS.

PERU
Nordike, Miss Sadie CS 351 W Main st.
Van Ness, Mrs Jennie C. CS 170 E 6th st. Tel.

RICHMOND
Cloyd, Miss Edith CS apt B, McGuire blg. Tel 1911.
Phares, Mrs Christine E. CS 102 N 15th st. Tel 2824.

RUSHVILLE
Beale, Mrs Mary E. CS 321 N Perkins st.
Cowing, Mrs Mary J. CS postal address.

SALEM
Motsinger, Mrs Flora Swaim CS Cumb. tel 136.

SHELBYVILLE
Maxwell, Miss Martha CS 348 W Locust st.
Williams, Mrs Clara CS 847 Meridian st.

SOUTH BEND
Bamberger, Philip L. CS 420 N Mich. st. Both tels.
Cady, Mrs Hattie CS 230 N LaFayette st.
Gish, Mrs Margaret M. CS 309 W Marion st.
Hamilton, Mrs Sue M. CS 418 W Wash. av.
Higgins, Elmer A. CS 303 N Main st.
Kahn, Mrs Adele K. CS 334 W La Salle av. Tels.
Myers, Mrs Lottie CS 321 Mich. av.
Prell, Miss Martha B. CS 340 W La Salle av.
Yates, Miss J. E. Ethel CS 129 W Colfax av. Both tels.

SPENCER
Hickam, Mrs Sallie M. 50 N Main st.

TERRE HAUTE
Coffroth, Mrs Harriet E. CSB 709 Ohio st. Cit. tel 1686.
Wright, Miss M. Elizabeth CSB 2 to 5 PM 601 Trust blg.

VALPARAISO
Marks, Mrs Gretchen O. D. Pioneer apts.

WABASH
Latchem, Mrs Mary CS 128 Manchester av.

WHITING
Walker, Mrs Adah Irene CS 338 Sheridan av. Tel 265.

Iowa

ALBIA
Hanks, Miss Laura 316 E Wash. av.

AMES
Dunham, Mrs Addie L. CS 906 Clark st.

ATLANTIC
Finkbine, Mrs Mabel C. 611 Maple st. Tel.

BANCROFT
O'Neill, Mrs Edith C. CS R R 2. Tel.

BLOOMFIELD
Benson, Mrs Anabel CS.

BURLINGTON
Brach, Miss Ernestine Wilhelmine CS 518 Tama blg.
Donahue, Miss Grace Marion 1018 Maple st.
Felker, Mrs Cordelia CS 1000 N 6th st.
Minton, Mrs Emma N. CSB (teacher) 202 Spring st.
Potts, Miss Minnie Louise 400 S 8th st.

CEDAR RAPIDS
Crawford, Norval M. CS 10 AM to 4 PM 703 American Trust blg, 1st av and 2d st. Res 1644 2d av.
Currier, Mrs Laura A. CS 1739 A av.
Lyman, Mrs Clara Dowdell CSB (teacher) 10 AM to 4 PM except Fri 604 C R Sav bnk blg. Res 1608 C av. Tels.
Machacek, Miss Anna O. CS 1807 Grand av. Tel 3237.
Morrison, Mrs Anna CS 1434 3d av, E. Tel Black 1594.
Norman, Mrs Anna CS 1003 C av, W. Tel 3054.
Smith, Charles Taylor CSB 9 AM to 12 M 1249 2d av.
Smith, Mrs Mary M. CSB (teacher) 1249 2d av. Tel 2121.

CHARLES CITY
Morris, Miss Daisie May CS Tel 172.

CLEAR LAKE
Campbell, Mrs Ida C. CS.

CLINTON
Burnham, Miss Julia M. CSD (teacher) 513 6th av.
Hansen, Mrs Maria C. CS 335 Hickory st.
Rixon, Mrs Margaret D. CS 303 4th av.

COLFAX
Clark, Miss Alice Agusta CS.

COUNCIL BLUFFS
Burgett, Mrs Ella W. CS 218 Logan st.
Hastings, Mrs Carrie A. CS 240 Harrison st.
Munger, Mrs Julia M. CS 321 E Wash. av.
Tulleys, Mrs Sarah E. CS 151 Park av.

CRESTON
Doze, Mrs Maria CS 12 M to 6 PM 1105 Adair st.

DAVENPORT
Carlton, Mrs Leora M. CS 14 Walsh apt. Tel 5215.
Dalgarn, Mrs Mary H. CS 828 Le Claire st.
Doeserich, John CS 53 McCullough blg. Tel 3033.
Earll, Mrs Sadie Livingston CS 2104 Farnam st.
Ellsworth, Mrs Cora C. CS 530 Ripley st.
Godfrey, Mrs Eugenia P. CS 714 Kirkwood blv.
Lay, Mrs Amanda Emma CS 2 to 4 PM 126 Park lane.
Mandeville, Miss Amy Lee CSB (teacher) Putnam blg.
McCormick, Mrs Agnes M. CS 68 1st Nat bnk blg. Tel.
Mosenfelder, Mrs Millie CS 1902 Grand av.
Smith, Mrs Mabel L. CS 2508 Fulton av. Tel 4176.
Stolley, Mrs Wilhelmine CS 801 W 15th st. Tel 3742 L.

DES MOINES
Bradshaw, Miss Edna Mae CS 10 to 12 M 1005 8th st.
Brady, Mrs Lucy Tracy CSB mornings 3605 Grand av. Tel D. P. 5399.
Campbell, Miss Valeria J. CS 1418 High st. Tel.
Delmege, Mrs Clara B. CS Victoria hotel.
Dissmore, Mrs Mollie CS 540 42d st. Tel.
Foster, Mrs Birdella G. CS 1524 11th st. Tel Wal. 3610.
McCord, Mrs Victoria Webb CSB 10 AM to 12 M 311 Securities blg.
McIntyre, Mrs Rhoda CS 669 37th st.
Miller, Bert A. CS 1215 31st st. Tel D. P. 1479.
Miller, Mrs Martha Kyle CS 1215 31st st. Tel.
Moore, Mrs Susan I. CS 4011 Grand av.
Nagel, Mrs Frances CS 1 to 3.30 PM except Sat 206 K of P blk. Res 3612 4th st. Tel.
Olsen, Mrs Cora Y. CS 1618 Arlington av. Tel Wal. 3951.
Rendall, John L. CSB (teacher) 10 AM to 2 PM 521 Equitable blg. Res 4240 Harwood drive.
Rendall, Mrs May S. CSB 4240 Harwood drive.
Sandahl, Mrs Anna CS 840 8th st.
Smith, Mrs Kate H. CS 753 17th st. Tel D. P. 1647.

DE WITT
Rayner, Mrs Sophie L. CS.

DUBUQUE
Baird, Mrs Alice C. CS 1116 Locust st.
Hendricks, John H. CS 416 Seminary st. Tel 2964.
Neu, John T. CS 306 B and I blg.
Parker, Mrs Genevieve CS 441 Hill st.

ESTHERVILLE
Lough, Mrs Minnie B. CS.

FAIRFIELD
Louden, Mrs Lizzie C. CS.

FORT DODGE
Kershaw, Mrs Mary Adelia CS 1602 3d av, N.
Scoville, Mrs Martha J. CS 511 N 11th st. Tel Blue 531.

HAMPTON
Cummings, Mrs Etta L. CS Bell tel 21 J.

HUMBOLDT
McLaughlin, Mrs Nancy E. CS.

INDEPENDENCE
Barnhart, Miss Frenella I. CS.

IOWA CITY
Horton, Mrs Minnie CS 108 N Johnson st.

KEOKUK
Dollery, Mrs Avarillia P. CS 908 Orleans av. Iowa tel 331 R.
Gampert, Miss Katherine Louise CS 823 Franklin st. Iowa tel 769 B.

LAKE MILLS
Hutchinson, Mrs Mary J. CS.

LE MARS
Pew, Mrs Belle CSB (teacher) 1318 Main st.

LIME SPRINGS
Roberts, Mrs Bertha L. CS 9 to 11 AM.

LYONS
Nahnsen, Ingwer CS 217 S 6th st.

MAQUOKETA
Kozak, Mrs Jennie CS Bell tel.
Ringlep, Mrs Lucy CS Both tels.

MARSHALLTOWN
Gale, Mrs Frances Fursman CS 1 to 3 PM 5 N 4th st. Tel 1478.
Wickersham, Mrs Eliza J. CS 2 to 5 PM 806 W Linn st. Tel 1350.

MASON CITY
Fulton, Miss Mary A. CS Cecil hotel. Tel 1590.
Markley, Mrs Lily Emsley CSB (teacher) 221 Cedar av.
Sheldon, Miss Nettie CS 312 W 10th st.

McGREGOR
Farnum, Mrs Jennie A. CS 9 AM to 12 M.

MT PLEASANT
Snyder, Miss Mary I. CS 110 N Adams st.

MUSCATINE
Smalley, Mrs Annis I. CS R R 6 box 3. Tel 328 R.
Will, Mrs Carrie E. CS 410 W 4th st. Tel 1777 R.

OELWEIN
Hill, Mrs Eugenia Parmenter CS Syndicate blk.

OSKALOOSA
Barnes, Mrs Abbie CS 224 E High av. Tel 223.
Baughman, Miss Carrie CS 224 E High av.

OTTUMWA
Biederman, Miss Rose Louise CS 304 E 5th st. Tel 1150 L.
Harman, Mrs Maggie CS 2 to 4 PM 214 N Wash. st.
Rohr, Miss Anna Martha CS 304 E 5th st. Tel 1150 L.
Wyman, Mrs Alice Prugh CSB 2 to 4 PM 407 N Court st.

PERRY
Rice, Mrs Emma CS 1223 6th st.

RED OAK
Webb, Mrs Jeannette S. CS 1 to 3 PM 100 Hammond st. Tel 652.

ROCK VALLEY
Grosenburg, Miss Minnie Emma CS.

ROCKWELL CITY
Meholin, Mrs Edna B. CS Hotel Brower.

SABULA
Day, Mrs Martha CS.

ST ANSGAR
Gilbertson, Miss Nellie M. CS R R 3. Tel 442.

SHELDON
Smith, Mrs Josephine 920 E 9th st. Tel 193.

SIBLEY
Morton, Mrs Mary A. CS.

SIOUX CITY
Atwood, Mrs Stella L. 411 11th st.
Horner, Mrs Katherine F. CS 709 Jones st. Tels.
Jandt, Miss Adah M. CSB (teacher) 9 AM to 1 PM flat 11, 1107 Jackson st. Auto. tel 4252.
Kent, Miss Edith A. CS 1607 Court st.
Shepard, Miss Clara CSB (teacher) 400 F L & T blg.
Trumbauer, Mrs Carolyn Case CS mornings except Sat 1913 George st.

SPENCER
Winn, Mrs Laura C. CS.

SPIRIT LAKE
Lewis, Mrs Jennie L. CS P O box 24.

STRUBLE
Seaman, Mrs Martha B. CSB 10 AM to 2 PM.

WASHINGTON
McCall, Mrs Leanna E. CS 815 S 2d av.

WATERLOO
Barber, Mrs Florence E. CS Colonial, 607 Wellington ct. Tel 771.
Davis, Mrs Sara Beem CS 432 Western av.
Elwood, Mrs Mary Cornish CS 316 Vine st.
Thompson, Mrs Hattie A. CS 706 W Park av. Tel.

WEBSTER CITY
Goodrich, Mrs Lillian I. CS 615 Odell st. Martin tel 9766.
Kilborn, William A. CS Wilson blg, Des Moines st. Tel 603.

Kansas

ABILENE
Mitchner, Miss Nellie S. CS 1215 N Buckeye av.

ARKANSAS CITY
Gregory, Mrs Mary F. CS Home Nat bnk blg. Tel 1055.
Secord, Mrs Gertrude M. CS 903 S 2d st. Tel 1039.

ATCHISON
Cochran, Mrs Mary E. CS 612 Parallel st. Tel 796.
Fletcher, Mrs Nannie A. CS 314 Atchison st. Tel 1609.
Pennell, Mrs Helen S. CSB (teacher) 9 to 11 AM 519 N 5th st. Tel 244.
Rowe, Mrs Frances A. CS 307 N 7th st. Tel 1246.

BELOIT
Hesser, Mrs Laura A. CS.

CHANUTE
Beard, Mrs Eliza C. CS 320 W 4th st. Tel 826.
Currey, Alfred E. CS see Topeka.
Williams, Mrs Anna B. CS 27 Mercantile blg.

ELLSWORTH
Rammelsberg, Mrs Sidonia CS Tel 137.

EMPORIA
Keel, Miss Emma M. CS 801 Rural st. Tel 499.
McNutt, Mrs Carrie B. CS 832 Rural st. Tel Green 820.
Pearson, Mrs C. Elizabeth CS 221 W 4th st.

EUREKA
Dobyns, Mrs Manie Yates CS postal address.
Smith, Miss Madella CS.

FORT SCOTT
Champion, Mrs Una C. CS 402 Broadway.
Kilpatrick, Mrs Julia D. CS Republican blg.

GALENA
Braun, Mrs Oro M. CS 9 to 11 AM 1818 S Galena av.
Mahan, Mrs Mary E. CS 1714 Joplin st.

GARDEN CITY
Oldfield, Mrs Emma CS 811 Main st.

HIAWATHA
Wheelock, Mrs Laura E. CS 707 Shawnee st.

HOWARD
Osborn, Mrs Josie CS.

HUTCHINSON
Preble, Mrs Lillian K. CS 218 E 12th st.
Preble, Noble Douglas CS 218 E 12th st.
Puterbaugh, Mrs Norah L. CS 1006 N Main st.

INDEPENDENCE
Brown, Mrs Marilla L. CS 416 W Myrtle st.
Campbell, Mrs Josephine H. CS De Mott flats.
Myers, Mrs Bertha Traband CS 407 W Main st.
Myers, Daniel M. CS 407 W Main st.

IOLA
Bartlett, Miss Grace CS postal address R R 4.
De Waters, Mrs Lizzie S. CS 209 East st.
Evans, Miss Louemma CS 102½ N Wash. av. Tel 1245.

JUNCTION CITY
Salchow, Miss Bertha A. M. CS Skiddy tel.
Tangeman, George H. CS 9 AM to 4 PM Union State Sav bnk blg. Tels 314; res 475.

KANSAS CITY
Foster, Benjamin Lombard CS 9 AM to 1 PM 1115 Garfield av. Both tels West 517.
Hill, Mrs Mildred Barnes CS mornings except Sat 621 Everett av. Bell tel West 3410.
La Bonte, Jesse E. CS 1 to 5 PM 620 State av. Tels Bell West 1623; Home 1219 W.
Pierson, Mrs Genevieve Thomas CS 1052 Cleveland av. Tels Bell West 1050; Home West 142.
Pinnell, Mrs Joyce Lee CS 9 AM to 12 M except Sat 1105 State av. Tels Bell 2136 W; Home 886 W.

LARNED
Foy, Mrs Isabel CS Tel 58.

LAWRENCE
Edie, Mrs Elizabeth CS 2 to 5 PM 26 F A A blg.
Taylor, Miss Cora A. CS postal address Jackson blg.
Wise, Mrs Alice Deards CS Haskell institute.

LEAVENWORTH
Marshall, James D. CS Wulfekuhler blg. Tel 1650.
Young, Mrs Mary A. CS 21 Wulfekuhler blg.

LE ROY
Lankton, Mrs Rhoda Rhea CS Tel 147.

LINCOLN
Elgin, Mrs Minnie CS.

MANHATTAN
Greene, Mrs Lillian M. CS Wharton blg. Tel 276.
Krudop, Miss Katrine. Tel 5201.
Miller, Mrs Harriet L. CS Tel 836.

MARYSVILLE
Shepard, Mrs Lillie Bell CS.

McPHERSON
Miller, Miss Hannah Griselda CS.

NEODESHA
Lemon, Mrs Esther E. CS 302 Ohio st. Tel 461.

NEWTON
Snyder, Mrs Carrie P. CS 103 W 1st st. Bell tel 970.

OTTAWA
Armstrong, Mrs Claribel CS 414 Locust st. Ind. tel.

OVERLAND PARK
Foster, Mrs Margaret CS 2 to 4 PM Wed Fri.

PARSONS
Edmondson, Mrs Alice R. CS 1528 Appleton av. Bell tel.
Hibben, Mrs Harriet K. CS 317 S 16th st. Bell tel.
Hibben, Mrs Mary F. CSB (teacher) 9 AM to 2 PM 1523 Broadway. Bell tel.

PITTSBURG
Buesch, Mrs Jane M. CS 406 S Olive st. Bell tel 2144.
Curran, Mrs Mary Alice CS 309 W Euclid av. Bell tel 563.
Markham, Mrs Carrie A. CS R R 7. Home tel 576 B.
Shaw, Mrs Mateel CS 111 W 7th st. Both tels 1063.

SALINA
Clark, Mrs Mathilda E. CS 411 W Park st. Tel 913.
Dixon, Mrs Emma E. CS 125 S Santa Fe. Tel 1790.

SENECA
Settle, Mrs Josephine Scrafford CS.
Stevenson, Mrs Nellie Hatch CS.

TOPEKA
Crumb, Miss Clara M. CS 917 Tyler st.
Currey, Alfred E. CS 10 AM to 1, 3 to 5 PM 619 Mills blg. Tel 216.
Fechter, Mrs Mercy P. CS 618 Polk st. Tel 3376.
Fisk, Mrs Harriett E. CS 422 W 7th st.
Fisk, Winslow C. CSD (teacher) 422 W 7th st. Tel 3412.
Hamilton, Mrs Martha I. CS 1031 Polk st. Tel 1469.
Levy, Mrs Jennie B. CS 1016 Tyler st.
McCandless, Mrs Ethel M. CS 917 Garfield av.
McKinstry, Mrs Adelpha F. CSB 716 Mills blg.
McKinstry, Willis D. CSB (teacher) 716 Mills blg Tel 3257.
Welles, Miss Ruth A. CS see Pasadena, Cal.
Whittaker, Mrs Carrie S. CS 107 W 11th st.
Zimmerman, Mrs Helen G. CS 917 Tyler st. Tel 1967.

WATERVILLE
Thomas, Mrs Mary Stevenson CS.

WELLINGTON
Burton, Mrs Rowena Dabbs CS 216 Maple av. Tel.

WICHITA
Bellmann, Mrs Sophie Rosa CS 312 Riverview st.
Blodgett, Mrs Alma P. CS 843 N Waco st. Tel M. 914.
Fox, Mrs Emma N. CS 1710 N Emporia av.
Givens, Mrs Lucy Latham CS 503 N Topeka av. Tel Mark. 647.
Goodwine, John CS 246 N Topeka av.
Goodwine, Mrs Mary J. CS 246 N Topeka av.
Hildebrand, Mrs Emma C. CS 840 Spaulding st.
Jocelyn, Mrs Madeleine Taylor CS 1144 Carlos av.
McCune, Mrs Adela M. CSB (teacher) 1050 N Market st.
Needles, Mrs Leora A. CS 117 E Lewis st. Tel M. 4999.
Nessly, Mrs Isola H. CS 204 S Osage av. Tel M. 2874.
Parsons, Mrs Lizzie Mallory CS 423 S Market st.
Tucker, Mrs Anna E. CS 228 N Topeka av.

WINFIELD
Light, Miss Belle M. CS 510 E 8th av. Tel 409.
Skinner, Mrs Libbie 219 E 8th av. Tel 348.

Kentucky

ASHLAND
Smith, Mrs May CS Central av. Tel 379.

COVINGTON
Conniers, Miss Mary Alice CS 9 AM to 2 PM 409 1st Nat bnk blg, 6th and Madison avs. Tel South 612
Smith, Mrs Sylvesta CS 18 E 18th st. Tel South 2861 L.

FRANKFORT
Sandifer, Mrs Lyda H. CS 108 Wilkerson st. Tel 348.

LEXINGTON
Clinkenbeard, Mrs Jeff Davis CS 129 Constitution st.
Forman, Mrs Ella E. CS 431 E Maxwell st. Tel 2125 Y.
Hood, Miss Florence CS 219 S Limestone st.
Lancaster, Mrs Malinda Josephine CSD (teacher) 431 E Maxwell st. Tel 2125 Y.
Poynter, Miss Metta M. CS Withers flats.
Rogers, Miss Helen CS 423 Walnut st.
Wickliffe, Mrs Arris CS 228 Market st.

LOUISA
Lester, Mrs Amelia CS 1 to 3 PM.

LOUISVILLE
Chapman, Mrs Emma R. CS 120 W Ky. st. Both tels.
Duvall, Mrs Jennie H. CS 1143 1st st.
Hays, Mrs Mary E. CS 1017 S 28th st. Both tels.
Hinton, Mrs Sue T. CS 12 M to 5 PM 311 Norton blg
Hunter, Mrs Lee CS 54 Eastover pk. Both tels.
Jones, Lewis H. CSB (teacher) 524 1st st. Both tels
Leeds, Mrs Mary E. CS 1204 2d st. Cumb. tel.
Lord, Mrs Annie H. CS 1036 3d av, S. Both tels.
Roberts, Miss Ruby M. CS 526 Weis-Gaul blg. Both tels
Russell, Mrs Jane M. CS 1062 Cherokee rd. Both tels
Siegel, Miss Amelia CS 848 2d st.
Simmons, Mrs Blanche H. CS Weis-Gaul blg. Both tels
Truman, Miss Clara Lois CS mornings except Wed Sat 113 The Guthrie Coke. Res Cumb. tel East 127.

MIDDLESBORO
Arthur, Mrs Nellie Maud CS mornings. Cumb. tel 211.

MT STERLING
Weckesser, Mrs Lucy E. CS 2 to 5 PM 11 Holt av

NEWPORT
Murray, Mrs Leontine CS 628 Lexington av. Tel.

OWENSBORO
Donovan, Mrs Anna H. CS 512 Locust st.
Morrison, Mrs Susie F. CS 819 Frederica st.

PADUCAH
Flowers, Mrs Mary Josephine CS 744 Harrison st.
Williams, Mrs Ruth Smith CS 1631 S 6th st.
Wilson, Miss Mary A. L. CS R R 3, box 102.

LOUISIANA

LAKE CHARLES

Howell, Mrs Jessie Frink CS 830 Bilbo st.

NEW ORLEANS

Boyd, Miss Alice CS 8 to 10 AM 602 South st.
Chapman, Mrs Frances Sargent CS 1314 Pleasant st. Tel Upt. 3119.
Espy, Mrs Lulu Burdeau CS 1212 Webster st.
Hart, Miss Augustine Miriam CS 1 to 5 PM 1325 Carrollton av. Tel Wal. 1161.
Henderson, Robert G. CS 1.30 to 5.30 PM 1510 Carrollton av. Tel Wal. 1203.
Holifield, Mrs Gertrude H. CS 11 AM to 5 PM 1423 Whitney Cent. bnk blg. Tels Main 115; res Upt. 1031.
Lengsfield, Miss M. Elizabeth CS Mon Wed Fri 1106 Napoleon av. Tel Upt. 512.
Love, Robert C. CS by appointment 1723 General Taylor st. Tel Upt. 3511.
Macarthy, Mrs Frances B. CS 6030 Garfield st. Tel Upt. 1682.
Marks, Mrs Estelle M. CS 920 Robert st. Tel.
Rodney, Mrs Laura CS 2 to 6 PM 1106 Napoleon av. Tel Upt. 512.
Twichell, Miss Mary Lois CS 642 Broadway. Tel Wal. 1995 L.
White, Mrs Elizabeth M. CS 1511 Polymnia st. Tel.

SHREVEPORT

Land, Mrs Willie Armistead CS 9 AM to 12 M 1508 Anna st. Cumb. tel 551.
Petty, Mrs Kate CS 9 AM to 12 M 226 Stoner av.
Schmidt, Mrs Nellie CS 10 AM to 2 PM 559 Wall st. Cumb. tel 909.

MAINE

AUBURN

Buck, Mrs Octavia CS 250 Court st. Bell tel 1778.
Davis, Miss Emma E. CS 9 AM to 12 M 164 Gamage av.
Gordon, Reuel F. CS 164 Gamage av. Tel.

AUGUSTA

Burns, Mrs Martha E. CSD 21 E Chestnut st.
Ellis, Mrs Mary Emma CSB (teacher) 21 E Chestnut st.

BANGOR

Eames, George C. CS 2 to 5 PM 401 Eastern Trust blg.
Eames, Mrs Mary L. CS 9 to 12 M 401 Eastern Trust blg.
Lord, Mrs Ellen Holt CS 135 Parkview av. Tel.
Perkins, Mrs Esther CS 69 Highland av. Tel 724-1.
Stewart, Mrs Georgia B. 22 Parkview av. Tel 566.

BATH

Gibson, Miss Anna Elizabeth CS 54 Willow st.
Gilman, Mrs Lottie D. CS 902 High st.
McTeer, Mrs Elizabeth CS 34 Water st.
Stevens, Mrs Emily C. CS 101 Dummer st.

BELFAST

Whitten, Mrs Anna P. CS 120 High st. Tel 117-14.

BOWDOINHAM

Curtis, Mrs Mary E. Harris CSD.

BREWER

Eldridge, Miss Elizabeth A. CS 39 Wash. st. Tel.

CALAIS

Haycock, Mrs Ella M. CS 9 AM to 12 M Winter st.

CAMDEN

Curtis, Mrs Florance CS 77 Elm st. Tel 31-21.

DOVER

Cushing, Mrs Mary Fogler CSB 9 AM to 12 M.
Fogler, Mrs Lydia J. CS 9 AM to 12 M.

GARDINER

Noyes, Mrs Caroline Dorr CSD 284 Brunswick av.
Smith, Mrs Edith Lunt CS 96 School st.

HANCOCK POINT

Viall, Mrs Kate L. CSB (teacher) 10 AM to 12 M.

KENNEBUNK

Remich, Miss Carrie E. CS 41 Summer st.

LEWISTON

Gilbert, Mrs Anna D. CS Box 83, College rd. Tel 494-52.
Libby, Mrs Rachel A. CS Mfrs Nat bnk. blg. Tel.

PORTLAND

Barrett, Frank C. CS 711 Trelawny blg. Tel 2320.
Barrett, Mrs Mary T. CS 711 Trelawny blg. Tel 2320.
Churchill, Mrs Jennie June CSD (teacher) 398 Spring st. Tel.
Davis, Mrs Sarah A. CS 703 Trelawny blg. Tel.
Foster, George W. CS 12 M to 3 PM Mon Tues Thurs Fri 126 Neal st. Tel 4045.
Foster, Mrs Ida F W. CS 9 AM to 12 M Mon Wed Fri 126 Neal st Tel 4045.
Foye, Mrs Mary E. CSD (teacher) 124 Spring st.
Haskell, Mrs S. Elizabeth C. CS 265 State st.
Haskins, Mrs Ruth Runyon CS Stateway. State st. tel.
Hunt, Mrs Florence A. CS 655 Congress st.
Sargent, Miss Ella S. CS 389 Danforth st. Tel 5383.
Stillings, Mrs Hattie A CS 1025 Congress st.
Woodbury, Miss Myrtle F. CS 12 Anderson st. Tel 4788.

ROCKLAND

Burpee, Mrs Lizzie I. CS 69 Beech st. Tel.
Richardson, Frank A. CS 15 Shaw av. Tel.

SKOWHEGAN

Dyer, Mrs E. Maude CS R R 7. Tel.

TOPSHAM

Ridley, Miss Ethel B. CS adjoining Town hall.

WATERVILLE

Whitney, Miss M. Fannie CS 107 Western av. Tel.

WILTON

Knapp, Mrs Viola E. CS.

MARYLAND

BALTIMORE

Boda, Mrs Sallie P. CS Plymouth hall. Tel.
Boeckner, Mrs Caroline V. CS 1653 W North av.
Burns, Mrs Katharine L. M. CS mornings 2107 Oak st.
Craddock, Mrs Henrietta R. CS 611 St Paul st.
Cross, Miss Ellen E. CSD (teacher) 10 AM to 1 PM 2231 St Paul st., Tel.
Cross, Walter S. CS 713 Title blg. Res tel Hwd. 1341.
de Girauta, Mrs Eleanor Harding CS 109 E Lafayette av.
Garitee, Mrs Josephine F. CS 2504 St Paul st. Tel.
Gawthrop, Mrs Annie E. CS 2313 Harlem av. Tel.
Gilbreath, Miss Etta M. CS 1807 St Paul st.
Gilpin, Mrs Olive R. CS Stony Run lane. Tel Hwd. 1126.
Gover, Miss Mary G. CSB (teacher) 129 W Mt Royal av.
Graham, Mrs E. Ellen CS 1324 McCulloh st. Tel.
Hammond, Mrs Ada H. CS 1901 Linden av.
Heronemus, Mrs Emma CS 104 E North av.
Klunk, Louis W. CS mornings 1901 Linden av.
Levy, Harry 2533 Pennsylvania av.
Lyon, Miss Sara L. CS 2231 St Paul st.
Marshall, Albert CS 314 E Lafayette av. Tel Mt. V. 2887.
McGrath, Mrs Mary Shuter CS 10 AM to 1 PM 129 W Mt Royal av.
Porter, Mrs Alina M. B. CS 1827 Bolton st.
Reitz, Mrs Mabel Darby CS 12 M to 3 PM 349 Title blg.
St. Clair, Mrs Sarah Eveline CS 714 34th st.
Scheu, Miss Emma J. CS 1853 W North av. Tel Mad. 6548.
Schmidt, Miss Louise CS 1817 St Paul st.
Sonneborn, Miss Clara B. CS 2252 Brookfield av. Tel Mad. 4806 M.
Troxell, Miss Mary CS mornings 2207 N Charles st.
Tull, Miss Annie R. CS 127 W Mt Royal av. Tel Mt. V. 5438.
Weaver, Mrs Florence Stratton CS 129 W Mt Royal av.
West, Miss Katharine E. CSB (teacher) 10 AM to 1 PM The Arundel, Charles st and Mt Royal av.
Ziegler, Mrs Ida E. CS 1 to 3 PM 1828 St Paul st. Tel.

CUMBERLAND

Thomas, Mrs Bruce Waugh CS 10 AM to 2 PM 13 Frederick st.

HAGERSTOWN

Shafer, Mrs Elizabeth Fahrney CS The Negley apt.

MASSACHUSETTS

ACCORD

Clark, Mrs Clara H. CS.

ADAMS

Harrington, Mrs Fannie W. CS 25 Crandall st. Tel 140.

AGAWAM

Vance, Mrs Ida C. CS Springfield st. Tel 7707 J.

ALLSTON

Bartlett, Miss Julia S. CSD (teacher) 9.30 AM to 12 M 24 Idlewild st. Tel Brook. 6009.
Bartlett, William M. CS Hotel Princeton. Tel.
Bruce, Mrs Sarah Aimee 9 AM to 1 PM except Wed Sat 6 Radcliffe rd. Tel Bright. 1147 J.
Dorr, Mrs Florence I. CS 1259 Commonwealth av.
Eaton, Miss Mary E. CSB (teacher) 9.30 AM to 12.30 PM 36 Glenville av. Tel Bright. 6.
Fletcher, Mrs Emma Willcutt CS 10 AM to 1 PM Mon Fri 1384 Commonwealth av. Tel Brook. 5200.
Francis, Mrs Sarah H. CS 22 Glenville av. Tel.
Loomis, Mrs Nellie R. CS 9 AM to 4 PM 35 Long av. Tel Bright. 1056 M.
Macdougall, Mrs Isola J. CS 59 Brighton av.

AMESBURY

Malyon, Miss Edith CS 9 Highland st.

ARLINGTON

Knowles, Mrs Annie CS 51 Wildwood av. Tel 989 M.

ASHLAND

Vose, Mrs Lillian L. CS Tel Framingham 939 W.

ATLANTIC

Walker, Mrs Fannie L. CS 82 Botolph st.

ATTLEBORO

Hyde, Mrs Ida M. CS R R 54, Tiffany st. Tel 363 M.

AYER

Harlow, Mrs Carrie E. CS 2 to 4 PM Tues Fri Bank blg. Res Harvard. Tel 82-4.

BELMONT

Simonds, Miss S. Louisa CS 30 Somerset st.

BEVERLY

Pope, Miss Miriam CS 2 to 5 PM except Sat 30 Broadway. Tel 380.

BOSTON

See also ALLSTON, ARLINGTON, BRIGHTON, BROOKLINE, CAMBRIDGE, CHARLESTOWN, CHELSEA, CHESTNUT HILL, DORCHESTER, EAST BOSTON, HYDE PARK, JAMAICA PLAIN, MATTAPAN, ROXBURY, SOMERVILLE, WEST SOMERVILLE.

Adams, George Wendell CSB (teacher) 12 M to 4 PM except Sat Dexter blg, 453 Washington st. Tel.
Ainsworth, Mrs Nellie B. CS 25 Peterborough st.
Allen, Miss M. Frances CS 9.30 AM to 1.30 PM except Wed Sat 372 Boylston st. Tels B. B. 4387; res Brook. 1858-3.
Amsden, Franklin D. CS 10 AM to 12 M except Sat 100 Boylston st. Tels Ox. 430; res Brook. 784.
Anderson, Mrs Mary CS 24 Westland av. Tel B.B.5739 J.

Baker, Mrs Ellen M. CS 157 Huntington av. Tel B. B. 4876 J.
Balch, Mrs Etta M. CS 46 Westland av. Tel.
Bartlett, William M. CS see Allston.
Bennett, Louis N. CS 1.30 to 4.30 PM except Sat 208 Pierce blg, Copley sq. Res tel Brighton 84.
Binley, Mrs Sallie Lee CS 2 to 5 PM except Sat 673 Boylston st. Tels B. B. 5428; res Brook. 2289 M.
Blackley, Mrs Ethel May CS 2 to 4.30 PM Mon Thurs 927 Colonial blg. Res 175 Hemenway st. Tel.
Blake, Charles A. CS 9 Norway st. Tel.
Blake, Mrs Drusilla Perry CS 9 Norway st. Tel.
Blake, Mrs G. Harriette CS 9 Norway st. Tel.
Boyden, Miss Esther CS 4 to 6 PM Tues Thurs Sat 929 Colonial blg. Res tel Som. 2646 J.
Brett, George Lyndon CS 10 AM to 1 PM except Sat 248 Boylston st. Tel. Res Hingham.
Brewster, Mrs Margaret CS 153 Huntington av.
Bridgers, Mrs Annie C. CS 10 AM to 1 PM except Wed Sat 149 Tremont st. Tels.
Brock, Mrs R. Lillian CS see Brookline.
Brockenbrough, Kirby R. CS 9.30 AM to 12.30 PM 45 Milk st. Tel Ft. H. 1223.
Brown, Miss Alice Seward CSB mornings except Sat 14 Westland av. Tel B. B. 5659 W.
Buck, Mrs Kate W. CS 10 AM to 1 PM Mon Tues Fri 45 Milk st. Tels Main 709; res Newt. S. 256 W.
Byrne, Mrs Helen S. CS 64 Charlesgate, E. Tel B.B.4139.

Chase, Mrs Nettie Rowe CS 29 Commonwealth av.
Choate, Mrs Clara Elizabeth CSB (teacher) 10 AM to 2 PM 405 Newbury st. Tel B. B. 5041 R.
Churchill, Miss Alice C. CSD 8 Westland av. Tel.
Clark, Mrs Linda Husted CS 10 AM to 1 PM Mon Wed Fri Berkeley blg. Tels B. B. 6235; res B. B. 3854 R.
Cleary, Mrs Mary Whitney CS 2 to 4 PM 102 Huntington av. Tel B. B. 5177 R.
Clough, Mrs Alice Sherman (Mrs Harry M.) CS 1 to 4 PM except Sat 220 Clarendon st. Tels B. B. 1524; res Rox. 4670.
Clough, George M. CS mornings 45 Milk st. Tels Main 5272; res Brook. 5133 M.
Coburn, Miss Charlotte Wing CS 167 W Newton st.
Collins, Miss Grace E. CSB (teacher) 10 AM to 1 PM Mon Wed Fri 610 Berkeley blg.
Colman, Mrs Janet T. CSD 820 Beacon st.
Conniers, Norman 9 AM to 4 PM except Sat; Sat until 1 PM 828 Colonial blg, 100 Boylston st. Tel Ox. 2833. Res Wadsworth hotel. Tel B. B. 2790.
Cook, Mrs Clara L. CS 927 Colonial blg.
Cooley, R. Howard CS 2.30 to 5 PM except Sat 100 Boylston st. Tel Ox. 430. Res 65 Pleasant st, Brookline. Tel 545 W. Cable Howcool.
Cooley, Mrs Reata Child CS 12 M to 2.30 PM except Sat 824, 100 Boylston st.
Creighton, Miss Effie Stewart CS 10.30AM to 1 PM Thurs Sat 149 Tremont st. Tels Ox. 529; res B. B. 5675 J.
Cudworth, Mrs Grace F. CS 9.30 AM to 1 PM Tues Thurs Sat 610 Berkeley blg. Tel B. B. 2617.
Currier, Mrs Abbie T. CS mornings 673 Boylston st. Tel B. B. 5428. Res Arlington. Tel 616 W.

Davis, Sidney H. CS 10 AM to 1 PM 909 Colonial blg, 100 Boylston st. Tel Ox. 3626 R.
Dayton, Miss Mary Alice CSD Mon Wed Fri afternoons Suite 1, 1 Batavia st. Res 95 Sutherland rd, Brookline. Tel 353.
Dickey, Adam H. CSD see Brookline.
Dickey, Mrs Lillian S. CSB see Brookline.
Dittemore, Mrs Edith B. CSB mornings 189 Bay State rd. Tel Back Bay 5430.
Dittemore, John V. CSB (teacher) by appointment 189 Bay State rd. Tel Back Bay 5430.
Dixon, Mrs Clementina CSB see Brookline.
Dixon, Frederick CSB see Brookline.
Dodds, Mrs Gertrude Ramsay CS see Los Angeles, Cal.
Dunbar, Herbert L. CSD 10 AM to 12 M 303, 93 Mass. av. Tel B. B. 21708.
Dunbar, Mrs Mary E. CSD (teacher) 2 to 5 PM except Sat 93 Mass. av. Res tel Brook. 1990.
Dyer, Miss Mary E. CS 97 Hemenway st. Tel B.B. 1942 J.

Eaton, Miss Mary E. CSB see Allston.
Ellis, John CS see Lynn.
Eustace, Mrs Bessie Moore CSB 373 Commonwealth av. Tel B. B. 6188.
Eustace, Herbert W. CSB (teacher) 8.30 AM to 12.30 PM 373 Commonwealth av. Tel B. B. 6188.

Flander, Walter Scott 1 to 4 PM except Sat 322, 149 Tremont st. Tels Ox. 1518; res B. B. 906.
Flinn, John J. CS see Winchester.

Gale, Burt S. CSB 9 AM to 12 M 807 Lawrence blg, 149 Tremont st. Tel Ox. 1933. Res 90 Gainsboro st. Tel B. B. 968.
Gale, Mrs Hattie S. CSB 90 Gainsboro st. Tel B. B. 968.
Gardiner, Mrs Zilfa Andrew CS 361 Mass. av. Tel.
Gaylord, Mrs Ella Lowe CS 104 Hemenway st.
Gerow, Mrs Frances Clarke CS 10 AM to 1 PM except Sat 513 Pierce blg, Copley sq. Res 79 Gainsboro st. Tel.
Gibson, Mrs Alice D. CS 11 AM to 2 PM Mon Wed Fri 400 Boylston st. Tels B.B.5590; res Belle. 1051 M.
Gongaware, Mrs Mary W. CS 5 Haviland st. Tel.
Goodall, Mrs Berenice H. CSD 144 Huntington av.
Gorham, Miss Jessie CS Garrison Hall. Tel B. B. 5353.
Gragg, Mrs Eldora O. CSD (teacher) 927 Colonial blg.
Graham, Andrew J. CS 1 to 4 PM except Sat 12 Huntington av. Tels B. B. 3284; res Brook. 4945.
Green, Mrs Sarah V. CSB (teacher) 10 AM to 1 PM except Sat 149 Tremont st. Tels Ox. 406; res Brook. 5042.
Gross, Mrs Mary A. CSB 505 Berkeley blg.
Gross, Willis F. CSB (teacher) 505 Berkeley blg.
Grover, Mrs Linnie H. 10 AM to 12 M except Wed Sat 87 Gainsboro st. Tel B. B. 2411 J.

Hackett, Charles F. CSB 98 Hemenway st. Tel.
Hackett, Mrs Rosemary Baum CS 98 Hemenway st.
Ham, Miss Marie CS 10.30 AM to 1 PM Tues Wed Fri 170A Tremont st. Tels Ox. 4268; res B. B. 1942 J.

BOSTON
Harris, Mrs Claribel L. CS mornings 204 Hemenway st. Tel B. B. 22407.
Harrison, Mrs Harriet K. CS 1.30 to 4.30 PM Thurs 372 Boylston st. Tels B. B. 4387; res Jam. 187 W.
Hatten, Thomas W. CSD 10 AM to 12 M except Sat Pierce blg, Copley sq.
Hill, Calvin C. CSB (teacher) 9 AM to 12 M 310 Pierce blg. Tels B. B. 1429; res Bright. 1536 W.
Holden, Paul R. CS 2 to 5 PM except Sat 108 Hemenway st. Tel B. B. 5827 W.
Hooper, Mrs Lina M. CS 1 to 4 PM Mon Wed Fri; 10 to 1 PM Sat 149 Tremont st. Tels Ox. 406; res Som. 181.
Hosmer, Mrs Edith Comey CS 927 Colonial blg.
Howard-Keeling, Miss Nellie CS Hotel Hemenway.
Howe, Mrs Edna H. CS 10.30 AM to 1 PM Tues Wed Fri 170A Tremont st. Tel Ox. 4268.
Hubbard, Miss Elma Ruth CS 170 Huntington av.
Hume, Mrs Janet CS 1 to 5 PM 913, 149 Tremont st. Tels Ox. 3297 M; res Weymouth 387 M.

Ingalls, Mrs Matilda A. CS 100 Gainsboro st. Tel.

Jewett, Mrs Frances H. CSB The Charlesgate. Tel.
Jones, Miss Elizabeth Earl CS 10 AM to 1 PM 1726 Commonwealth av. Tel Brook. 5575.

Keach, Edward H. CSB (teacher) 10 AM to 12.30 PM 614 Berkeley blg. Res tel Newton W. 871 M.
King, Miss Ida M. CS 2 to 5 PM 43 Hemenway st. Tel B. B. 2621 W.
Kitchin, Miss Mary P. CS 104 Gainsboro st. Tel.
Kitson, Miss Marion L. CS mornings 1726 Commonwealth av. Tel Brook. 5575.
Knight, Mrs Rachel J. CS 10 AM to 2 PM Tues Thurs Sat 400 Boylston st. Tel B. B. 8138. Res 104 Hemenway st. Tel B. B. 468 R.
Knox, Mrs Madie Rimbach CS mornings 220 Clarendon st. Tel B. B. 579.
Knox, William R. CSB mornings 220 Clarendon st. Tel B. B. 579.
Kraftmeier, Miss Marta CS Hotel Hemenway.

Landy, Mrs Mary E. CSB 10 AM to 1 PM except Wed Sat Hotel Puritan Tel B. B. 894.
Lathrop, John C. CSB see Brookline.
LeClair, Mrs Marie E. CS 8.30 AM to 4 PM Berkeley blg. Tels B. B. 3526; res Hay. 22817.
Lewis, Miss Hortense W. CS see Brookline.
Linnell, Mrs Alice E. CS 9 AM to 1 PM except Sat 929 Colonial blg, 100 Boylston st. Res tel Dor. 132.
Lloyd, Mrs Annette CS 9 AM to 12 M except Sat 32 St Stephen st.
Lloyd, William CS 9 AM to 12 M except Sat 32 St Stephen st. Tel B. B. 3315. Cable Lloydwood.
Lord, Mrs Zelia M. CS 704 Comwlth av. Tel B. B 2543 J.
Lovejoy, Miss Ida Gertrude CS 906 Beacon st.
Lowell, Mrs Fannie C. CS 728 Comwlth. av. Tel B. B. 5519.
Lucas, Mrs Mabel C. CS 1 to 4 PM Tues Fri 551 Boylston st. Tel B. B. 3645 M. Res 1809 Beacon st, Brookline. Tel 5298 J.

MacDowell, Mrs May CS 704 Commonwealth av.
Marsh, Miss Harriette S. CS 6.30 to 8.30 PM except Wed Sat 1, 132 Huntington av.
Mattox, Mrs Fannie S. CS 1277 Commonwealth av. Tel Brighton 1100.
Mattox, Willard S. CSB (teacher) postal address Hotel Princeton, Allston.
McKee, Mrs Clara Knox CS 2 to 4 PM except Sat 372 Boylston st. Tel. Res 39 Strathmore rd. Tel.
McKee, David Newton CSB (teacher) 10 AM to 1 PM 372 Boylston st. Tel. Res 39 Strathmore rd. Tel.
McLennan, Roderick CS 9.30 AM to 12.30 PM 206 Pierce blg, Copley sq. Tel B. B. 4227 M.
Miller, Albert E. CSB (teacher) mornings except Sat 149 Tremont st. Res tel Newton S. 220.
Miller, Mrs Printhia T. CSB afternoons Mon Tues Thurs 149 Tremont st. Tel Ox. 4770.
Miller, Mrs Grace Kingsbury Marsh CS 10.30 AM to 12.30 PM except Thurs Sat 907, 149 Tremont st. Tel. Res 1878 Comwlth. av, Brookline. Tel 279.
Moore, Mrs Katherine Mansfield CS postal address 64 Hemenway st.
Morin, William O. CS 3 to 7 PM 496 Mass. av. Tel B. B. 7071 R.
Mortimer, Miss Louise CS 12.30 to 5 PM 316 Berkeley blg. Tel B. B. 587; res tel Winth. 67-7.
Moulton, Miss Eliza Jane CS 55 Rutland sq.

Nash, Mrs Mary A. CS 131 Newbury st. Tel B. B. 3059 M.
Neal, James A. CSD see Brookline.
Nixon, Mrs Helen A. CSD (teacher) 1 to 4 PM Tues Thurs Sat 614 Berkeley blg. Res tel Quincy 1300.
Norton, Mrs Elizabeth CSB (teacher) 1 to 4.30 PM Mon Wed Fri 610 Berkeley blg.
Nunn, Mrs Cora Reeves CS 1 to 4 PM except Sat 400 Boylston st. Tel.
Nutting, Mrs Catherine CS 10 AM to 1 PM except Mon Sat 28 St Stephen st. Tel B. B. 4817 R.

Ogden, Mrs Margaret Wood CSB see Brookline.

Parker, George Wright CS 9.30 AM to 12.30 PM except Sat 322, 149 Tremont st. Tels Ox. 1518; res Rox. 740.
Perkins, Mrs Sophie H. CS 1 to 4.30 PM Mon Wed Fri 617 Berkeley blg. Tels B. B. 6235; res Belle. 628 M.
Platt, Miss Helen R. CS 202 Huntington av.
Prescott, Mrs Effie D. CS 9 AM to 1 PM except Sat 2 Westland av. Tel B. B. 5192 W.
Putnam, Robert Harvey mornings 195 Huntington av. Tel B. B. 320.
Putnam, Walter Everett afternoons 195 Huntington av. Tel B. B. 320.

Rand, Mrs Jane M. CSD 117 Falmouth st.
Rankin, Miss Emma CS 95 Gainsboro st. Tel B. B. 4949 M.
Ratzlaff, Cornelius B. CS see Kansas City, Mo.
Reeder, John Wesley CSB (teacher) 1 to 4.30 PM Pierce blg, Copley sq. Res 8 Norway st.
Rice, Miss Bertha L. CS see Cambridge.
Robertson, Mrs Annie Louise CSB see Brookline.
Robinson, Mrs Helen Friend CS see Waban.
Robinson, Miss Nellie E. CS see Newtonville.
Romery, Miss Ethel Claire CS 9.30 AM to 1 PM Wed Sat 372 Boylston st. Res 1730 Beacon st, Brookline.
Rounsevel, Mrs Emile CSB 46 Westland av. Tel.

Scott, Mrs Minnie A. CS 10 AM to 1 PM except Sat 14 Westland av. Tel B. B. 5659 M.
Seeley, Elisha B. CS 1 to 4 PM except Sat Dexter blg, 453 Wash. st. Tels Ox. 109; res Rox. 1396.
Seeley, Mrs Lillie E. CS 10.30 AM to 12.30 PM 453 Wash. st. Tels Ox. 109; res Rox. 1396.
Segerson, John CS 5 to 8 PM Mon Thurs, 1 to 5 PM Sat 248 Boylston st. Tel; res tel Newt. S. 236 W.
Shipman, Miss Emma C. CSB (teacher) 9.30 AM to 12.30 PM except Tues Fri 220 Clarendon st. Tel B. B. 1524.
Shipman, Miss Helena B. CS 1 to 4 PM except Tues Fri 551 Boylston st. Tel B. B. 3645 M. Res 46 Westland av. Tel B. B. 5693 M.
Skerry, Mrs Ida Lewis CS 726 Commonwealth av.
Smith, Clifford P. CSB see Brookline.
Smith, Mrs Myrtle Holm CSB see Brookline.
Smith, Mrs Ella N. CS by appointment 1730 Commonwealth av. Tel Brook. 5055 W.
Snell, Mrs Emeline CS 1318 Commonwealth av. Tel.
Stark, Mrs Eva A. CS 9.30 AM to 12 M except Wed 551 Boylston st. Tels B. B. 3645 M; res Camb. 2680.
Stewart, Mrs Elsie M. CS 404A Berkeley blg. Tel.
Stone, Mrs Marcia CS 10 Westland av. Tel B. B. 3916 W.
Strang, Lewis C. CSB (teacher) mornings except Wed 551 Boylston st. Tels B. B. 4185; res Weymouth 110.
Strang, Mrs Martha L. CS 9.30 AM to 12.30 PM 551 Boylston st. Tel.
Strathern, Miss Olivia E. G. CS 13 Haviland st. Tel.
Sutton, Miss Ruth CS 9 to 11 AM 99 Gainsboro st. Tel B. B. 4949 R.

Thomas, Mrs Nellie S. CS 10 AM to 1 PM 83 Gainsboro st. Tel B. B. 4942.
Thompson, John H. CSB 12 M to 5 PM 372 Boylston st. Tels B. B. 3273; res Brook. 4990.
Tomlinson, Irving C. CSB (teacher) 10 AM to 1 PM 201 Devonshire st. Tels Ft. H. 1615; res Brook. 1800. Cable Irvton.
Tomlinson, Mrs Julia CS Garrison hall. Tel B. B. 5353.
Tracy, Mrs Marion CS 27 St Stephen st.
Treat, Miss Esther E. CS 2 to 4.30 PM Wed Sat 927 Colonial blg. Res tel Medford 911 W.
Triller, Mrs Carrie Johnson CS 17, 108 Hemenway st.
Turner, William Bradford CS 1 to 4 PM except Sat 149 Tremont st, Rm 807. Tels Ox. 1933; res Brook. 684.

Waterman, Charles Dyer CS 1 to 3 PM except Sat 100 Boylston st. Tels Ox. 3626 R; res B. B. 4994 R.
Watson, Mrs Ada P. CS 36 St Stephen st. Tel B. B. 2284.

BOSTON
Welch, Mrs Carolyn S. CS 2 to 5 PM except Sat 96 Gainsboro st. Tel B. B. 1014 M. Cable Gainswelch.
Weller, Mrs Janette E. CSD 9 to 12 M 5 Batavia st. Tel.
White, Miss Bessie CS 46 Westland av. Tel.
Williams, Mrs Ella E. CSD 2 to 4 PM Mon Wed Fri 614 Berkeley blg. Res tel.
Willis, Mrs Ella Lance CSB (teacher) 1.30 to 4.30 PM Mon Wed Fri 372 Boylston st. Tel B. B. 4387. Res 497 Huntington av. Tel.
Wing, Miss Ellen F. CS 1.30 to 4 PM Thurs 149 Tremont st. Tels Ox. 529; res Needham 220.
Wright, Miss E. Mildred H. CS see Roxbury.

Young, Mrs Millie F. CSB 2 to 4.30 PM Tues Thurs 149 Tremont st. Tels Ox. 406; res Weymouth 282 M.

BOSTON (EAST)
Burnham, Mrs Abbie E. CS 121 Princeton st. Tel.

BRAINTREE
Crocker, Mrs Anna Noyes CS 129 Hollis av. Tel.
Hollis, Mrs Lura A. CS 507 Wash. st. Tel.
Kohler, Mrs Mary Lovinia CS 375 Wash. st. Tel.

BROCKTON
Doe, Mrs Lucy E. CS 2 to 4 PM except Sat 8 White av. Tel 1843.
Howe, Mrs Perla E. CS 364 Main st.
Hoyt, Mrs Margaret CS 55 Belcher av. Tel 1946.
Knox, Mrs Alice Roberts CS 15 Simmons av. Tel 960.
Richardson, Mrs Harriet E. CS 243 Belmont st.
Smith, Mrs Ellen Stevens CS 3, 31 W Elm st.
Thompson, Mrs Gertrude Tilden CS 57 Highland ter. Tel 1914.
Winner, Mrs Mary N. CS 2 to 5 PM except Sat 28 Allen st. Tel 3240.

BROOKLINE
Bacon, Mrs Elizabeth A. CS Brandon hall.
Baker, Alfred E. CSB (teacher) 9 AM to 12 M except Sat 471 Wash. st. Tels 1667; res Newt. W. 154.
Baker, Mrs Hannah P. CSB 10 AM to 12 M except Wed 471 Wash. st. Tel 1667.
Bangs, Mrs Elizabeth S. CSD 1730 Beacon st. Tel.
Bartholomew, Mrs Mary Selene CS 9 AM to 1 PM except Wed 1253 Beacon st. Tel 946.
Beasley, Mrs Mary CS 10 AM to 1 PM 204 Babcock st. Tel 867.
Behr, Mrs Gertrude CS mornings 172 Mason ter. Tel.
Benner, Mrs May Winchester CS by appointment 327 Harvard st. Tel.
Bradish, Mrs Fannie L. CS Newton st. Tel Jam. 659-2.
Brock, Mrs R. Lillian CS Tues Thurs Fri mornings The Colchester. 1470 Beacon st. Tel 5656.
Brockenbrough, Kirby R. CS see Boston.

Chapin, Mrs Mary Greene CS 10 AM to 1 PM 8 Browne st. Tel 5661.
Cooley, Mrs Jennie M. CS 44 Centre st. Tel 3699 W.

Dewey, Mrs Frances Lovejoy CS 8 Cypress pl.
Dickey, Adam H. CSD (teacher) 17 Seaver st.
Dickey, Mrs Lillian S. CSB 9 AM to 1 PM except Sat 17 Seaver st. Tel 4211.
Dittemore, Mrs Edith B. CSB see Boston.
Dixon, Mrs Clementina CSB 109 St Paul st.
Dixon, Frederick CSB (teacher) 109 St Paul st.

Hann, Mrs Annie S. CS 10 AM to 4 PM Tues Thurs Sat 1352 Beacon st. Tel 620. Res 30 Kilsyth rd. Tel 5791.
Harvie, Miss Edith CS 9 AM to 12 M 1352 Beacon st. Tels 5941 W; res 4607 W.
Hogue, Mrs Blanche Hersey CSB (teacher) by appointment 109 St Paul st.
House, Mrs Annie Wheeler CS 101 St Paul st. Tel.
Howard, Mrs Helen G. CS 488 Harvard st.

Judd, Mrs Estelle D. CS afternoons Hotel Beaconsfield. Tel 1370.

Knapp, Bliss CSB (teacher) 11 Hawes st.

Lathrop, John C. CSB (teacher) 8.30 AM to 2 PM except Wed 1352 Beacon st, Coolidge Cor. Tels 686; res 253.
Lathrop, Mrs Laura CSD (teacher) 87 Colchester st. Tel 253.
Lewis, Miss Hortense W. CS 1862 Beacon st. Tel 1795.
Lincoln, Mrs Anna Wyman CS 239 Rawson rd. Tel.
McLellan, Mrs Jeannette R. CSB 25 Seaver st.
Martin, Mrs Eliza Annie CS Hotel Beaconsfield Tel 1370.

Neal, James A. CSD by appointment 1080 Beacon st. Tel 6055.
Norris, Mrs Susan S. CS 32 Park drive. Tel 1207 M. Office 400 Boylston st, Boston Mon Wed Fri 10 AM to 1 PM Tel B. B. 8138.
Norwood, Mrs H. Frances R. CS 1651 Beacon st.

Ogden, David B. CSB by appointment 1869 Beacon st.
Ogden, Mrs Margaret Wood CSB 1869 Beacon st. Tel 1977.

Phelps, Mrs Lucy Dayton CS 95 Sutherland rd.

Robertson, Mrs Annie Louise CSB (teacher) mornings except Sat 74 Amory st. Tel 1920.

Smith, Clifford P. CSB (teacher) 16 Corey rd.
Smith, Mrs Myrtle Holm CSB 16 Corey rd. Tel 3354.
Stewart, Mrs Ida G. CSB (teacher) 9 AM to 1 PM 244 Fisher av. Tel 672.

Titcomb, Mrs Jessie S. CS 10 to 4 PM Mon Wed Fri 1352 Beacon st. Tels 620; res 4455.
Tomkins, Mrs Estella L. CS 15 Naples rd. Tel 983.
Train, Miss Minna CS Chestnut pl.
Tuttle, Mrs Annie Dugdale CS 2 to 4 PM except Sat 3 Auburn ct. Tel 3572 M.

Walker, Mrs Elizabeth CS 1584 Beacon st.
Wardwell, Mrs Jessie S. CS 106 Marion st.
Winans, Mrs Maude A. CS 160 Salisbury rd. Tel 3886 W.
Wood, Mrs Lydia A. CS House 4, 1862 Beacon st.

CAMBRIDGE
Carter, Miss J. Louise CS 10 AM to 1 PM except Wed Sat 5 Boylston st, Harvard sq. Tel.
Davison, Mrs Emma E. CS 62 River st.
Glidden, Mrs May Orange CS 14A Sacramento st. Tel.
Gordon, Miss Mary Elizabeth CS 10 AM to 12 M except Sat 12 Remington st. Tel 2273 M.
Hogg, Mrs Lillian R. CS Riverbank ct.
McKenzie, Mrs Daisette D. S. CSB Mon Fri afternoons 10 Concord av, Arsenal sq.
McKenzie, William P. CSB (teacher) Fri afternoon 10 Concord av, Arsenal sq. Tel.
Milligan, Mrs Effie F. C. CS 46 Fairfield st. Tel.
Rice, Miss Bertha L. CS Riverbank ct.
Rome, James J. CSB by appointment Riverbank ct. Tel
Rome, Mrs Joan Hudgens CSB Riverbank ct. Tel 2680.
Sedman, John Ellis CS 2 to 5 PM except Sat 5 Boylston st, Harvard sq. Tel.
Syer, Miss Julia Alberta CS 10 AM to 12 M 214 Lexington av. Tel 4880.
Wright, Miss M. Rosamond CS 6 to 8 PM Tues Thurs Fri 50 Mass. av. Tel 5029 M.

CHARLESTOWN
Colby, Mrs Angeline E. CS 23 Auburn st. Tel 558-2.

CHESTNUT HILL
Slocomb, William W. CS 384 Beacon st. Tel Brook. 4115.

CLINTON
Field, Mrs Hattie M. CS 17 High st. Tel 87.
Sargent, Mrs Myra B. CS 18 Prospect st. Tel 310.

CONCORD
Wheeler, Miss Mary CS Elm st. Tel 395.

COTUIT
Coleman, Mrs Ellen L. CS.
Dottridge, Mrs Lizzie A. CS.

DANVERS
Robie, Mrs Mary Abbie CS 14 Charles st. Tel.
Whitney, Mrs Elizabeth L. CS 29 Pine st. Tel 170.

DORCHESTER
Blish, Mrs Lauretta Wheelock CS 16 School st. Tel.
Carlisle, Mrs Millie V. CS 29 Millet st. Tel.
Clark, Mrs Ellen L. CSB 3 to 5 PM Tues 10 Cushing av.
Crawley, Miss D. Lillian CS 1 to 4 PM except Sat 27 Wrentham st. Tel Dor. 4220.
Knox, Mrs Nellie H. CS 116 E Cottage st.
Lewis, Mrs Adeline Elizabeth CS 2 to 5 PM Mon Wed Fri 36 McLellan st. Tel 3730.

DORCHESTER

Lovis, Frederick CS 34 Esmond st. Tel Dor. 64-1.
Maynard, Mrs Grace Pierce CS 5 Lyman ter. Tel Dor. 2179 W.
Parker, Mrs Caroline A. CS 4 Cushing av. Tel 1975 M. Office 100 Boylston st, Boston Tues Thurs 1 to 4 PM.
Stephens, Mrs Alice E. CS 147 Ashmont st. Tel.
Stephens, Miss Dora W. CS 34 Vesta rd. Tel.
Wilde, Mrs Annie M. CS 67 Tonawanda st. Tel Dor. 840.

EVERETT

Cooper, Mrs Grace Knox CS 38 Walnut st. Tel 634 M.
Corbin, Mrs Mary E. CS 96 Waverly st. Tel.
Weeks, Mrs Susan A. CS 14 Orchard st. Tel 325.

FAIRHAVEN

Hillman, Mrs Ella F. CS 49 Walnut st.

FALL RIVER

Anthony, Mrs Mary P. CS 469 Prospect st. Tel 2371-2.
Packard, Joshua F. CS 337 Pine st. Tel 115 W.

FITCHBURG

Crosby, Miss Ruth C. CS 8 Pearl st. Tel 1457 W.
Graves, Mrs Agnes E. CS 4 Gage pl. Tel 18.
Holt, Mrs Kilmeny B. CS 54 Walton st. Tel 1346 W.
Stevens, Mrs Jennie M. CS 150 Prichard st. Tel 394 W.

FRAMINGHAM

Vose, Mrs Lillian L. CS see Ashland.

GLOUCESTER

French, Mrs Lelia F. CS 207 Wash. st.
Miller, Mrs Bertha M. CS postal address Eastern Point.
Perkins, Mrs Emma F. CSD 26 Wash. sq.
Sawyer, Miss Caroline H. CSB (teacher) 39 Prospect st. Tel.

GREENFIELD

Cornell, Mrs Julia E. CS 14 Pierce st. Tel.
Snider, Mrs Ida Zoe Burr CS 86 Crescent st. Tel.

HAVERHILL

Harrison, Mrs Adele M. CSB 10 AM to 12 M 17 North av. Tel 360.
Harrison, John M. CSB 10 AM to 3 PM 50 Merrimack st. Tel 2208.
Patch, Mrs Ella F. CS 123 Main st, Bradford district.
Small, Mrs Maud L. CS 470 Main st. Tel.
Tarbox, Mrs Lottie W. S. 146 Corliss Hill. Tel 499-14.

HINGHAM

Clark, Mrs Cora B. CS mornings 69 South st. Tel 372 W. Office 170A Tremont st, Boston Mon Wed afternoons. Tel Ox. 4268.

HUDSON

Wetherbee, Mrs Lucy Ella CSB 68 Warner st. Tel.

HYDE PARK

Albee, Mrs Annie L. CS 112 Gordon av. Tel 36. Office 45 Milk st, Boston Thurs 10 AM to 1 PM. Tel Main 709.
Ambrose, Mrs Sarah W. CS 2 to 5 PM Mon Thurs 10 AM to 12 M Wed 718 Metropolitan av. Tel 838 M.

IPSWICH

Johnson, Mrs Nettie A. Richardson CS.

JAMAICA PLAIN

Houghton, Mrs Florence Henry 288 Chestnut av. Tel 397 R.

LAWRENCE

Lang, Miss Susie M. CSD (teacher) postal address 510 Lowell st.
Prescott, Lewis CS 2 to 4, 7 to 8 PM Bay State blg. Tel 348.
Swan, Mrs Alice Daggett CS 27 Dorchester st.

LEE

Judd, Mrs Mary A. CS 23 Franklin st.

LEXINGTON

Emery, Mrs Grace H. CS 5 Stetson st. Tel 420.
Hall, Mrs Marion E. CS Percy rd. Tel 21211.
Rowse, Mrs Ada Holt CS Winthrop rd. Tel 110.

LOWELL

Bement, Miss May M. CS 635 Westford st. Tel.
Brown, Mrs Helen E. CS 182 Westford st. Tel 3019.
Fairbairn, Mrs Myrtle R. CS 179 Foster st. Tel 1969.
Hildreth, Mrs Isaphene J. CS 52 Bellevue st. Tel 4672.
Honig, Mrs Lillian E. CS 614 Westford st. Tel 1861.

LYNN

Byers, Miss Alice CS 59 Broad st. Tel 1907 J.
Dillon, Miss Annie Merrill CS 2 to 5 PM except Wed 26 Chestnut st. Tel 3539.
Drew, Mrs Norma Smith 235 Ocean st. Tel 1892 W.
Ellis, John CS 7 to 10 AM, 5 to 8 PM 104 Hanover st. Tel 1845 J.
Maynard, Miss Harriet B. CS 35 Baltimore st. Tel 736.
Moore, Miss Lizzie CSB mornings 24 Bassett st. Tel 3933.
Moulton, Miss Elizabeth J. CS 26 Broad st. Tel 4772.
Prescott, Mrs Emma F. CS 23 Huron st. Tel 3033 M
Symonds, Mrs Annie M. CS 138 Williams av. Tel.
Welch, Mrs Eliza P. CS 195 Williams av. Tel 2878 W
Winchester, Mrs Nellie L. CS 127 Wash. st Tel.

MALDEN

Bemis, Mrs Nellie A. CS 8 to 11 AM 40 Spruce st. Tel
Childs, Mrs Lena D. CS mornings except Sat 181 Glenwood st. Tel 941-3.
Fernald, Miss Flora M. CS 63 Spring st. Tel 696 M.
Gabriel, Mrs Julia E. CS 66 Sprague st. Tel 1977 M.
Harrington, Mrs Carrie A. CS 9 AM to 12 M except Mon 167 Maple st. Tel 330.
Hawke, Mrs Rosetta CS 31 Holyoke st. Tel 2140.
Linnell, Miss Vesta N. CS 36 Acorn st. Tel 1005-1.
Müller, Louis R. CS 21 Vista st. Tel 2080.
Nickerson, Miss Ida M. CS 3 to 5 PM 69 Cedar st. Tel

MANCHAUG

Newton, Mrs Laura Anna CS P.O box 74.

MANOMET

Bartlett, Mrs Ida F. CS 10 AM to 12 M Wed Thurs Sat

MARBLEHEAD

Shepard, Mrs Sarah W. CS 264 Pleasant st. Tel 335

MARLBORO

Clough, Mrs Priscilla Radford CSB 49 Central st.
White, Mrs Sophronia F. CS 38 Gay st. Tel 403

MATTAPAN

Blanchard, Mrs Amy P. CS 2 to 4 PM Mon Wed 60 Clarkwood st. Tel Milton 1234 M.
Stone, Mrs Eldie E. CS 19 Clarkwood st. Tel Milton 304 Office 927 Colonial blg, Boston Sat 10 AM to 2 PM.

MATTAPOISETT

Fish, Mrs Catherine E. CS Rochester rd. Tel.

MEDFORD

Daniels, Mrs Emma N. CS 6 Pearl st. Tel 980. Office 927 Colonial blg, Boston Wed Sat 2 to 4.30 PM

MEDFORD HILLSIDE

Stevens, Mrs Clara B. CS 87 North st. Tel Medford 850. Office 927 Colonial blg, Boston Mon Thurs 2 to 5 PM

MEDFORD (WEST)

Appleton, Mrs Clara J. CS 9 Brooks st. Tel Medford 845 M

MELROSE

Benner, Mrs Ella M. CS 148 Rowe st. Tel 273-3.
Gould, Mrs Clara A. CS 10 AM to 12 M Tues Wed Fri 32 Adams st. Tel 199.
Morrill, Mrs Myra E. CS 20 North av. Tel 490.
Perkins, Henry M. CS 76 Trenton st. Tel. 709-2.

MERRIMAC

Trumbull, Mrs Susie F. CS P O box 191.

MONTAGUE

Solley, Mrs Sarah J. E. CS Mon Thurs. Tel 475.

NEEDHAM

Orcutt, Charles E. postal address 51 Marked Tree rd.
Wood, Leon Irving CS evenings Powers st.

NEW BEDFORD

Brierly, James E. CSD (teacher) 9 to 10 AM, 2 to 4, 7 to 8 PM 948 Kempton st. Tel 2025-2.
Lowell, Mrs Fannie C. CS see Boston.
Macy, Mrs Louise R. CS 74 Bay st.
Ruedinger, Miss Bertha R. CS 505 Bookstore blg.
Stratton, Mrs Lucy A. CS 124 Maxfield st. Tel 975-3.
Taber, Mrs Alice B. CS 87 S Ash st. Tel 595.

NEWBURYPORT

Morrill, George Clement CSB 112 High st. Tel 859 M.
Noyes, Mrs Florence A. CS 68½ Bromfield st.
Prime, Miss Sarah T. CSD (teacher) 12 M to 3 PM 24 Kent st. Tel 146 R.
St. John, Mrs Mabel S. CS 54 High st. Tel 530.

NEWTON

Brackett, Mrs Cora S. CS 65 Bellevue st.

Ford, Mrs Louisa R. CS 273 Tremont st. Tel N.N.1201 M.

Newhall, Mrs Minnie L. CS The Marion, 457 Wash. st. Tel Newt. N. 1724 M.

Read, Miss Mabel Lucy CS 10 AM to 2 PM 344 Centre st. Tel 2425 W. Res 104 Adams st, Waltham. Tel 159 W.

NEWTON CENTER

Buck, Mrs Kate W. CS see Boston.

Holden, Mrs Lily L. CS 1 Willow ter. Tel Newt. S. 765-1.

NEWTON HIGHLANDS

Segerson, John CS see Boston.

Stevens, Horace P. CS 9 AM to 12 M 20 Circuit av. Tel. Office 170A Tremont st. Boston 1.30 to 4 PM Wed.

NEWTONVILLE

Keach, Edward H. CSB see Boston.

Lord, Mrs Sarah Conant CS 195 Lowell av. Tel Newt. W. 909-4.

Robinson, Miss Nellie E. CS 10 AM to 3 PM except Wed 815 Wash. st. Tels Newt. N. 1070 ; res Newt. W. 21574.

NEWTON (WEST)

Adams, Mrs Grace S. CS 367 Waltham st. Tel 11.

Woods, Mrs Bertha H. CS 41 Berkeley st. Tel 430.

NORFOLK DOWNS

Hooper, Miss Mary L. CSB 22 Glover av. Tel.

Robinson, Mrs Lizzie W. CS 2 to 4 PM Mon Thurs 91 Billings rd. Tel Quincy 1904 M.

Wilson, Mrs Cora E. CS Wed 15 Tyler st. Tel.

NORTH ADAMS

Orr, Mrs Alice L. CS 29 Holbrook st. Tel 70.

NORTHAMPTON

Atwood, Mrs Martha Miner CSB 184 Round Hill.

Clark, Miss Miriam B. CS 90 Maple st. Tel.

NORTH HANSON

Baker, Mrs Helen A. CSD.

NORWELL

Moulton, Mrs Annie L. CS River st. Tel 38-2.

PALMER

Wesson, Mrs Edith K. CS 9 Holbrook st. Tel.

PITTSFIELD

Adams, Mrs Jessie C. CS 20 Reed st. Tel 1070.

Merrick, Miss Edith CS 9.30 AM to 12.30 PM 65 Berkshire County Sav bnk blg. Tels 2635; res 1061.

Van Ostrand, Archie E. CSB (teacher) 2 to 5 PM Berkshire County Sav bnk blg. Tels 2635; res 78.

Van Ostrand, Mrs Ellen N. CSB 212 East st. Tel 78.

Wainwright, Mrs Sara B. CS 443 North st. Tel 133.

PLYMOUTH

Stockbridge, Mrs Nellie F. CS 10 AM to 1 PM except Fri 7 Lothrop st. Tel 234 M.

QUINCY

Merrick, Mrs Minnie Schuyler CS 41 Greenleaf st. Office 614 Berkeley blg, Boston Sat morning. Tel.

Morgan, Mrs Harriet R. CS 9 to 11 AM except Fri; also Thurs evening 16 S Central ter, Wollaston. Tel.

Nash, John M. CS 101 Putnam st. Tel 1969 M.

Nixon, Mrs Helen A. CSD see Boston.

RAYNHAM CENTER

Jones, Mrs Susan K. CS 113 Pleasant st.

READING

Blood, Mrs Martha L. CS 2 to 3.30 PM except Thurs Sat 54 Sanborn st. Tel 177.

Jackson, Mrs Abbie Estelle CS 32 Bancroft av.

Prescott, Mrs Julia E. CSD (teacher) 1 to 3 PM except Fri 21 Pleasant st. Tel 130.

REVERE

Blackmar, Mrs Lelia E. CS 68 Yeaman st. Tel 277-3.

Newcombe, Mrs Minnie C. CS Florence av. Tel 634 M.

ROSLINDALE

Clark, Mrs Mary L. CS 820 South st. Tel Belle. 1225-4.

Sargent, Mrs Mattie A. 41 Sherwood st. Tel.

ROXBURY

Arnold, Mrs Addie CS 10 AM to 12 M 3 Holborn ter. Tel.

Bowditch, Miss Josephine Earle CS 32 Hartwell st.

Carter, Mrs Deborah CS 73 Humboldt av. Tel 1665-2.

Cotton, Miss Elizabeth L. CS 26 Holborn st. Tel 1055 W.

Foster, Miss Edith Preston CS 3 Ruthven st. Tel 869 W.

Haddock, George Silas 9 Crawford st. Tel 1600.

Lakin, Mrs Susie B. CS 4 Carlisle st. Tel.

Lane, Miss Lucy E. CS 91 Munroe st. Tel 1618-2.

McFarland, Mrs Carrie A. CS 10 AM to 12 M 32 Hutchings st. Tel 4895.

Ordway, Mrs Ida H. CS 2 to 5 PM except Sat 15 Holborn st. Tel 1762-2.

Parker, George Wright CS see Boston.

Pree, Mrs Adelaide M. 58 Seaver st. Tel 3696 M.

Puffer, Miss Katherine CS 72 Elm Hill av. Tel 1816 M. Office 907, 149 Tremont st, Boston Sat 1.30 to 4 PM.

Rice, Mrs Addie E. CS 72 Elm Hill av. Tel 60.

Seeley, Elisha B. CS see Boston.

Seeley, Mrs Lillie E. CS see Boston.

Weschkolofsky, Herman CS 2 to 4.30 PM 9 Elm Hill pk Tel 183.

Whitcomb, Miss H. May CSB 34 Maple st. Tel 598.

Whitcomb, Miss M. Ethel CSB 34 Maple st. Tel 598.

Wright, Miss E. Mildred H. CS 3 Ruthven st. Tel 869 W.

SALEM

Bonney, George Peck CS 2 to 5 PM except Sat 46, 221 Essex st. Tel 335. Res 7 Andrew st. Tel 520.

Delano, Mrs Maria G. CS 146A North st. Tel.

Keith, Mrs Mary Irving CS 3a Willow av. Tel.

Marvin, Mrs Emma J. CS 1 Temple ct, Lynde st. Tel.

McKinstry, Mrs Roetta Page CS 10 AM to 1 PM except Sat 16 Federal st. Tel 480.

Sturgeon, Mrs Rosa Adelia CS postal address.

SHARON

Fleming, Mrs L. Anna CS postal address. Tell 22.

SILVER LAKE

Blanchard, Mrs Angie L. CS.

SOMERVILLE

Crombie, Mrs Florence R. CS 7 Wheeler st. Tel 2054 W.

De Merritt, Mrs Nellie B. CS 118 Hudson st. Tel 693 M.

Eastaman, Mrs Mary F. CSD (teacher) 111 Summer st. Tel 559.

Edwards, Mrs Elsie E. CS 62 Highland av. Tel.

Frederick, Mrs Augusta D. CS 30 Delaware st.

Hall, Mrs Janet W. CS 192 Summer st.

Keeler, Miss G. Florence CS 128 Central st. Tel.

Lane, Mrs Adelaide L. CS 177 Walnut st, W. H. Tel.

McCully, Mrs Helen M. CS 8 to 11 AM except Tues Fri 95 Oxford st. Tel 4578 W.

Shepley, Mrs Eugelia M. CS 45 Union sq.

SOMERVILLE (WEST)

Brooks, Mrs Jeanette P. CS 10 Irving st. Tel 235 W.

Clark, Mrs Helen Fletcher CS 354 Highland av. Tel 33.

Holm, Mrs Josephine S. 71 Hall av. Tel 1432 M.

Smith, Mrs Annie H. CS 2 Campbell pk. Tel 629 W.

Smith, Mrs Ida Bennett CS 43 Curtis st. Tel 635 M.

Tripp, Mrs Emma L. CS 67 Wallace st. Tel 1814 W.

Wiswall, Mrs Minnie K. CS 82 Morrison av. Tel 1357-4.

SPRINGFIELD

Chaplin, Mrs Bessie H. CS 444 Sumner av. Tel.

Church, Mrs Lillian P. CS 224 Besse blg. Res tel 7079.

Coleman, Mrs Isabel Smith CS 3 Salem st. Tel.

Collins, Mrs Minnie Marion CS 10 AM to 1 PM 508, Hitchcock blg, 318 Main st. Res tel 6200.

Cram, Charles Henry CS 172 Long Hill st. Tel 6379 M.

Farnum, Mrs Alice M. CS 92 Belmont av. Tel.

Perkins, Guy S. CSB (teacher) 203 Besse blg, Besse pl.

Perkins, Mrs Lillian Foss CS 203 Besse blg, Besse pl.

Powell, Mrs Henrietta J. CS 223 Besse pl. Tel 1321.

Ross, Mrs Anna C. CS 215 Forest Park av. Tel 6299.

Scott, Mrs Florence Snow CS 1 to 5 PM 506, 318 Main st. Tel 6297. Res 1089 Worthington st. Tel 7725.

Smith, Harry C. N. CS 12 to 4 PM 211 Besse blg. Tel 1213.

Taylor, Henry Church CS 205 Besse blg. Res tel.

Terry, Mrs Emogene H. CS 179 Long Hill st. Tel 7593 R.

Work, Mrs Josephine CS 9 to 11 AM 57 High st. Tel.

STOUGHTON

Blaisdell, Mrs Josephine C. S. CS 1778 Wash. st. Tel.

SWAMPSCOTT

Nazro, Mrs Ella M. CS postal address.

TAUNTON

Crossman, Mrs Amelia M. CS 25 Trescott st.

WABAN
Ayer, Mrs Alice M. CS 39 Pine Ridge rd. Tel Newton S. 598.
Robinson, Mrs Helen Friend CS 194 Waban av. Tel.

WAKEFIELD
Weeks, Mrs Nellie L. CS 352 Main st.

WALPOLE
Armstrong, Mrs Mary E. CSD Tel 156-4.

WALTHAM
Crafts, Miss Myra A. CS 103 Adams st.
Hall, Miss Lena M. CS 78 High st.
Read, Miss Mabel Lucy CS see Newton.
Woolley, Mrs Ella L. CS 16 Park pl. Tel 1050.

WELLESLEY
Harrington, Miss J. Isabél CS Worcester st and Weston rd. Tel.
Selfe, Mrs Clara CS 75 Grove st. Tel 83-4.

WELLESLEY HILLS
Dillaway, Mrs Annie S. CS Bradford rd. Tel 246 W.
Dillaway, Miss Laura G. CS 46 Cliff rd. Tel Well.709 W.

WESTBORO
Seeley, Mrs Margaret 9 AM to 12 M 78 Milk st. Tel 83-2.

WESTFIELD
Herrick, Mrs Loiva A. CS 9 to 11 AM 28 Shepard st. Tel 925 M.

WEYMOUTH
Evans, Mrs Mary Adelaide CS 412 Front st.
Hume, Mrs Janet CS see Boston.
Sanborn, Mrs B. Etta CS 23 Prospect st.

WEYMOUTH HEIGHTS
Locke, Miss Agnes Celia CS Tel 110.

WINCHENDON
Gay, Mrs Frances A. M. CS 215 Central st. Tel 111-2.

WINCHESTER
Blaisdell, Mrs Alice May CS 30 Vine st. Tel 628 W.
Flinn, John J. CS by appointment 6 Dix ter. Tel 1016 M.
Gendron, Mrs Florence A. CS 22 Calumet rd.
Harrington, Mrs Nettie F. CS 9 Sanborn st. Tel 8.
Martin, Mrs Eliza Annie CS see Brookline.
Nickerson, Mrs Dora Mayo CSD postal address 18 Grove st.
Richmond, Mrs Edith H. CS 7 Grove st. Tel 870.
Robbins, Miss Ellen S. CS 26 Crescent rd.
Squires, Mrs Grace CS 3 Black Horse ter. Tel 553 W.

WINTER HILL
Hoyt, Mrs Susan R. K. CSD (teacher) 10 AM to 12 M 53 Dartmouth st. Tel 3016 M.

WINTHROP BEACH
Smith, Mrs Katherine CS 90 Terrace av. Tel 20.

WINTHROP CENTER
Dellano, Mrs Jennie M. CS 120 Sargent st. Tel 206.
Garrett, Mrs M. Etta CS 50 Waldemar av. Tel 602.
Mann, Frederick CSB by appointment 58 Emerson rd.
Smith, Mrs Bertha M. CS 15 Prescott st. Tel 1260.

WINTHROP HIGHLANDS
Spaulding, Mrs Emma G. CS 140 Cliff av. Tel.

WINTHROP (OCEAN SPRAY)
Burns, Robert CS 204 Shirley st. Tel 290.

WINTHROP (THORNTON)
Turner, Mrs Ella J. CS 22 Wash. av. Tel 52-3.

WOBURN
Mendum, Mrs Sara Clark CS 16 Arlington rd. Tel.
Wyer, Mrs Alice Champney CS 40 Pleasant st.

WOLLASTON
Buchanan, Mrs Alexie F. CS 9 AM to 12 M Tues Thurs 133 Grand View av. Tel Quincy 71 M.
Everett, Mrs Ida E. CS 35 Elm av. Tel Quincy 947-4.
Goding, Dana Elmer CS 210 Arlington st. Tel Quincy 1833 M.
Goding, Mrs Lottie A. CS 210 Arlington st.
Sprague, Mrs Anne J. CS 346 Belmont st. Tel.

WORCESTER
Allen, Mrs Carrie S. CS 10 AM to 1 PM Tues Fri; 1 to 6 PM Thurs 842 Slater blg. Tel Park, 6465 M.
Allen, Mrs Mary W. CS 28 Sever st. Tel Cedar 807.
Bancroft, Mrs Edith F. CS 24 Tirrell st. Tel.
Bush, Mrs Nellie Blodgett CS 32 Maplewood rd.
Cooke, Mrs Alice C. CS 5 La Grange st. Tel.
Crossman, Mrs Flora E. CS 22 Channing st. Tel.
Gates, Miss Lilla Florence CS 851 Millbury st. Tel.
Howes, Mrs Grace A. CS 19 Shattuck st. Tel Park 3522.
Knowles, Mrs Evelyn Sylvester CS 1 to 6 PM Mon Fri; 9.30 AM to 2 PM Wed 842 Slater blg. Tel Park 6465 M
Merritt, Mrs Stella T. CS 5 Shepard st. Tel.
Messinger, Mrs Eliza J. CS 1 Marston way. Tel.
Putnam, Mrs Louise F. CS 1 Dix st. Tel Cedar 1638.
Schoppe, William G. CS 311 Main st. Tel.
Smith, Miss Louise E. CS 9 AM to 1 PM Mon Thurs; 1 to 6 PM Tues Sat 842 Slater blg. Res tel Park 6761 W.
Walker, Miss Kate M. CS 1 Boxford st. Tel.
White, Mrs Josephine F. CS 12 Oliver st. Tel.

MICHIGAN

ADRIAN
Taylor, Mrs Maude Howell CS 6 State st.

ALBION
Farley, Mrs Frances M. CS 913 S Superior st.
Sturtevant, Mrs Elizabeth CS 117 E Ash st.

ALLEGAN
Gilson, Mrs Orpha L. CS.

ALMA
Ellison, Mrs Ella F. CS 508 State st.
Morrison, Mrs Edith CS 1226 Superior st, E.

ALPENA
Heald, Mrs Elizabeth CS 167 1st st.
Roberts, Miss Maria CS 167 1st st.

ANN ARBOR
Dearing, Miss Mary Elizabeth CS 1101 E University av.
Henne, Miss Lydia CS 713 W Liberty st.
LeValley, Mrs Laura A. W. CS 15 Cutting apts. Tel 1358 M.
Seeley, Miss Orel F. CS 809 Hill st.

BATTLE CREEK
Adams, Charles M. CSB (teacher) 17 Fremont st.
Adams, Mrs Narcissa F. CS 17 Fremont st. Tel 133 J.
Benedict, Mrs Cora CS 47 Chestnut st. Bell tel 1392.
Fisher, Mrs Jennie CS 130 Post av.
Healy, Miss Mina A. 24 Adams st. Bell tel 1467 W.
Joyce, Mrs Mary C. CS 17 Franklin ct.
Ketchum, Mrs Alice E. CS 44 Chestnut st.
Robertson, Miss Clara B. CS 30 Upton av.
Stebbins, Mrs Adella W. CS 92 Orchard av.

BAY CITY
Archambault, Mrs Frances CS 1506 McKinley av.
Bradley, Mrs Ada A. CS 1700 Center av.
Wells, Mrs Ada M. CS 412 Belinda st.
Wright, Mrs Maria C. CS 319 N Van Buren st.

BELLEVUE
Vaughan, Mrs Jennie B. CS 400 South st.

BENTON HARBOR
Cunningham, Mrs Emily H. CS 441 Maple st. Tel 1028.
Fashbaugh, Mrs Alice CS 471 Foster av. Tel 640.
Wheaton, Mrs Mary CS 714 Highland av. Tel 770.

BUCHANAN
Wood, Albert A. CS.

CADILLAC
Geer, Miss Mary Louise CS 519 E Cass st. Tels 318.

CHARLEVOIX
Smith, Mrs Mabelle Denton CS 223 Clinton st. Tel.

CHARLOTTE
Ells, Mrs Mary R. CS 121 Lovett st. Bell tel 19 L.
Spencer, Mrs Agnes E. CS 403 S Main st.

COLDWATER
Cornwell, Charles S. CS 48 Division st.

DECATUR
Evans, Mrs Alberta H. CS Tel Kibbe 74.
Jones, Mrs Mabelle B. CS.
Moulton, Mrs Mollie W. CS.

DETROIT
Babillion, Miss Gertrude S. CS 9 to 12 M except Fri 32 Erskine st. Tel Grand 2181.
Bailey, Mrs Cornelia Erwin CS 1263 John R. st. Tel North 4791. Summer months, Charlevoix.

DETROIT
Bailey, Mrs Ella C. CS 379 Montclair av. Tel Hick. 1130.
Bailey, Mrs Lillian A. CS 10 AM to 4 PM 404 Lenox apts. Tel Cherry 878.
Beaubien, Mrs Ella H. A. CS 165 Smith av. Tel North 3028 J.
Black, Mrs Sarah D. CS 149 Forest av, W.
Bland, Mrs Jean B. CS 85 Hancock av, W. Tel Grand 4011.
Bloomingdale, Mrs Harriet E. CS postal address Hotel Plaza. Tel Cher. 4622.
Boggis, Mrs Cora E. CS 71 Cottage Grove av, H. P.
Bogue, Mrs Martha Harris CSD 8 to 11 AM 697 Cass av
Boyle, Mrs Martha Renner CS 73 Richton av. Tel Hem. 1903.
Burt, Miss Jennie CS 8 to 11 AM, 2 to 5 PM 420 Woodward av. Tel Grand 1621.

Callahan, Miss Grace W. CS 756 2d av. Tel Grand 1364.
Campbell, Francis Chandler CS 697 2d av. Tel Grand 1344.
Cartmell, Mrs Lucy CS 17 Brady st. Tel Grand 2303 M.
Clute, Mrs Charlotte A. CS 147 Avery av. Tel Grand 3327.
Colby, Frank C. CS The Lenox. Tel Main 4617.
Colby, Mrs Mary Bayrd CS The Lenox.
Cook, Mrs Ethel B. CS 39 W Alexandrine av. Tel.
Cowell, Mrs Eva L. CS 114 Coplin av. Tel Hick. 2767 M.

Dagg, Miss Lena CS 465 Hamilton av. Tel Hick. 1683.
Doty, Mrs Ella H. CSB (teacher) 49 Parsons st. Tel Grand 1329.

Emmons, Mrs Lottie C. CS 8 to 11 AM 44 Melbourne av. Tel North 4254.

Fay, Miss Mary Root CS 144 Hancock av, W.
FitzGerald, Mrs Annie CS 465 Hamilton av. Tel.

Goodrich, Mrs Elizebeth N. CS except Wed 964 Lothrop av. Tel Wal. 1308 R.
Griffith, Mrs Helen I. CS 687 4th av. Tel Grand 377.

Hall, Mrs Elreena CS 739 Vandike av. Tel Ridge. 3507 W.
Harris, Mrs Anna S. CS 239 Clairmount av. Tel.
Hill, Mrs Kate A. M. CS 45 Bagg st.
Hovey, Mrs Lydia MacKenzie CS 9 AM to 4 PM 1835 Dime bnk blg. Tel Cadillac 2679.

Johnson, Mrs Lillian Carter CS 9 to 11 AM 542 Bewick av. Tel Hick. 2393.

Kenyon, Mrs Lillian W. CS 341 Hamilton av.

Leigh, Mrs Elizabeth L. CS 9 AM to 12 M 55 Willis av, W. Tel Grand 764.

Macklem, Miss Frances M. CS 204 St Paul av.
Macklem, Miss Ida Alexandra CS 204 St Paul av
McDonald, Mrs Adella E. CS 29 Parsons st. Bell tel.
McGill, Mrs Stella S. CS 215 E Grand blv. Tel East 1575.
Munson, Mrs Minnie S. CS 224 Nat av. Tel Grand 3933 R

Nebe, Mrs Alice Thrall CSB (teacher) 255 E Grand blv. Tel East 1996.
Noland, Mrs Celia CS postal address 1062 4th av.
Nutting, Mrs Elizabeth H. CS 1 to 5 PM 543 Bewick av.

Paton, Mrs Caroline H. CS 8 to 11 AM 34 Longfellow av. Tel Hem. 894.
Pierce, Mrs Kate H. CS 2 to 5 PM except Wed Phillips manor, 25 Willis av, E. Tel Grand 137.
Prophet, Edward Percival CSB (teacher) 9 AM to 4 PM 404 Woodward arcade. Tel Cher. 2199.
Prophet, Mrs Magdalene M. CSB 404 Woodward arcade. Res tel Royal Oak 128.

Sagmaster, Mrs Eva W. CS 10 AM to 1 PM 187 Westminster av. Tel Hem. 3263.
Schreiber, Mrs Hattie CS 537 Baldwin av. Tel East 1043 R.
Schuster, Mrs Vivla Harvey CS 838 Canton av.
Seidel, Mrs Eleizabeth Lunny CS 168 Avery av. Tel Grand 2083.
Skinner, Mrs Abbie H. CS 588 Cass av. Tel Grand 1781.
Smith, Mrs Alice Cheney CS 377 Agnes av. Tel East 1808.
Starr, Miss Bertha E. CS 9 AM to 4 PM Dime bnk blg. Tel Cad. 5382. Res 20 Davenport st. Tel Cad. 1704.
Starr, Miss Jessie Douglas CS Addison. Private tel.
Thompson, Mrs Lillian CS 690 Trumbull av. Tel Grand 3283.
Tinker, Mrs Eliza CS 678 4th av.
Toupalik, Mrs Marjorie C. CS except Sat 96 Forest av, E. Tel Grand 266.
Tryon, Mrs Marion G. CS 2 Forest av, E. Tel Grand 3147.

Van Tine, Mrs Katie CS 1100 Brush st. Tel North 3563.

Wallace, Miss Sue L. CS 29 Owen av. Tel North 4404.
Welstead, Mrs Alice W. CS 9 AM to 4 PM 2116 Dime bnk blg. Tel Cher. 3156.
West, Mrs Edith Kenyon CS 9 AM to 12 M 136 Elmhurst av, H P. Tel Hem. 835 L.
Whitaker, Mrs Ella K. CS 89 W Hancock av. Tel G 4287.
Winn, Charles V. CS 20 Hannan-Mills blg. Tel Main 4292.
Woodall, Mrs Blanche G. CS 66 Cal. av. Tel Hem. 1002.
Woodall, Charles J. CS 10 AM to 4 PM 212 Broadway Central blg, 92 Broadway. Tel Main 6313.

DURAND
Newell, Mrs Jennie E. CS Tel 145.

FLINT
Dewstoe, Mrs Helen J. CS 631 Stone st.
Frise, Mrs Susanna CS 605 Payne pl. Tel 1269 J.
Henderson, Mrs Sarah CS 10 AM to 4 PM 911 F P Smith blg. Res 402 W 2d st. Bell tel 1022 J.
Wickham, Mrs Christina CS 315 3d av, W. Tel 1686 J.

GRAND RAPIDS
Alden, Mrs Isabel CS 75 Wash. st.
Blanchard, Mrs Marguerite CS 1.30 to 5 PM 619 Prospect av, NE. Cit. tel 8431.
Brower, Mrs Katherine Stiles CS 11 AM to 5 PM 428 4th Nat bnk blg. Cit. tels 1376; res 7468.
Burrows, Mrs Ada Clifford CS 10 AM to 4 PM 4th Nat bnk blg. Cit. tel 8962. Res 524 Benjamin av. Tels Bell Main 1836; Cit. 34360.
Chalmers, Miss Agnes F. CSB (teacher) 11 AM to 5 PM 400 4th Nat bnk blg. Tels Cit. 7280; Bell Main 2192. Res 1200 Lake drive. Cit. tel 34922.
Dewey, Harlow H. CS 923 Scribner av. Cit. tel 8750.
Ellis, Miss Carrie M. CS 601 Livingston av. Cit. tel.
Field, Mrs Henrietta A. CS 520 The Loraine.
Field, Luman A. CS 520 The Loraine. Both tels.
Furber, Miss Isabel A. CS 425 Ashton blg.
Hopper, Malcolm C. CS 4th Nat bnk blg. Both tels.
Le Roy, Mrs Fannie W. CS 347 S Fuller av.
Mason, Mrs Minnie H. CS apt 5, The Herkimer.
Panigot, Mrs Ida H. CS 524 Benjamin av, SE. Tels Cit. 34360; Bell Main 1886.
Rock, Mrs Alice CS R F D 1. Cit. tel 4955.
Smith, Miss Anna L. CS 10 AM to 4 PM 4th Nat bnk blg. Cit. tel 6465.
Studley, Miss Helen CS 10 AM to 1 PM except Mon 309 Ashton blg. Cit. tels 1744; res 5009.
Studley, Mrs Ida M. CSB (teacher) 1.30 to 4.30 PM 309 Ashton blg. Cit. tel 1744. Res 64 Prospect av. Tels Bell Main 1902; Cit. 5009.
Utley, Mrs Frances E. CS 624 Kellogg st. Cit. tel.
Van Dam, Mrs Mina L. CS 617 Livingston av.
Walter, Mrs Addie F. CS 304 Charles av. Cit. tel 9026.

HANCOCK
Stockly, Mrs Mary G. CS Tel 309.

HASTINGS
Goodyear, Mrs Effie P. CS 420 W Center st.

HOUGHTON
Hillegass, Mrs Josie CS 9 AM to 1 PM Citizens bnk blg. Tels 202; res 503.

IRONWOOD
Cole, Mrs Maude E. CS 242 S Mansfield st.

JACKSON
Buckingham, Mrs May CS 103 Chittock av.
Higdon, Wayland D. CS 502 Detroit st. Tels.
Holton, Mrs Ella M. CSD (teacher) 323 E High st.
McCain, Miss Helen Waite CS 10 AM to 3 PM 217 W Franklin st. Tel 1482 J.
Miller, Mrs Lena S. CS 223 W Wash. st. Bell tel 1128.
Wesch, J. Frederick CS 306 Carter blg. Bell tel 361; res Bell tel 1150.
Wesch, Mrs Mary Knolls CS 117 4th st. Bell tel 1150.

JONESVILLE
Wolcott, Miss Maud CS Chicago st.

KALAMAZOO

Bartlett, Mrs Lutie A. CS 419 W Cedar st.
Blood, Mrs Mary L. CS 9.30 AM to 12 M except Thurs 812 Nat bnk blg.
Loveland, Mrs Irene C. CS 2 to 4.30 PM 812 Nat bnk blg. Tel 2528.
Ring, Charles H. CS 517 Minor av. Tel 3094.
Ring, Mrs Marion Capwell CS 517 Minor av.
Ross, Mrs Esther D. CS 123 Catherine st. Tel 4251.
Washburn, Mrs Mary CS 10 AM to 3 PM except Mon Sat 716 N Edwards st. Tel 1857.
Zuch, Mrs Pearl B. CS 526 W Walnut st. Tel 3925 R.

LANSING

Chittenden, Mrs Ida F. CS 1226 Mich. av, E.
Field, Mrs Sarah C. CS 322 Hillsdale st, E.
Vandenberge, Mrs Gertrude E. CS 10 AM to 12 M, 1.30 to 4 PM 426 Tussing blg. Tels Cit. 2511; Bell 1322.

LUDINGTON

Treat, Miss Louise M. CS 305 E Filer st.

MARQUETTE

Mathews, Mrs Nellie L. CS Bluff st.
Powell, Mrs Katie CS 332 Crescent st.
Sackrider, Mrs Fanny Wright CS 332 Crescent st.

MARSHALL

Balcom, Mrs Anna CS 336 N Madison st.
Stowe, Mrs Belle W. CS 112 E Mansion st. Both tels.

MENOMINEE

Cook, Mrs Elizabeth C. CS 312 Main st.
Emerson, Mrs Elizabeth S. CS 241 Main st.

MOUNT PLEASANT

Morrison, Mrs Elizabeth A. CS 301 W Maple st.
Nelson, Mrs Mary L. CS postal address.

MUSKEGON

Houseman, Mrs Fanny J. CS 9 AM to 12 M 366 Jefferson st. Cit. tel 471.
Merrifield, Mrs Lauretta CS 45 W Iona st. Cit. tel 315 R.
Spencer, Mrs Sarah F. CS 104 5th st. Tel 1115 Y.

NILES

Pierson, Mrs Jessica Wickham CS 198 N 4th st.

OLIVET

Potts, Mrs Mary L. CS P O box 124.

OWOSSO

Broad, Mrs Lucy A. CS 327 W William st. Tel 169.
Greenman, Mrs Frank H. 8 to 11 AM. Tel Black 706.

OXFORD

Bronson, Mrs Minnie L. CS Tel 34-2.
Rixford, Mrs Emma A. CS postal address.

PENTWATER

Grant, Mrs Elizabeth CS.

PETOSKEY.

Chichester, Mrs Jeanne A. CS 619 E Lake st.

PLYMOUTH

Baker, Mrs Hattie A. CS Main st.

PONTIAC

Harris, Mrs Mary CS 39 Florence av. Tel 1235.

PORT HURON

Steffy, Miss Carrie Z. CS 2 to 5 PM 1219 Military st. Tel 1083 J.
Wilson, Lorenzo D. CS 10 AM to 4 PM 1219A Military st. Tel 45.

SAGINAW

Anderson, Miss Carrie E. CS 219 S Jefferson av.
Lepper, Mrs Emma C. CS 213 Cherry st.
Lepper, Myron E. CS 11 Mason blg. Tels Bell 1134 L; Valley 684; res Bell 621; Valley 1048.
McAvoy, Mrs Anis CS The Grove. Bell tel 587.
Putnam, Miss Harriett CS 529 S Warren av. Tels Bell 604; Valley 610.
Symons, Mrs Mary Smart CS 547 S Weadock av.

SAULT STE MARIE

Kibby, Mrs M. Ida CS Gage blk, Ashmun st.
Wilcox, Mrs Louise CS 1011 Bingham av. Tel 531 W.

SCHOOLCRAFT

Cobb, Mrs Clara Y. CS Tel 73.

SOUTH HAVEN

Chatfield, Mrs Florence W. CS 9 to 11 AM Tues Thurs Hale blk. Res tel 240.

TRAVERSE CITY

Harrison, Mrs Anna CS 214 W 9th st. Cit. tel R 572.
Whipple, Mrs Harriet J. CS City Opera blk. Cit. tel 952.

YPSILANTI

Gill, Mrs Bertha M. CS 32 S Summit st.

MINNESOTA

ALBERT LEA

Mitchell, Mrs Helen Rue CS 221 S Pearl st. Tel 666.
Wulff, Mrs Nellie H. CS 203 Adams av.

AUSTIN

Brown, Mrs Eva CS 133 Maple st.
Green, Mrs Mary E. CS 800 Oakland av.
Holston, Mrs Isophene CS 808 E Bridge st.
Ousley, Mrs Etta M. CS 606 N Lansing av.

DAWSON

Ruf, Mrs Evelina D. CS 9 AM to 3 PM Tel 75.

DULUTH

Coventry, Mrs Lottie CS 812 E 2d st.
Gaskill, Mrs Carrie CS 1710 London rd.
Hamilton, Mrs Helen E. CS 108 S 14th av, East.
Hammond, Mrs Adaline CS Hunters pk.
La Vaque, Mrs Emma CS 429 E 2d st.
Nelson, Mrs Amanda CS 1431 Jefferson st. Bell tel Melrose 3700.
Peck, Mrs Harriet L. CS postal address 2120 Woodland av.
Rankin, Mrs Viletta L. CS 1918 W 3d st.
Sanborn, Mrs May Ella CS 1 to 5 PM 610 Torrey blg. Bell tel Melrose 867.
Schofield, Mrs Isabel J. CS 1720 E 5th st.
Williams, Mrs Lucy A. CS 429 E 2d st.

FAIRMONT

Haines, Mrs Phebe Lucinda CSB (teacher).
Sherwood, Miss Esther Maria CS 315 E 2d st.

GRAND RAPIDS

Roecker, Mrs Edith CS.

HIBBING

Lippman, Mrs Annie J. CS 219 Seller st. Tel 609.

LAKE CITY

Fitschen, Mrs Ida Greeley CS 820 S Oak st.

LAKE PARK

Schilling, Mrs Mary C. CS.

LITCHFIELD

Dennis, Mrs Mary C. CS P O box 672.

LUVERNE

Armstrong, Mrs Harriet M. CS 115 Kniss av.

MANKATO

Smith, Mrs Emily CS 126 S Front st.
Stollard, Mrs Ruth A. CS 316 Byron st. Cit. tel.

MINNEAPOLIS

Baldwin, William L. CS 1124 2d av, S.
Barnard, Mrs Lillian Thorp CS 3013 Aldrich av, S.
Berryhill, Mrs Margaret Porter CS 327 14th av, SE.
Bogert, Mrs Mary Louise CS 706 Palace blg.
Bogert, William E. CS 706 Palace blg.
Bradford, Mrs Elizabeth P. CS 1213 7th st, SE.
Brookins, Miss Mary CSB (teacher) 727 Andrus blg.
Butler, Mrs Alice Crosby CS The Concord, 65 S 11th st.
Chapman, Mrs Louise W. CS 2645 Garfield av.
Cleveland, Mrs Emma Harkness CS 2549 Clinton av.
Cranmer, Mrs Emma A. CS 2431 Hennepin av, apt 1. Tels N. W. Kenwood 3824; T. S. Calhoun 2296.
Cunningham, Miss E. Berta CS Curtis ct.
Day, Miss Ada CS Curtis ct.
Dickey, Mrs Anna C. CS 1906 Park av. Both tels.
George, Mrs Genevieve L. CS 507 Essex blg.
Gilbert, Miss Emilie W. CS 1 to 3 PM 1311 Yale pl.
Gilbert, Miss Mary E. CS 1311 Yale pl. Both tels.
Goddard, Harry C. CS 65 S 11th st.
Grant, William H. CS 627 Metropolitan blg.
Harrison, Mrs Alta Muse CS 514 5th av, SE.
Hewitt, Frank Woodruff CS 320 S 6th st.
Himmelrich, Mrs Belle CS Curtis ct.
Hollis, Mrs Florence McMillan CS 3085 Irving av. S.
Jackson, Mrs Nettie W. CS Curtis ct.
Keatley, Mrs Kate V. CS 3116 19th av, S.
Kelly, Mrs Nellie CS 3658 Girard av, N.
Kelly, Mrs Sarah M. CS 117 E 15th st. T. S. tel.

MINNEAPOLIS

Kerr, Mrs Lottie E. CS 4100 38th av, S. N. W. tel.
Krudop, Miss Anna Margarethe CS 401 Evanston blg, 122 S 6th st. N. W. tel Main 4653.
Leighton, Mrs Emma S. CSB (teacher) 424 Andrus blg.
Lewis, Mrs Katharine G. C. CS 2632 Pillsbury av.
Markham, Mrs Jennie CS 2700 W 43d st. Tel Colfax 3519.
McCray, Mrs Adele R. CS 411 12th av, SE.
McCune, Mrs Alma Beckmann CS 123 S 11th st. N. W. tel Nic. 6330.
McIntyre, Mrs Mary E. CS Clinton hotel.
McNeill, Mrs Margaret CS 121 S 11th st.
Morison, Mrs Rilla G. CS 1721 Portland av.
Niven, Miss Margaret J. I. 314 6th st, S.
Reid, Mrs Daisy Chadwick CS 9 AM to 12 M except Sat 1709 Irving av. S. Tel South 2195.
Seale, Mrs Emma S. H. CS 2223 Pleasant av.
Shepard, Mrs Bertha L. CS Harvard chmbs, 22 S 10th st.
Smith, Miss Katharine J. CS 440 N W Nat Life blg.
Taylor, Miss Mary H. CS 325 6th av, SE.
Taylor, Mrs Nellie CS 69 S 11th st.
Thompson, Miss Abigail Dyer CSB (teacher) 320 6th st, S.
Warner, Mrs Alice B. CS 1319 Yale pl. N. W. tel.
White, Miss Jennie CS Hampshire Arms.
Winter, Mrs Jane Becker CS N Y Life blg.
Winter, John W. R. CS 602 N Y Life blg.
Woodruff, Mrs Minnie B. CS 3145 Clinton av.

MONTEVIDEO

Starbeck, Mrs Henrietta A. CS 202 S 7th st: Tel 193.

RED WING

Palmer, Mrs Clara M. CS 602 Plum st.
Thoburn, Miss Grace CS 321 Bush st.

ST PAUL

Argue, Miss Lillian E. CS 9 AM to 1 PM 6, 453 Marshall av. Both tels.
Coffers, Mrs Magdalena CS The Minnehaha.
Dunn, Miss Nancy M. CS 110 N St Albans st. N. W. tel.
Fockens, Mrs Mary H. CS 129 N St Albans st.
Gunderson, Miss Mary S. CS Van Nuys, 265 Dayton av.
Joslin, Mrs Laura R. CS 1711 Marshall av. Tels.
Konantz, Adolph CS 10 AM to 5 PM 601 Pittsburgh blg.
Lamberson, Mrs Ella Vance CS Mon Thurs The Frederic. Res 719 Goodrich av. Both tels.
Logan, Mrs Anna B. CS 1042 Dayton av.
MacKenzie, Mrs Eliza CS 716 Iglehart av. Both tels.
Olin, Bent E. CS 290 Charles st.
Parnell, Mrs Edith H. CS 11 AM to 5 PM except Thurs Pittsburgh blg. Res 1325 Goodrich av.
Putzke, Mrs Emilie K. F. CS 204 Ann st.
Reed, Miss Agnes E. CS Tues Thurs Sat 301 N Y Life blg.
Rose, Mrs Arminda CS 1040 St Clair st. Tel Dale 2718.
Rose, Mrs Rebecca W. CS Mon Wed Fri 301 N Y Life blg.
Ryan, Franklin N. CS 10 AM to 5 PM 612 N Y Life blg. Res 840 Hague av. Tels.
Schrader, Mrs Margaret CS 716 Selby av. Both tels.
Tilbury, Mrs Eva M. CS 1190 Marshall av. N. W. tel.
Treff, Mrs Mary E. CS 1236 Selby av.
Wilde, Mrs Melvina CS 606 Dayton av. Tel Dale 4957.

STILLWATER

De Groodt, Miss Mabel CS 702 N 4th st.

WHITE BEAR LAKE

Hospes, Mrs Marion CS.

WILLMAR

Tollefson, Ingebrigt C.

WINONA

Dobbs, Mrs Mary E. CS 153 W 7th st.
Smith, Miss Louise Marie CS 216 E 3d st. Tel 856 L.

Mississippi

BILOXI

Bentley, Mrs Gertrude V. CS 149 Benachi av.

HATTIESBURG

Gatlin, Mrs Nannie E. CS 524 Corine st.

JACKSON

Baley, Mrs Lillie Lee CS 219 N State st.

MERIDIAN

Millard, Miss Estelle CS 2413 9th st. Tel 1075.

PURVIS

Richardson, Mrs Rossie C. CS.

Missouri

BRANSON

Bonsteel, Mrs Minnie A. CS.

BUTLER

Crowell, Mrs Kate H. CS.

CALIFORNIA

Burt, Mrs Emma J. CS 3d st.

CANTON

Burrell, Mrs Adelaide CS mornings.

CARTHAGE

Blakeney, Mrs Frances M. CS 816 Clinton st.

HANNIBAL

Pledge, Mrs Elizabeth A. CS 508½ Broadway.

INDEPENDENCE

Bendit, Mrs Emily Tupper CS 134 W Sea av.
Stevenson, Mrs Ella Mary CS 801 Electric st.

JEFFERSON CITY

Henry, Mrs Kate M. CS 728 E Main st.

JOPLIN

Gregory, Mrs Mary C. CS 802 Wall st.
Kirkpatrick, Mrs Lillian CS 603 Frisco blg.
Lipscomb, Mrs Mary A. 710 Moffett av.
Seyffert, Mrs Clara Ada CS 1820 Wall st.
Stevens, Mrs Elizabeth J. CS 1925 Jackson av.
Thudium, Mrs Jean Whitney CS 730 Frisco blg.

KANSAS CITY

Allen, Mrs Virginia M. CS 60 E 54th st. Tels.
Andrews, Mrs Loretta M. CS 3407 Forest av.

Bachman, Miss Helen S. CS 3429 Morrell av.
Bain, Miss Eleanor Bishop CS 605 Sharp blg.
Baird, Mrs Amanda J. CSD 2815 Troost av.
Behan, Mrs Emma D. CSD (teacher) 501 Commerce blg.
Belden, Mrs Ella Celeste P. CS 50 E 55th st.
Black, Mrs Effie Merrill CS 4134 Locust st.
Bledsoe, Mrs Alice R. CS 1114 Paseo Both tels.
Brinkley, Mrs Annie B. CS 1821 Linwood blv. Tels.
Brittain, Mrs Myrtle F. CS 3616 S Benton blv.
Burgher, Mrs Pearl E. CS 3821 Va. av.
Butts, Mrs Dora K. CS 4026 Garfield av. Both tels.

Carl, Mrs Alice CS 3822 Walnut st. Both tels.
Carpenter, John G. CS 9 AM to 2 PM 1201 Waldheim blg. Tels Bell Main 610; Home Main 6839; res Home East 902.
Chandler, Mrs Sallie Nelson CSD mornings Broadlands hotel, 104 Hunter av. Tels.
Clark, Mrs Martha Metzler CS 222 Bryant blg.
Colton, Mrs Phebe B. CS 5915 Lexington av.
Cooper, Mrs Jessie B. CSB (teacher) 605 Sharp blg.

Dickey, Miss Florence M. CS 1 to 3 PM except Sat 2117 Minnie st. Both tels.
Dornblaser, Mrs Alice L. CS mornings 3126 Coleman rd.
Dressendorfer, Mrs Josephine CS 2801 Linwood blv.

Ecton, Mrs Kate CS 2808 Tracy av.
Edwards, Mrs Annie CS 3900 Tracy av.
Eppstein, Miss Jennie E. CS 1113 Waldheim blg.
Evans, Mrs Minnie CS 929 Westport av. Both tels.

Furbeck, Mrs Lillian Keller CS 1014 Armour blv. Tel.

George, Francis C. CS 503 Commerce blg. Both tels. Res Bell tel South 4370.
Gish, Mrs Martha H. CSB (teacher) 10 AM to 1 PM 3910 Forest av. Both tels South 4673.
Gooding, Miss Minnie A. CS mornings 3124 Harrison st.
Goodnow, Mrs Cora A. CS 2534 Gillham rd.
Graff, Miss Margaret CS 1701 E 41st st. Bell tel.
Greenwood, Mrs Josephine Heermans CS 2825 Troost av.
Gregory, Mrs Lula G. CS 2910 Troost av.
Halsey, Miss MaryEmma CS 501 Commerce blg. Home tel.
Hanson, Mrs Lady Belle CS 9 AM to 12.30 PM 1213 Waldheim blg. Both tels. Res 3124 Summit st. Home tel.

KANSAS CITY

Harville, Mrs Lucinda T. CS 2317 Brooklyn av.
Haslett, Mrs Alice L. CS 7 to 9 PM 2101 Linwood blv. Both tels.
Hersh, Mrs Alma C. CS 3021 Campbell st. Home tel.
Hollebaugh, Mrs Anna W. CS 107 W 36th st.
Holman, James Harlow CS 9 AM to 3 PM Waldheim blg. Both tels.
Houck, Mrs Frances A. CS 9 AM to 6 PM 3120 Oak st.
Howlett, Mrs Margaret S. CS 3104 Chestnut st.
Hunt, Alphonso Lamartine CS mornings 1700 E 8th st. Both tels East 3467.
Hurley, Mrs Louise M. CS 1907 Linwood blv. Tels.

Jaccard, Eugene G. E. CS 10 AM to 4 PM 601 Commerce blg. Res 2914 Campbell st. Both tels.
Jaccard, Mrs Lena D. CS 2914 Campbell st. Tels.

Kienzle, Mrs Gertrude Baird CS 119 W Armour blv.
Kinney, Mrs Annie Elizabeth CS 406 E 43d st.
Kinney, Miss Julia Salome CS 406 E 43d st.
Knapp, Miss Dora M. CSB (teacher) 501 Commerce blg.
Kraemer, Mrs Delaware L. CS 3724 Troost av. Tels Bell South 5150; Home South 4012.
Krauthoff, Mrs Daisy Lovering CS 509 Knickerbocker pl.

La Quay, Mrs Clara E. CS 4223 Charlotte st. Home tel South 2531.
Lawson, Mrs Grizell Page CS 436 W 35th st.
Levy, Mrs Jennie B. CS see Topeka, Kan.
Lindsey, Mrs Lucy Ballinger CSB (teacher) 3150 Gillham rd. Both tels South 3482.
Lyle, Mrs Mary V. CS 3834 Forest av.

Mathes, William L. CS 4225 Montgall av. Home tel.
May, Mrs Amanda Wilson CS Inez hotel. Tels Bell Main 1896; Home Main 5347.
May, Mrs Annie C. CS afternoons 2903 Charlotte st.
McBride, Albert L. CS Weber apts, 1223 E 10th st. Tels.
McGeorge, Mrs Mary CS 1411 E 11th st. Tels.
McIntyre, Mrs Jennie P. CS 2931 Askew av.
Mehornay, Miss Martha A. CS 2808 Tracy av. Tels.
Moore, Mrs Mary Wyatt CS 1216 E 10th st.
Murray, Elmore W. CS 10 AM to 4 PM 503 Commerce blg. Res Hotel Parkview. Both tels.

Newell, Mrs Jennie A. CS 3014 Forest av.
Norton, Mrs Annah T. CS 3334 Harrison st.
Nourse, Mrs Fannie E. CS 9 AM to 1 PM 503 Commerce blg. Both tels Main 2866.

O'Brien, Miss Harriet CS 3117 Troost av.
Owen, Mrs Dora Hale CS 1016 Armour blv.

Paddock, Mrs Gertrude B. CS 5101 Walnut st.
Perrin, Mrs Madeline Koons CS 2734 Myrtle av.

Ratzlaff, Cornelius B. CS 6012 McGee st. Tels Bell Highland 92; Home Broad 186.
Richardson, Mrs Louisa J. CS 3429 Morrell st.
Rogers, Moses J. CS 3138 Jefferson st. Home tel.
Root, Mrs Rose CS 4201 Holmes st. Bell tel South 2703.
Roy, Mrs Cora M. CS 109 S Elmwood st. Bell tel E. 4688.
Russell, Mrs Eliza B. CS 825 W 35th st.

Saunders, Mrs Sallie A. CSB (teacher) 3700 Valentine rd.
Sawyer, Mrs Leonora CS 3208 Independence blv.
Sawyer, Lewis B. CS 10 AM to 3 PM 218 Bryant blg, 11th st and Grand av. Tels Bell Grand 4140; Home Main 4140.
Scherzer, Mrs Sarah E. CS 3933 Penn. st.
Schooley, Mrs Jennie Baird CS 2815 Troost av. Tels Bell Grand 200; Home Main 622.
Seely, Mrs Bird De Galleford CS 1223 E 10th st.
Singleton, Mrs Jessie L. CS 1 to 5 PM 3619 Wyandotte st., Bell tel South 3619.
Sleek, Mrs Marie C. CS 3215 Main st. Home tel.
Smith, Mrs Anna J. Hudson CS 122 Hunter av.
Smith, Mrs Mary G. CS 3527 Woodland av.
Standart, Mrs Sarah Eliza CS 433 Colo. av. Home tel.
Stone, Mrs Ella P. CS Wykeham way, 1115 Lydia av.
Streator, Mrs Frances CS 909 Linwood blv. Both tels.

Tincher, Mrs Bertha Laura CS 3024 Charlotte st.
Trower, Mrs Lillie A. CS 512 Gladstone blv.
Tutt, John M. CS 10 AM to 4 PM 502 Commerce blg. Both tels Main 5060.

Van Buren, Mrs Luella CS 3631 Euclid av. Both tels.
Vining, Miss Dora Brown CS 3133 Garfield av. Home tel Linwood 872.

Way, Mrs Amanda E. CS 1304 Euclid av.
Wheat, Mrs Louisa J. CS 715 Indiana av.
Wheatley, Mrs Louise Knight CS 4134 Hyde Park av.
Wheeler, John H. CSB (teacher) 2619 Victor st.
Wheeler, Mrs May E. CSB 2619 Victor st.
Whisner, Bert M. CS 10 AM to 4 PM 603 Commerce blg. Res 2808 Charlotte st. Both tels.
Whitaker, Isaac CS 816½ E 9th st. Both tels.
White, Mrs Annie L. CS 2936 Euclid av. Both tels.
Wilcox, Mrs Martha W. CSB (teacher) 10 AM to 1 PM 2812 Harrison st. Both tels.
Williams, Miss Martha L. CS 10 AM to 4 PM 502 Commerce blg. Both tels Main 5060; res South 3363.
Williams, Mrs Sarah Azenith CS postal address.
Wilson, Mrs Anna Probst CS 3234 Campbell st.
Wood, Mrs Belle Margaret CS 3528 Baltimore av. Both tels.

Yarrington, Mrs Nellie M. H. CS 2603 Park av.
Yates, Mrs Ida Downs CS 1 to 5 PM 503 Commerce blg. Res 2015 Linwood blv. Both tels.
York, Mrs Martha M. CS 4416 St John av. Tels.

KIRKSVILLE

Gibson, Miss Minnie CS 512 E Pierce st.
Ransom, Mrs Allie CS 303 E Cottonwood st.

KIRKWOOD

Bown, Mrs Mary L. CS 426 S Webster av. Bell tel 255.
McCullam, Mrs Anna K. CS 446 S Clay av. Bell tel 591.
Ochterbeck, Henry C. CS see St Louis.

LEXINGTON

Morath, Miss Charlotte CSB Tel 201.
Walker, Mrs Margaret Leslie CS 1007 Highland av.

LOUISIANA

Clanton, Mrs Sena Walton CS 115 N 3d st.

MAPLEWOOD

Wiss, Mrs Jennie CS 7489 Hazel av.

MARSHALL

Herndon, Mrs Annie R. CS 2 to 4 PM 2 Campbell blg. Tel 192. Res 314 E North st. Tel 280.
Railey, Mrs Loretto M. CS Tel 464.

MARYVILLE

Byers, Mrs Sophinia R. CS 422 S Buchanan st.
Denham, Mrs Kate CS Hosmer blg.

MEXICO

Franklin, Mrs Hattie L. 702 W Love st. Tel 468.
Morey, Mrs Ella I. CS 814 S Union st. Tel.
Wade, Charles CS 111A W Monroe st. Tels.

MOBERLY

Leitch, Mrs Cordia CS Rollins st. Tel 632.

MT WASHINGTON

Borman, Mrs Hettie F. CS 737 Overton av. Bell tel.

RICH HILL

Cole, Mrs Martha CS.

ST JOSEPH

Arnold, Le Ray D. CS 317 Corby blg.
Bassar, Mrs Alice H. CS 1222 Henry st.
Batcheller, Mrs Anna E. CS 206 S 17th st. Bell tel.
Bauman, Oscar George CS 918 Corby-Forsee blg.
Hamilton, Mrs Lenna E. CS 110 S 16th st.
Harrison, Mrs Myda L. CS 112 N 12th st.
Howe, Mrs Mary B. CS 703 Corby-Forsee blg.
Lewis, Miss Addie L. CS 1021 Sylvania st.
McCleary, Mrs Alice Bailey CS 2407 Jackson st.
McDonald, Mrs Nannie J. CS 2726 Renick st.
Mitchell, Mrs Della A. CS 2826 Lafayette st.
Phillips, Mrs Sarah CS 9 AM to 12 M 428 N 17th st.
Robinson, Mrs Ida Louese CS 218 S 10th st.
Watkins, Mrs Mamie B. CS 9 AM to 12 M 48 Ballinger blg. Res Bell tel Main 1509.
Wing, Mrs Rosamond P. CS 9 AM to 12 M 1719 Faraon st. Bell tel Main 1813.

ST LOUIS

Anderson, Mrs Magdalena M. CS 1 to 4 PM 3614 Rebecca st. Bell tel Sidney 2405.
Andrews, Miss Elizabeth M. CS 1434 Syndicate Trust blg. Bell tel Olive 1629.
Arrowsmith, Mrs Vallon M. CS 11 AM to 4 PM 5174 Von Versen av. Bell tel Forest 5915.
Ashcroft, John CS 10 AM to 4 PM 1133 Syndicate Trust blg. Res 5411 Vernon av. Bell tels.

Bartholomew, Mrs Nancy C. CS 10 AM to 3 PM 506 Princess blg. Bell tel Lindell 4206.
Barto, Henry D. CS 9 AM to 12 M; 1 to 3 PM 916 Syndicate Trust blg. Res 5544 Bartmer av. Bell tel.
Blanchard, Miss Mary Lindsay CS 925 Beach av. Bell tel Cabany 1917.
Buskirk, Miss Ella D. CS 5539 Page blv.

Campbell, Mrs Josephine A. CS 9 AM to 3 PM 19, 3109 S Grand av. Bell tel Monroe 728.
Clark, Mrs Fanny Todd CS mornings except Sat 4931 D McPherson av. Bell tel Forest 3252.

Dunn, Mrs Caroline R. CS mornings except Sat 4929 McPherson av. Bell tel Forest 8387.
Dunn, John Randall CS 4958 McPherson av. Bell tel Forest 725.
Dunn, Mrs Katherine Wasson CS 4958 McPherson av. Bell tel Forest 725.

Fay, Emory CS 10 AM to 4 PM 1892 Railway Exchange blg. Res 4946 McPherson av. Bell tels.
Friederich, Mrs Alice A. CS 10 AM to 2 PM 4736 Labadie av. Bell tel Forest 2613 R.

Geary, Mrs Della Haun CS 5095 Waterman av.
Geary, Walter Eugene CS 5095 Waterman av.
Greenbaum, Leon CS 1 to 5 PM 4906 McPherson av. Bell tel Forest 6394.
Greenbaum, Mrs Nettie CS 1 to 5 PM 4906 McPherson av. Bell tel Forest 6394.

Hall, Mrs Frances CS 5536 Page blv.
Hall, Harold Farmer CS 5536 Page blv.
Heath, Mrs Sara C. CS 5014 Cabanne av. Bell tel Forest 498.
Helm, Louis 9.30 AM to 12.30 PM 503 Princess blg. Bell tels Lindell 956; res Grand 124.
Hoffinger, Mrs Alma CS 5074 Cates av.
Hoffinger, Carl F. L. CS 9 AM to 2 PM 5074 Cates av. Tels Bell Forest 6050; Kinloch Delmar 608.
Howard, Mrs Minnie Morey CS 10 AM to 12 M Tues Thurs 5501 Chamberlain av.

Jamerson, Mrs El' Louise W. CS mornings except Sat Warwick hotel, 15th and Locust sts. Bell tel.
Johns, Frederick D. CS 10 AM to 12 M, 3 to 5 PM The Odeon. Bell tel.

Koetzli, Mrs Ida H. CS 1883 Railway Exchange blg.

Langeman, Charles CS 9 AM to 12 M 2225 Holly av.
Langeman, Mrs Lisette CS 9 AM to 12 M 2225 Holly av.

Mayne, Mrs Bertha L. 2 to 4 PM 3856 De Tonty av. Bell tel Grand 313.
McKee, Mrs Nellie H. CS 5057 Westminster pl.
McMahan, Mrs Vena Russell CS 5731 Von Versen av.
Merrick, Mrs Carolyn McA. CS 12 M to 4 PM 1417 Syndicate Trust blg. Res 5348 Cabanne av.
Metheny, Russell D. CS 5443 Page blv. Bell tel Forest 1064.
Metheny, Mrs Zeda Ransford CS 5443 Page blv. Bell tel Forest 1064.
Milentz, Mrs Johanna D. 2 to 4 PM 3670 Castleman av. Bell tel Grand 1858.
Morey, Franklin CS 10 AM to 5 PM 1124 Syndicate Trust blg. Bell tels Main 120; res Forest 4263.
Morris, Mrs Cora Peyton CS 5558a Page blv.
Munier, Mrs Belle CS 4771 Kennerly av.

Nirdlinger, Miss Maude Louise CS 1884 Railway Exchange blg. Tel Olive 1523.

Obear, Mrs Margaret D. CS 1230 Amherst pl. Bell tel Cabany 2750.
Ochterbeck, Henry C. CS 10 AM to 12 M, 3 to 5 PM Odeon blg. Bell tel Lindell 4972.

Pfeil, Mrs Mary A. CS 3308 Magnolia av. Bell tel.
Pierce, Mrs Louise N. CS 5545 Bartmer av.
Priesmeyer, Mrs Marguerite Dyer CS 10 AM to 1 PM 1833 Railway Exchange blg. Tel Olive 426.

Reichenbecher, Miss Bertha CS 1728 Oregon av.
Ross, Mrs Mary Campbell CS 1 to 4 PM 2904A Harper st. Bell tel Tyler 3734.

Selfridge, Mrs Mary G. CS 722A N Euclid av. Bell tel.
Skeele, Mrs Ella B. CS 1246 Amherst pl.
Steinhauser, Mrs Emilie CS 2239A Fair av.
Straughoener, Mrs Annie D. CS 10 AM to 2 PM 1209 Hebert st. Bell tel Tyler 1656.

Taylor, Mrs Eliza CS 10 AM to 4 PM 1874 Railway Exchange blg. Tel Olive 434.

Walker, Mrs Jennie H. CS 10 AM to 1 PM 5631 Berlin av Tel Cabany 5347.
Wili, Mrs Amalia CS 11 AM to 3 PM except Sat 3541 Grace av. Bell tel Sidney 4373.
Wilkins, Mrs Fannie E. W. CSB (teacher) 11 AM to 4 PM except Sat 4333 Md. av. Bell tel Lindell 4330.

SALEM

Orchard, Commodore John M. CS.

SEDALIA

Barfield, Mrs Irene CS 10 AM to 12 M 1321 W Broadway.
Donnohue, Mrs Corinne C. CS 10 AM to 12 M 412 W Broadway. Bell tel 220.
Knowles, Miss Jessie A. CS 10 AM to 12 M 321 E 2d st.

SPRINGFIELD

Dale, Mrs Sallie B. CS 229 State st. Tel 1507.
Orr, John M. CS 714 Monroe st. Tel 3051.
Orr, Mrs Sarah CS 714 Monroe st. Tel 3051.
Price, Mrs Kathryn CS 707 Monroe st. Tel 1143.
Saunders, Mrs Emma B. CS 830 E Walnut st.
Smythe, Mrs Alice Otis CS 454 E Elm st.

TRENTON

Scoffern, Mrs Manie Dona CS 210 W 15th st. Tel 864.

WARRENSBURG

Madan, Mrs Maria CS 143 W Market st.

WEBSTER GROVES

Lacy, Mrs Maude H. CS 651 Oakwood av. Bell tel 59.

Montana

ANACONDA

Daigler, Mrs Bessie CS 401 W 3d st.
Gorr, Mrs Maude Sunderland CS 208 Maple st.

BILLINGS

Cole, Mrs Mildred Gillum CS 403 Yellowstone av.
Crow, Mrs Harriet L. C. CS Tel 7182 L.
Town, Mrs Annie CS P O box 514.
Varey, Mrs Margaret Agnes CS 612 7th st, W. Tel.

BOZEMAN

Bulen, Mrs Hattie CS 310 W Lamme st.
Kelty, Mrs Bessie Benedict CS 421 Black av, S.

BUTTE

Branan, Mrs Lucy Grannis CS 3 to 5 PM 109 The Napton. Ind. tel 7205.
Couch, Mrs Hattie Barrett CS 16 N Excelsior av.
Crittenden, Mrs E. Florence 1.30 to 4 PM 161 Penn. blk. Ind. tel 1261.
Grimes, Mrs Charlotte CS 740 Md. av. Tel 8908.
Holmes, Mrs Pearl M. CS 521 W Galena st. Tels.
Patterson, Mrs Alice Christy CS The Montana.
Tracey, Mrs Anna CS 8 S Jackson st. Ind. tel 3805.

GREAT FALLS

Kaufman, William C. CS by appointment 714 1st Nat bnk blg. Tel 340.
Young, Mrs Myra, Hampton apts, 417 1st av, N. Tel 6835.

HAMILTON

Thompson, Mrs Augusta E. CS 600 Main st. Tel 72 Y.

HELENA

Carter, Mrs Mary CS 41 N Benton av. Tel 680.
Davis, Mrs Flora A. CS P O box 94.
Evans, Mrs Maria E. CS 712 5th av. Both tels.
Ide, Mrs L. June CS 39 S Rodney st.

LIBBY

Hillis, Mrs Maie B. CS

LIVINGSTON

Esler, Mrs Grace Sagle CS Park hotel.

LONEPINE
Montgomery, Mrs Alice M. CS postal address.

MISSOULA
Buell, Mrs Caroline J. CS 320 E Main st.
Lister, Mrs Lutie Lee CS 403 S 4th st.
Walters, Mrs Lucy CS W Greenough pk.

NEBRASKA

BEATRICE
Buswell, Mrs Elizabeth CSD 1000 Court st.
Thorp, Mrs Mary CS 1024 Ella st. Home tel.

CENTRAL CITY
Dunovan, Miss Minnie CS Tel 365.

CHADRON
Nichols, Mrs Nellie May CS.

DEWEESE
Johnston, Mrs Mary J. CS 8 AM to 12 M.

EXETER
Wood, Mrs Lydia Verlinda CS.

FREMONT
Anderson, Mrs Abbie J. CS 524 Main st.
Wright, Mrs Olive A. CS 803 N Clarkson st.

GENOA
Paulson, Mrs Anna E. CS Ind. tel 53.

GOTHENBURG
Halverstadt, Mrs Hattie Lucelia CS 2 to 5 PM.

HASTINGS
Brownell, Mrs Georgiana L. CS 807 W 6th st.
Slaker, Mrs Awana H. K. CS 735 St Joe av.
Zinn, Mrs Nellie I. CS 803 N Lincoln av.

HOLDREGE
Lundberg, Mrs Anna L. CS 519 Morton st. Tel 307.

KEARNEY
Jenkins, Mrs Mary E. CS Burge blg. Tels.
St. John, Mrs Hattie E. CS Andrews blg.
Wilson, Mrs Carrie B. CS 109 W 28th st.

LEXINGTON
Hull, Mrs Elizabeth S. CS.

LINCOLN
Baird, Mrs Mabel B. CS 938 S 12th st. Cable Mabaird.
Barnes, George S. CS 414 Burr blk.
Blackman, Miss C. Lulu CSD (teacher) 2 to 5 PM 8A The Orlo, 14th and K sts. Tel B. 3642.
Burgen, Mrs Mamie E. CS 2 to 5 PM 1535 S 24th st.
Chambers, Mrs Estelle I. CS 2235 Ryons st.
Clinton, Mrs Josephine D. CS 1233 Q st.
Davis, Mrs Mary M. CS 1920 A st. Tel.
Greene, Mrs Maude M. CSB (teacher) 9.30 AM to 12.30 PM 421 1st Nat bnk blg. Tel B 2817.
Gregory, Louis A. CS 12.30 to 4 PM 1st Nat bnk blg.
Hohmann, Mrs Helen C. CS 1847 S 9th st.
Korner, Mrs Ella M. CS 1435 B st. Tel.
Lautzenheiser, Mrs Emma J. CS 1118 H st.
Leonard, Mrs Kate B. CS 1937 F st. Tel B. 1062.
Long, Silas CS 648 N 26th st.
McVicker, Mrs Lauretta H. CS 1302 D st. Tel.
Murtey, Mrs Eva Worrell CS 1227 M st.
Odren, Mrs Julia C. CS 9 AM to 4 PM 1530 N 32d st.
Ogden, Mrs Hettie N. CS 1237 F st.
Phillips, Mrs Caroline M. CS 334 S 13th st.
Pyle, Mrs Lillie B. Windsor hotel.
Sheldon, Mrs Mary F. CS 346 N 29th st. Tel.
Simmons, Mrs Anna Pope CS 15 Melick ct.
Unkefer, Mrs Lizzie R. CS R R 7, box 88A. Tel 21.

MINDEN
Canaday, Mrs Mary J. Bell tel Black 125.

NEBRASKA CITY
Hohaus, Mrs Jennie D. CS 900 4th corso.

NELIGH
Housh, Mrs Hannah CS Tel 290.

NORFOLK
Beels, George N. CSB (teacher).

OMAHA
Atkinson, Mrs Sadie E. CS 10 AM to 4 PM except Thurs 116 S 30th st. Tel Harn. 4716.
Byrne, Mrs Alida A. CS 1 to 4 PM 2406 S 10th st. Tel.
Chadwick, Clarence W. CSB (teacher) by appointment 2235 Howard st. Tel Doug. 225.
Chadwick, Mrs Emma W. CS 2235 Howard st.
Chadwick, Mrs Ida Fleming CSB 9 to 11 AM except Sat 2235 Howard st. Tel Doug. 225.
Clark, Allen L. CS 10 AM to 3 PM 2421 Evans st. Tel Web. 3478.
Cleland, Mrs Effie R. CS 4030 Nicholas st.
Clute, Mrs Aggie V. CS The Royal. Tel Harney 7567.
DeLong, Mrs Al-Freddie CSB (teacher) 334 Bee blg.
DeLong, Claude L. CS 334 Bee blg. Tel Harn. 2198.
Draggoo, Mrs Minnie CS 4822 Woolworth av. Tel.
Dunker, Henry P. CS 1536 City Nat bnk blg. Tel.
Dunker, Mrs Theresa K. CS 1536 City Nat bnk blg.
Ellsworth, Mrs Lenna P. CS 10 AM to 4 PM 8 The Barnard. Tel Harn. 2264.
Flick, Mrs Medora S. CS Kellogg, 2454 Harney st.
Fonda, Mrs Harriet CS 5042 Davenport st.
Gamlen, Cecil CS 1 to 5 PM 7 The Elms. Tel D. 6830.
Hampson, Mrs Clara L. D. CS 2420 S 11th st.
Hartzell, Mrs Helen French CS The Helen. Tel Doug. 7397.
Herring, Mrs Annah M. CS 9 AM to 12 M except Sat 2601 St Marys av. Tel Doug. 4535.
Johnson, Miss Nellie M. CS 128 N 31st st.
Jones, Mrs Harriet B. CS 2 to 5 PM 14 The Barnard. Tel Harn. 4751.
Larimer, Mrs Luella Ora CS 719 S 25th av. Tel D. 7789.
Loomis, Mrs Evelyn CS 10 AM to 1 PM 1 The Potter, 3261 Farnam st. Tel Harn. 4217.
Low, Mrs Jessie E. CS Colonial apts. Tel Harn. 1041.
MacMillan, Mrs Clara B. CS 2320 N 58th st.
Miller, Mrs Margaret CS 2632 Davenport st.
Morrison, Mrs Margaret E. CS 2907 Ames av.
Neff, William R. CS 2044 N 18th st. Tel Web. 5454.
Perrine, Mrs Ida M. CS 1725 Ga. av. Tel Harn. 2539.
Quinby, Mrs Beatrice B. CS 2 to 5 PM 211 S 25th st.
Quivey, Mrs Carrie S. CS 3920 N 17th st. Tel Web. 3068.
Richards, James CS 1042 Omaha Nat bnk blg.
Sherwood, Mrs Annie CS 9 The Sterling.
Sieg, Mrs Mary Avery CS 9 AM to 12 M 111 N 31st av. Tel Harn. 2026.
Wakeley, Mrs Fanny D. CS 2123 Cal. st. Tel D. 1572.
White, Mrs Nancy E. CS 1723 Park av. Tel H. 2153.
Wilcox, Mrs Kate M. CS 2907 Douglas st. Tel Harn. 2056.
Wood, Mrs Kittie CS 2705 Ohio st. Tel Web. 1394.

ORCHARD
Drayton, Mrs Sarah A. CS.

PONCA
Bennett, Mrs Martha K. CS.

RED CLOUD
Hollister, Mrs Maggie E. CS.

SOUTH OMAHA
McCraith, Mrs Fannie CS 162 S 29th st. Tel.

WEEPING WATER
Davis, Troy L. CS.

WOODLAKE
Leader, Mrs Olive M. CS.

YORK
Simmons, Miss Mabel CS.

NEVADA

ELKO
Bangs, Mrs Fannie M. CS 9 to 11 AM 5 Mayer blk. Tel 173.
Reinken, Miss Mildred CS Tel 445.

GOLDFIELD
Yankee, Mrs Georgina CS Tel 3234.

LAS VEGAS
Walter, Mrs Ella V. CS 2 to 4 PM P O box 171.

MINA
Roach, Mrs Evelyn A. CS.

RENO
Ellithorpe, Mrs Mary A. CS 237 Mill st. Tel 703.
Paine, Gustavus S. CS 1 to 5 PM Nixon blg. Tels.
Pringle, Miss Lydia A. CS 205 Maple st. Tel 964 W.
Turley, Mrs Mary E. CS Nixon blg. Res tel 721.

New Hampshire

CLAREMONT
Hatch, Mrs Marion C. CS 16 Bailey av. Tel.
Severance, Mrs Marion A. CS 24 Severance st. Tel.

CONCORD
Evans, Almus Pratt CS 35 Warren st. Tel 1010.
Hering, Hermann S. CSB (teacher) postal address P O box 385. Cable Hermhering, Concordnewhampshire.
Hering, Mrs Marian White CSB postal address P O box 385.
McCoy, Miss Harriette E. CS 2 Acquilla blg.
Plumer, Mrs Laura E. H. CS 34 Kimball st.
Rice, Miss Mary D. CS 2 to 5 PM 25 S State st. Tel 331.
Thompson, Miss M. Lizzie CS 33 West st. Tel.

DOVER
Henderson, William C. CS 101 Portland st. Tel 238.
Rutter, Miss Annie CS 2 Ham st. Tel 107.

EXETER
Wiggin. Miss Annie B. CS 90 High st. Tel 204 W.

KEENE
Bradley, Miss Sarah Elizabeth CS 174 Main st.

LACONIA
Colby, Mrs Carrie G. CS 726 Main st. Tel 352-2.
Gorrell, Mrs Frances M. CS 20 Harvard st. Tel.

LEBANON
Paddleford, Mrs Jennie C. CS 5 Bank blg. Tel 40.
Slayton, Mrs Martha A. CS 10 AM to 1 PM Park Hotel. Tel.

MANCHESTER
Barndollar, Mrs Fannie Elizabeth CS 1458 Elm st.
Everett, Mrs Lela M. E. CS 27 Waldo st.
Johnson, Miss Bertha E. CS 2.30 to 4.30 PM Mon Wed Thurs Pembroke blg. Res tel 2988 W.
Orrill, Mrs Clara A. CS 14 Harrison st. Tel 1426 M.
Reynolds, Charles Daniel CSB (teacher) 27 Bay st. Tel 1139 M.
Stevens, Mrs Lizzie M. CS 85 Walnut st.
Stickney, Mrs Rosa H. CS 10 AM to 1 PM 488 Hanover st. Tel 3324.

MILFORD
Lewis, Jesse C. CS Tel 117-2.

NASHUA
Moore, Mrs Edna E. CS 12 M to 3 PM except Wed Sat 18 Canal st. Tel 44.

PENACOOK
Barker, Mrs Kate C. CS 131 S Main st. Tel.

PORTSMOUTH
Allen, Miss Grace Emma CS New bnk blg. Tel.
Varrell, Mrs Lillian L. CS 54 Bridge st. Tel.

New Jersey

ABSECON
Carrigan, Mrs Rebe F. CS Nevada av. Tel.

ASBURY PARK
Hooper, Mrs Elizabeth CS 10 AM to 5 PM Kinmonth blg. Tel 131. Res The Metropolitan. Tel 1345.
Reisdorff, Mrs Thekla von 10 AM to 12 M, 2 to 5 PM 608 5th av.

ATLANTIC CITY
Rahter, Mrs Sonora F. CS 2 to 5 PM Schwartz-Riddle blg, 1 S Tenn. av. Bell tels 2740; res 787.
Reed, Mrs Fannie M. CS 10 AM to 12 M 107 S Boston av. Bell tel 629.
Ridenour, Mrs Anna Stuart CS 10 AM to 12 M 12 So N. H. av. Bell tel 2996.
Svenson, Miss Elin M. CS 116 N Vt. av. Bell tel 1970.
Weamer, Clinton Baum 10 AM to 4 PM Nixon apts, Md. av at Boardwalk. Bell tel 2466.
Wilhelm, Miss Virginia CS Champion blg. Bell tel.
Wootton, Mrs Mary D. CS 10 AM to 12 M 10, 1 S Tenn. av. Bell tels 2740; res 1790.

CAMDEN
Kester, Miss Mabel E. CS 10 AM to 1 PM Humphreys blg, 3d and Market sts. Bell tel 1210.
Starn, Mrs A. Clara CS 421 Cooper st.

CRANFORD
See, Mrs Annie CS.

EAST ORANGE
Bertschinger, Mrs Margareta CS 499 Central av. Tel Orange 5080.
Bolles, Mrs Theodora Seward CS 11 Webster pl. Tel Orange 1101.
Canfield, Mrs Elisabeth Lorenz CS 108 Greenwood av. Tel.
Fritz, Mrs Georgetta Wilson CS 2 Lincoln st. Tel.
Hendrick, Mrs Lucy A. CS 2 S Maple av. Tel.
Holtzman, Miss Linda Hitchcock CS Washington apts, 31 Wash. st. Tel Orange 2576. Cable Linholm.
Iselin, Mrs Clara CS 34 Halstead st. Tel 2287 W.
Katz, Mrs Elizabeth CS 192 Central av. Tel Orange 4664.
MacLean, Mrs Alice E. CS 36 N 17th st. Tel 886.
Maryon, Mrs Jessie L. CS 73 Lenox av. Tel.
Severance, Mrs Hattie S. CS 10 AM to 12 M 42 Burnett st. Tel Orange 2953.
Stewart, Mrs Helen A. CS 71 Hollywood av. Tel 3769.
Townsend, Mrs Mabel M. CS 96 Halstead st. Tel Orange 4314.

ELIZABETH
Rice, Mrs Marian N. CS 120 Madison av. Tel 2614 W.

ENGLEWOOD
Cooley, Miss Agnes E. CS 96 Engle st. Tel 695 R.
Drake, Mrs F. Mae CS 154 Engle st. Tel 1073.
Thompson, Mrs Jessie W. CS 42 Central av. Tel 350.

HACKENSACK
Forbes, Mrs Ida Maud CS 69 Clinton pl. Tel 383 R.
Knudsen, Mrs Dorothy B. CS 79 Larch av, Bogota. Tel 1823.

HADDONFIELD
Wilson, Mrs Amelia M. CS 214 Redman av.

HOBOKEN
Heath, Mrs Viola A. CS 3 to 5 PM Mon Wed Fri 819 Wash. st. Tel Hoboken 235 J. Res 546 Summit av, Jersey City. Tel Jersey 2457 M.

HOPEWELL
Skillman, Mrs Sarah A. Gibson CS 1 to 5 PM Wed Fri Columbia av.

JERSEY CITY
French, Mrs Gertrude Amelia CS 1 to 4 PM 579 Bramhall av. Tel Bergen 508 R.
Shaver, Miss Ora B. CS 328 Arlington av.

LONG BRANCH
Lane, Mrs Annie CS 1 to 7 PM 75 7th av.

MADISON
Weyers, Mrs Susan P. CS Fairwoods.

MAPLEWOOD
Weilert, Mrs Clara E. CS 83 Baker st. Tel S. O. 384.

MONTCLAIR
See also UPPER MONTCLAIR
Fisher, Mrs Calista V. CS 115 Midland av. Tel 593 R.
Wilfong, Mrs Emily D. CS 198 Walnut st. Tel 265 M.

MORRISTOWN
Day, William Henry P. CS 61 Wash. st. Tel 1050.

NEWARK
Cairns, Mrs Karoline Ruhland CS 86 Myrtle av, Irvington. Tel Wav. 2995.
de Prosse, Mrs Emma L. CSB (teacher) 23 Johnson av. Tel Wav. 4031.
Edson, Mrs Elizabeth Winslow CS 686 Ridge st. Tel B. B. 2630.
Hillyer, Mrs Mary A. CS 493 Central av. Tel.
Lacy, Mrs Agga M. CS 12 M to 3 PM 17 W Park st. Tel.
Lacy, George Edgar CS 11 AM to 4 PM 17 W Park st.
Osborne, Miss Bessie Parker CS mornings 632 High st. Tel Mark. 6695.
Saxton, Mrs Frances E. CS 235 N 4th st. Tel B. B. 4126.
Sigler, Mrs Agnes Green CS 35 Broad st. Tel.
Smith, Mrs Lillian Milton CS 258 6th av. Tel.
Southworth, Miss Mary E. CSB 16 James st. Tel.
Tongue, Mrs Frances D. CS 1 to 5 PM except Wed Sat 671 Broad st. Tels Mark. 9121; res B. B. 490 W.
West, Mrs Alice Hynes CS 66 N 9th st. Tel B. B. 415 R.

ORANGE
Eppstein, Mrs Idah T. CS Fairbanks apts, 481 Main st. Tel 2772.
Hening, Carrington CS 8.30 AM to 1 PM 230 Main st. Tel 3899. Res 30 Plymouth st, Montclair. Tel 35.

ORANGE

Johnson, Miss Florence Josephine CS 33 Mountain View av. Tel 1071.
Robertson, Miss Nemi CSD (teacher) 33 Mountain View av. Tel 1329.

PASSAIC

Lord, Mrs Lillian C. CS 108 Lincoln st.

PATERSON

Baker, Miss Charlotte E. CS 485 Broadway. Tel 935 M.
Barmore, Mrs Marion CS 526 Broadway. Tel 1172 J.
Modemann, Mrs Catherine CS 2 to 5 PM 375 Ellison st. Tel 2085.
Modemann, Miss Daisy S. CS 10 AM to 1 PM 609 Cit. Trust blg. Tels 3010; res 2085.

PLAINFIELD

Crawford, Miss Jean CS 9 AM to 12 M 224 E 7th st.
French, Mrs Ernestine N. CS 1340 Watchung av. Tel.
Mast, Miss Emily CS 22 New Madison. Tel 1839.
Sharp, Mrs Willia Tull CS 1205 Evergreen av. Tel 1051.
Thomas, Mrs Mary E. CS 698 W 7th st. Tel 934.
Zerega, Miss Bertha V. CS 447 W 7th st. Tel 1190.

RIDGEFIELD PARK

Smith, Mrs Verona CS 73 Preston st. Tel Hack. 1723.

RIDGEWOOD

Coyle, Mrs Della Munson CS 36 Doremus av. Tel 265.
Fairchild, Mrs Grace W. CS Glenwood av. Tel 986.
Horton, Mrs M. Elizabeth 15 Wash. pl. Tel 354.

RUTHERFORD

Peck, Mrs Dora Hazard CS 175 Orient way. Tel 339 M.
Phelps, Mrs Ella Prentiss CS 49 Lincoln av.
Schultze, Mrs Ida K. CS 65 W Newell av. Tel 416.

SUMMIT

Swainson, Miss Frances E. CS 10 AM to 3 PM except Sat 13 Beechwood rd. Tel.

TENAFLY

Smith, Mrs Mabel Prentice.

TRENTON

Gleaves, Mrs Annie Jane CS 11 AM to 3 PM Amer. Mech. blg, State st. Tel 1403. Res 50 Yard av. Tel 2153 D.
Ogden, Mrs Mary E. CS 34 N Overbrook av.

UPPER MONTCLAIR

Benjamin, Mrs Amelia F. CS 179 Summit av. Tel Montclair 3464.
Dunk, Mrs Rose CS 10 AM to 12.30 PM 514 Valley rd. Tel Montclair 446.
Lord, Mrs Mary CS 20 Burnside st. Tel Montclair 3284.
Smith, Mrs Alice B. CS 207 Cooper av.
Story, Mrs Catherine Elizabeth CS 378 Park st. Tel 2650.

VINELAND

Hotchkiss, Mrs Emma Frances CS Rural tel.

WEST ORANGE

Crawley, Mrs Margaret W. CS 11 Meeker st.

New Mexico

ALBUQUERQUE

Clarke, Mrs Leoline Besancon CS PO box 237. Tel 1402 M.
Dieckmann, Mrs Emmy CS 801 S 3d st. Tel 661.
Kellam, Mrs Cora A. CS 1 to 4 PM 707 S Arno st. Tel 1368.
McGrath, Mrs Augusta K. CS 10 AM to 1 PM 411 S 7th st. Tel 1373.
Sanborne, Mrs Emma J. CS 1104 N 2d st.
Worthington, Miss Asenath CS 1104 N 2d st.

ARTESIA

Kelley, Mrs Laura E. CS P O box 55. Tel 278.

EAST LAS VEGAS

Ireland, Mrs Mary Brown CS Tel Main 289.

ROSWELL

Rockefeller, Mrs Susie Turner CS Tel 219.

New York

ALBANY

Halsey, Miss Florence May CS 355 State st. Tel.
Hardie, Miss Anna L. CS 20 Irving st.
Lindheimer, Mrs Mary C. CS 499 Morris st. Tel.
Turner, Mrs Jane Hall CS 269 Partridge st. Tel.

AMSTERDAM

Bunn, Mrs Kate R. R. CS postal address.
Herrick, Mrs Margaret B. CS 25 Pearl st.

ASTORIA

Goldman, Miss Anna M. CS 25 Cooper st. Tel Asto. 91.

AUBURN

Boulter, Mrs Bertha CS 29 Hamilton av. Tel 791 W.
Covert, Mrs Emily Bemis CS 17 Court st. Tel 181 R.
Morgan, Mrs Alice CS 5 Liberty st. Tel 495 W.

BALDWINSVILLE

Pease, Mrs Sophia E. CS 19 Tappan st.

BATAVIA

Weaver, Mrs Addie F. CS 130 W Main st.

BATH

Lewis, John William CS 7 Shannon blg.

BINGHAMTON

Albright, Mrs Mary Ellen CS 216 Court st. Bell tel.
Ferris, Mrs Mary E. CS 260 Main st. Bell tel 1945 J.
Post, Mrs Elizabeth S. CS 129 Oak st. Tel 52.
Williams, Isaac CS 12 Mather st. Bell tel 1393 R.
Williams, Mrs Rose CS 12 Mather st.

BROOKLYN

Barnard, Mrs Helen E. CS mornings 953 Park pl.
Beebe, Mrs Martha T. CS mornings 666 Park pl. Tel.
Bowker, Miss Carolyn T. CS 2 to 5 PM Tues Sat 274 Lafayette av.
Burckett, Mrs Lillie Olin CS mornings 846 President st. Tel Pros. 363.
Burt, Mrs Grace W. CS 665 St Marks av. Tel Bed. 5284.
Carr, Mrs Helen Fanshawe CS mornings 1429 Union st. Tel Bed. 195.
Carter, Miss Isabella Davis CS 10 AM to 3 PM except Thurs 309 Temple Bar blg. Tel Main 1662.
Collier, Mrs Clara Gurney CS 126 Herkimer st. Tel Decatur 886.
Crosier, Mrs Florence CS 766 Ocean av. Tel.
Crosier, Winfield C. CS 10 AM to 2 PM 44 Court st.
Du Bois, Louis J. CS 2 to 5 PM 512 Temple Bar blg.
Fanshawe, Mrs Mary CS mornings 1429 Union st. Tel Bed. 195.
Ferris, Harvey M. CS 394 State st. Tel Main 6277.
Fletcher, Mrs Martha T. CS 102 Lincoln pl. Tel.
Frank, Miss Florence Louise CS 10 AM to 2 PM except Sat 21 Montgomery pl. Tel Pros. 253.
Griffiths, Mrs Josephine L. CS 224 Monroe st. Tel.
Hill, Miss Clara S. CS 9 AM to 1 PM except Sat 1302 Pacific st. Tel Bed. 4098.
Holcombe, Mrs Alberta S. CS 1268 Pacific st. Tel Bed. 7049.
Holcombe, Charles D. CS 1268 Pacific st.
Hotchkiss, Mrs Helen E. CS 820 Nostrand av. Tel.
Hulin, Mrs Emilie B. CSD (teacher) 56 Lefferts pl. Tel Pros. 5389.
Iremonger, Mrs Carrie B. CS 189 McDonough st.
Kroger, Mrs Mary Philes CS 54 Martense st. Tel.
Langdon, Mrs Annie E. CS 209 Underhill av.
Lee, Miss Florence mornings 133 Prospect pl.
Lyon, Mrs Francese C. CS 385 Franklin av.
Miller, Miss Gertrude E. CS 274 Lafayette av. Tel Pros. 4862.
Moller, Mrs Mary C. CS 270 Westminster rd. Tel.
Pool, Mrs Lydia H. CS 329 73d st. Tel Bay Ridge 3494 R.
Ramsey, Mrs Margaret P. CS mornings 1347 Pacific st. Tel Bed. 4598.
Sellew, Mrs Fannie L. CS Wed Thurs afternoons 309 Temple Bar blg. Res 362 Lafayette av. Tels.
Striker, Mrs Christina A. CS mornings 3 Bay 32d st. Tel Bath Beach 1304.
Turner, Miss Frances S. CSB mornings 566 Carlton av. Tel Pros. 3474 W.
Vernon, Mrs Orrill H. CS postal address 169 Columbia Heights.
Wood, Miss Jessie CS 10 AM to 5 PM Temple Bar blg. Tel Main 1662. Res 114 S Portland av. Tel Pros. 8540.
Worthington, Mrs Margaret A. CSB 666 E 17th st. Tel Flat. 1190.

BUFFALO

Arend, Mrs Mary L. CS 2 to 4 PM except Fri 964 Delaware av.
Armstrong, William E. CS 2 to 5 PM except Sat The Markeen.

BUFFALO
Bassett, Mrs Mattie C. CS 2 to 9 PM 405 Delaware av.
Blanchard, Mrs Lucy D. CS 133 Lexington av.
Boyd, Mrs Florence Clerihew CS 90 Anderson pl.
Carr, Mrs Antoinette W. CS 24 Como av.
Dayton, Mrs Elena R. CS 572 Potomac av. Bell tel.
Dudley, Mrs Edith Bullard CS 9 AM to 12 M 1005 Elmwood av. Tel North 2165 W.
Fay, Miss Adella F. CS 2 to 4 PM except Thurs 20 West av.
Hodgson, Mrs Myra W. CS 1 to 5 PM 601 Iroquois blg.
Johonnot, Mrs Mallie B. CS 128 Lexington av.
Kirkham, Mrs Susiebell CS The Lyndhaven, 49 Johnson pk. Bell tel.
Michael, Mrs Annie R. CSB (teacher) 894 Delaware av.
Michael, Miss Julia Warner CS 894 Delaware av.
More, Mrs Nettie Newell CS 83 14th st.
Nenno, Mrs Carrie M. CS 378 Franklin st. Bell tel.
Phelps, Mrs Anna CS 103 Anderson pl. Bell tel Tup. 4452.
Read, Charles G. CS 9 AM to 3 PM 855 Ellicott sq.
Robinson, Mrs Carrie Martin CS 2 Arlington pl. Bell tel Tup. 5489.
Schuler, Christian CS 302 Northampton st.
Tanner, Mrs Mary W. CS 596 Crescent av.
Trow, Mrs Alice M. CS 368 Norwood av. Both tels.
Van Allen, George L. CS 10 AM to 3 PM 411 Brisbane blg. Bell tel. Res 789 Potomac av. Both tels.
Voorhees, Mrs Grace S. CS 16 Kenilworth, Elmwood av.
Will, Mrs Lillie C. CS 274 North st.
Will, William E. CS 274 North st. Both tels.
Williamson, Eli S. CS 293 Hoyt st. Tel North 3560 J.

CANAJOHARIE
Abell, Miss Emeline P. CS 41 Front st.

CHESTERTOWN
Downs, Mrs Althea G. CS Chester House.

CORTLAND
Smith, Charles M. W. CS 76 Groton av.
Smith, Mrs Nellie L. CS 76 Groton av.

EAST AURORA
Corah, Mrs Anna A. L. CS 363 Center st.

EBENEZER
Spinhern, Mrs Catherine CS Bell tel Garden 876 W.

ELLICOTTVILLE
Wentz, Miss Carrie Allen CS.

ELMIRA
Bally, Mrs Mary CS Pinehurst, 610 Maple av.
Haskin, Mrs Elizabeth T. CS 202 Davis st.

FLUSHING
Beck, Miss Adele Leslie CS 2 to 5 PM except Sat 93 Amity st. Tels 1248 J; res 1142.
Butler, Miss Marianne E. 10 AM to 12.30 PM except Tues Sat 93 Amity st. Tel 1141 W.

FOREST HILLS, L. I.
Schiffer, Mrs Marie C. CS 88 Ibis st. Tel 6209.
Thompson, Mrs Anna E. CS 29 Station sq. Tel 6290.

FORT EDWARD
Richards, Miss M. Catherine CS 2 to 4 PM.

FORT PLAIN
Wagner, Mrs Helen E. F. CS 188 Main st.

GARDEN CITY
Clark, Mrs Harriette Stent CS Cathedral av. Tel 1086.

GENEVA
Gates, Mrs Ida M. CSB 52 Hamilton st.

GLENS FALLS
Mosier, Mrs Carrie B. CSB 14 Mason st.
Tait, Mrs Mary A. CS Lang Rig.

GLOVERSVILLE
Van Brocklin, Mrs Emma CS 36 Beaver st. Tel.

GOUVERNEUR
Briggs, Mrs Jennie Walbridge CS 43 John st.

GRANVILLE
Staples, Mrs Jennie CS Lock box 721.

GREAT NECK STATION
Cox, Eugene R. CS Tel 166.

HAMILTON
Sperry, Mrs Adella Cross CS Smith blg.

HEMPSTEAD, L. I.
O'Hara, Mrs Anna CS 9 AM to 1 PM 80 Wash. st. Tel 672.

HERKIMER
Crandall, Mrs Nellie CS 425 E German st. Tel 320 R.
Fuller, Miss Frances Gracia CS 5 The Van Kirk. Tel.

HOLLEY
Warren, Mrs May K. CS N Main st. Bell tel 144 M.

HORNELL
Norton, Mrs Myra B. CS 98 Maple st.

HUDSON FALLS
Minton, Mrs S. Anna CS 2 to 4 PM 3 Pearl st.
Minton, William Baker CS 9 AM to 12 M 3 Pearl st.

ITHACA
Gowling, Mrs Phebe A. CS 316 E Seneca st.
Rolfe, Miss Jessie E. CS 312 N Aurora st.
Vose, Miss Edna L. CS 705 E Seneca st.
Woodruff, Mrs Laura C. CS 212 Fall Creek drive.

JAMESTOWN
Lay, Mrs Grace G. CS Wellman blg, 3d st. Tel.
Rooks, Mrs Josephine M. CS postal address.
Rooks, W. Willard CS 313 Spring st.
Strunk, Mrs Frances B. CS 2 to 5 PM except Sat The Osmer, W 3d st.

JOHNSTOWN
Camm, Mrs Dorothy N. CS 7 E Montgomery st. Tel 655.

LARCHMONT
Lutz, Mrs Barbara CS Chatsworth av. Tel 219.

LOCKPORT
Johnson, Mrs Jennie CS 109 John st.

LOWVILLE
Abell, Mrs Sarah C. CS 350 State st.

LYONS
Pfeiffer, Miss Magdalena CS 210 Canal st.

MALONE
Purnell, Miss Gertrude O. CS 20 Ft Covington st.
Russell, Miss Clara M. CS 159 E Main st.

MEMPHIS
Bidwell, Miss Hattie CS postal address.

MT VERNON
Delesderniers, Mrs Frances Mann evenings Jefferson pl and N 10th av. Tel 445.
Freytag, Mrs Mary L. CS 41 S 10th av. Tel 1778.
Marquand, Edwin CS 9 AM to 4 PM except Sat 613 1st Nat bnk blg. Tel 1569. Res 392 S Columbus av. Tel.
Searles, Mrs Minnie J. CS 604 1st Nat bnk blg. Tel 3083.
Twidy, Mrs Marie CS 24 S 11th av. Tel 348 R.

NEWBURGH
Wisner, Miss Belle M. CS 10 Maple st. Tel 1341 W.
Wood, Miss Melvina CS 38 Grand st. Tel 491 J.

NEW ROCHELLE
Barnard, Mrs Nina N. CS 256 Pelham rd. Tel 489.
Brown, Mrs Katherine M. CS postal address Sutton Manor.
Browne, Mrs Lulu Parsons CS 219 Center av. Tel 3913.
Howe, Mrs Victoria Caroline CS 4 Rhodes st. Tel 1773.
Jones, Mrs Jeannette H. CS 11 Slocum st. Tel 781.
McQueen, Mrs Elizabeth H. CS 9 AM to 12 M except Sat 7 Stephenson pk. Tel 1447.
Osgood, Mrs Helen M. CS Sutton Manor. Tel 3275.
Robinson, Mrs Grace Fish CS 182 North av. Tel 1188.
Schuyler, Mrs Sarah Gilbert CS Pepperday inn.
Stanton, Miss Winifred CS Beacon Hall. Tel 3917.
Twohey, Mrs Lula C. CS Sutton Manor. Tel 2826.

NEW YORK
Adler, Mrs Charlotte CS 457 W 123d st. Tel Morn. 3640.
Andrews, Mrs Effie CSB Mon Wed Fri mornings 48 W 57th st.
Armstrong, Mrs Blanche G. CS 720 W 180th st. Tel.

Bailey, Mrs Marguerite Latour CS 383 Central pk, W.
Bain, Mrs Abbie J. CS 44 W 96th st. Tel River. 6464.
Baker, Miss Ella M. CS 511 W 112th st. Tel Morn. 3583.
Barber, Mrs Mary Chidester CS 160 E 91st st. Tel.
Barlow, Mrs Lilian CS 10 AM to 2 PM except Sat 631 W 114th st at Riverside dr. Tel Morn. 3720.
Barris, J. Allen CS 610 W 152d st. Tel Aud. 6783 J.
Barris, Mrs May CS 610 W 152d st. Tel Aud. 6783 J.
Becker, Mrs Fannie CS The Ben Hur, 2643 Broadway at 100th st. Tel River. 366 or 4026.

NEW YORK

Beckert, Mrs Susan Elizabeth CS 804 Pullman blg, 17 Madison av at 24th st.
Belknap, Mrs J. Laura J. Starke CS 10 AM to 1 PM except Sat 700 W 179th st. Tel Aud. 557.
Benedict, Miss Lulu Estelle 200 Claremont av.
Best, William R. CS 2255 Broadway. Tel.
Bookstaver, Mrs Louisa E. CS 10 AM to 1 PM 30 E 128th st. Tel Har. 1283 W.
Bourke, Thomas De Lacy CS 555 Marbridge blg, Broadway and 34th st. Tel Gree. 2221.
Bradshaw, Mrs Helen CS The Barnard, Central pk, W, and 71st st. Tel Col. 3650.
Brown, Charles F. CS 9 AM to 6 PM 320 5th av at 32d st. Tel. Res Hotel Webster, 40 W 45th st.
Bull, Miss Florence W. CS 501 5th av. Tel M. H. 5818.
Burdell, Miss Julia A. CS 9 AM to 6 PM 1 W 34th st. Tel Gree. 1618.
Burton, Mrs Alberta N. CS mornings except Sat 114 E 71st st. Tel Lenox 2842.
Burton, Edmund F. CS 30 E 42d st. Tels M. H. 4571; res Lenox 8112 or 2842.

Carter, Mrs Marian F. CS 541 W 113th st. Tel Morn. 3270.
Carter, Mrs Nancy Jane CS 9 to 12 M except Sat 416, 30 E 42d st. Tels M. H. 2413; res White Plains 804.
Catchings, Mrs Fermine B. CS 10 AM to 3 PM except Sat 145 E 35th st. Tel M. H. 5997.
Chapin, Mrs May Sealy CS 2 E 127th st. Tel Har. 1852.
Childs, Mrs Laura Glessner CSB (teacher) 10 AM to 3 PM except Thurs Sat Aeolian blg, 29 W 42d st. Tels Bryant 89; res Morn. 2011 W.
Colby, Mrs Grace Merwin 9.30 AM to 1.30 PM 390 W End av at 79th st. Tel Schuy. 9300.
Cole, Mrs Agnes Young CS 9 AM to 5 PM Marbridge blg, 47 W 34th st.
Cole, Willis Vernon CS 9 AM to 6 PM 30 E 42d st. Tels M. H. 5688; res Plaza 5204. Cable Vernonwill, N. Y.
Cook, Mrs Eliza J. CS 417, 30 Church st.
Coryell, Mrs Grace E. CS 9 AM to 12 M except Sat 489 5th av. Tels M. H. 6682; res Fordham 3296.
Coryell, Miss Lucy A. 9 AM to 12 M except Sat 2011 Morris av at 179th st. Tel Fordham 3296.
Cox, Mrs Lillian Young CSB (teacher) 12 E 31st st. Tel M. Sq. 2095.
Cross, Mrs Nellie Hall CS 10 AM to 12 M except Sat 206 W 99th st. Tel River. 7510.

Dame, John Byron CS 10 AM to 6 PM Aeolian hall. Tel Bryant 518. Res 102 W 80th st. Tels Schuy. 7868-7673. Cable Jonbyda.
Dann, Mrs Mary W. CS 758 West End av. Tel River. 6340.
Davis, Hayne CS 226 W 97th st. Tel River. 9811.
De Milan, Mrs Mary CS 9 AM to 2 PM 315 W 79th st. Tel Schuy. 9171.
Deming, Miss Eva B. CS postal address 126 Riverside drive.
Dickinson, Mrs Martha Otis CS 7 W 92d st.
Dodge, Miss Anne CSD postal address 130 E 67th st.
Draeger, Miss Ella Marie CS 501 5th av. Tel M. H. 5818.
Drake, Mrs Almeda CS 1884 7th av. Tel Cath. 8431.
Drew, Mrs Anna J. CS 858 Lexington av. Tel Plaza 4686. Summer months Southampton, L. I.
Durham, Sidney Johnston CS Hotel Wellington, 55th st and 7th av. Tel Col. 1066.

Easton, Mrs Mary B. CS 561 W 147th st.
Ehrich, Mrs Ida CS 219 W 81st st. Tel Schuy. 7423.
Elkins, Mrs Ellen J. CS 10 AM to 5 PM 489 5th av at 42d st. Tels M. H. 4741; res Morn. 320.
Emmons, Miss Zelle CS 9 AM to 3 PM 804 W 180th st. Tel Aud. 5651.
Estes, Guy Parkhurst CS 1.30 to 5 PM 353 5th av. Tel M. H. 550. Res Glen Ridge, N. J. Tel 3175.

Fabricant, Moses CS 10 AM to 12 M 143 W 127th st. Tel Morn. 7654.
Farnsworth, Mrs Mary King CS 10 AM to 3 PM except Wed Aeolian hall, 33 W 42d st. Tels Bryant 89; res Schuy. 3887.
Fehrmann, Mrs Cecilia CS 321 W 118th st. Tel.
Feld, Mrs Clara CS 1.30 to 5.30 PM 33 W 42d st. Tel Bryant 5521. Res 3495 Broadway. Tel Aud. 6500.
Forsyth, Mrs Mary V. CS 33 W 42d st. Tel Bryant 220.
Foss, Miss Harriet C. CS 30 E 42d st. Tel M. H. 997.
Frame, Mrs Caroline W. CSD 440 Riverside drive.
Freytag, John A. M. CS 129 W 125th st. Tel Morn. 859.

Gans, Nathan CS 10 AM to 1.30 PM 102 W 80th st. Tel Schuy. 7868. Cable Natangans.
Gartner, Mrs Minna C. CS 2 to 5 PM 10 W 102d st. Tel River. 2850.
Gibson, Miss Clara L. CS 317 W 93d st. Tel River. 4700.
Goldsmith, Mrs Bertha CS 41 Pinehurst av. Tel Aud. 1990.
Goodman, Miss Helen CSB 4241 Broadway at 180th st. Tel Aud. 1700.
Gordon, Mrs Mildred CSB 9 AM to 12 M except Wed 77 W 85th st at Columbus av. Tel Schuy. 7427. Res Lowerre Summit. Tel Yonk. 3722.
Graham, Mrs Marjorie 10 to 12 M except Sat 47 W 34th st. Tel Gree. 5389.
Grimes, Miss Agnes E. CS 33 W 42d st. Tel Bry. 5199.
Groesbeck, Mrs Helen F. CS 2 to 5 PM except Sat 33 W 42d st. Tel Bryant 3833.
Gwalter, Mrs Lucy L. CSB (teacher) 12.30 to 3.30 PM except Sat Columbia ct, 431 Riverside drive at 115th st. Tel Morn. 1614.
Gyger, Mrs Caroline Foss CS 30 E 42d st. Tel.

Hatch, Mrs Elizabeth CS 10 AM to 2 PM except Sat 718 W 178th st. Tel Aud. 2856.
Haviland, Miss Mary E. CS 540 Manhattan av.
Hayes, Edward CS 200 W 71st st. Tels Col. 864; res Col. 8400.
Hayes, Mrs Loraine B. CS 200 W 71st st. Tel Col. 864.
Hoffman, Mrs Estelle CS 7 W 108th st. Tel River. 7010.

Jackson, Martin F. CSB (teacher) 501 5th av.
Jenkins, Mrs May CS 200 Claremont av at 127th st, W. Tel Morn. 6715.
Jennings, Mrs Elizabeth D. 2 to 9 PM 182 Claremont av at 127th st, W. Tel Morn. 177.
Johnstone, Mrs Gertrude Hardee CSB 185 Madison av. Tels M. H. 8144; res Aud. 216.
Jones, Wayne C. CS 10 AM to 4 PM 1439 Aeolian hall. Tels Bryant 5339; res Schuy. 3899.
Jonson, Mrs Frances Ellery CS 1 to 4 PM 33 W 42d st. Tels Bryant 2744; res River. 3860.

Kuchenmeister, Mrs Sophie B. CS 2 to 4 PM 320 Central pk, W, at 92d st.
Kuchenmeister, William 10 AM to 12 M at res 320 Central pk, W; 2 to 5 PM 415 E 9th st.
Kyle, Mrs Christine CS Hotel Woodward.

Leavitt, Mrs Evelyn G. CS 412 W 115th st. Tel.
Leffell, Mrs Adelaide CS 218 W 59th st.
Leonard, Miss Winifred D. CS The Southfield, 145 E 35th st. Tel M. H. 5997.
Lewis, Benjamin Palmer CS 47 W 34th st. Tel.
Lowy, Louis CS 1.30 to 7.30 PM; Wed until 6 PM 30 E 42d st. Tels M. H. 4181; res Mel. 7452.
Lyeth, Mrs Dollie Richardson CS 10 AM to 1 PM Victoria, Riverside dr at 97th st. Tel River. 2493.

Malden, Mrs Anna G. CS 2040 7th av. Tel Morn. 3500.
Malick, Mrs Ruth M. CS 11 AM to 3 PM 39 W 16th st. Tel Chel. 5838.
Marshall, Mrs Florence CS 580 St Nicholas av. Tel Aud. 7140.
McAdow, Mrs Lillian M. CSB (teacher) 533 W 112th st. Tel Morn. 9472.
McCrackan, William D CSB (teacher) by appointment P O box 779.
McKenna, Mrs Marguerite C. CS 503, 47 W 34th st. Tels Gree. 3351; res M. H. 5997.
Meeker, John A. CS 9 AM to 1 PM 500 5th av at 42d st. Tels Bryant 3917; res Forest Hills 6337.
Meeker, Mrs May Wilson CS 500 5th av at 42d st. Tels Bryant 3917; res Forest Hills 6337.
Merkel, Mrs Eleanor J. CS 211 W 131st st. Tel.
Millar, Mrs Minnie S. CS 718 W 178th st. Tel Aud. 2856.
Mustin, Miss Fannie A. CS 829 West End av. Tel.

Nachman, Mrs Nettye CS 9 AM to 4 PM The Brockton, 661 W 180th st at Broadway. Tel Aud. 2370.
Newell, Mrs Mary Otis CS Hotel Marie Antoinette, Broadway and 66th st. Tel Col. 2740.
Nichols, William A. CS 9 AM to 1 PM Aeolian hall, 33 W 42d st. Tel Bryant 5562.
Noonan, Mrs Elizabeth Paxton CS postal address Hotel Martha Washington.

Ostrander, Mrs Clara A. CSB 170 W 74th st. Tel.
Otis, George William CS The Evelyn, 101 W 78th st.
Overbury, Arthur E. CS The Joan D'Arc, 178th st and Pinehurst av. Tel Aud. 5584.

NEW YORK

Parke, Mrs Annie C. CS 1 to 5 PM 200 W 72d st at Broadway. Tels Col. 8024; res Aud. 4180.
Parker, Mrs Agnes CS 2255 Broadway. Tels Schuy. 8473; res Schuy. 4024.
Peters, Miss Elizabeth W. CS 12 to 4 PM except Sat 226 W 97th st. Tel River. 9811.
Pickard, Jesse CS 30 E 42d st. Tels M. H. 4816; res Schuy. 4103.
Poillon, Mrs Cora A. CS 353 Riverside drive. Tel River. 872.
Porter, Mrs Lillian M. CS 10 AM to 2 PM 2039 Broadway at 70th st. Tel Col. 5809.
Porter, William W. CSB (teacher) 9 AM to 3 PM 930 Sherman Square hotel, 2039 Broadway at 70th st. Tel Col. 5809.
Probst, Mrs Ellen W. CS 157 W 79th st. Tels Schuy. 8759 and 9081.

Ramseyer, Samuel E. CS 9 AM to 5 PM Aeolian hall, 33 W 42d st. Tels Bryant 1674; res Morn. 7240.
Reeder, Mrs Hilah M. CS 10 AM to 2 PM 248, 1 Madison av. Tel Gram. 3463. Res The Biltmore.
Reichstadt, Miss Louise CS 1 to 4 PM 203 W 19th st. Tel Chelsea 3091
Rejaunier, Mrs Ella de H. CS Aeolian hall.Tel Bry. 6473.
Rennie, Mrs Elizabeth W. CS 30 E 42d st. Tels M H. 2413; res Morn. 5440.
Roberts, Mrs Henrietta CS 10 AM to 1 PM except Tues Sat 727 St Nicholas av at 140th st. Tel Aud. 1790.
Roberts, John L. CSB 11 AM to 4 PM Powellton. 229 W 97th st at Brdwy. Tel River. 9431. Cable Jonelro,N.Y.
Roberts, Mrs Marie A. CS 10 AM to 2 PM except Wed Sat 1934 Webster av, Bronx. Tel Trem. 774.
Roe, Albert James CS 1 to 9 PM except Sat 2612 Broadway. Tel River. 9789.
Roe, Mrs Barbara C. CS 9 AM to 9 PM except Sat 2612 Broadway. Tel River. 9789.
Rosenfeld, Mrs Genie H. CS 2 to 5 PM 438 W 116th st. Tel Morn. 345.
Ross, Miss Emma Nichols CSB (teacher) 9 AM to 12 M except Wed 35 Mt Morris pk, W. Tel Har. 3477.

Schneider, Mrs Laura M. 200 W 95th st.
Seal, Mrs Frances Thurber CSB (teacher) 10 AM to 2 PM Aeolian hall, 33 W 42d st. Tels Bryant 730; res Forest Hills 6290. Cable Thurseal, N. Y.
Skinner, Mrs Elizabeth P. CSD (teacher) 314 W 76th st. Tel Col. 3340.
Smith, Mrs Mary M. CS 9 AM to 1.30 PM 30 E 42d st. Tel M. H. 4181.
Snider, Mrs Carrie Harvey CSD (teacher) mornings except Wed 19 E 48th st.Tels M.H 2176; res Har. 3477.
Spain, Mrs Frances C. CS 9 to 12 M 531 W 112th st. Tel Morn. 6528.
Sparks,Mrs Nannie R.CS 141 Edgecomb av.TelAud.6721.
Staats, Mrs Eleanor Burnap CS 35 Mt Morris pk, W.
Stilson, Mrs Blanche CS Gibraltar ct, 10 Sherman av.
Strickler, Virgil O. CS 219 W 81st st.
Strobel, Charles CS The Evelyn, 101 W 78th st.
Sullivan, Mrs Annie E. CS 9 AM to 1 PM 718 W 178th st. Tel Aud. 2856.
Susman, Mrs Sara CS 308 W 82d st. Tel Schuy. 8120.

Thomas, Mrs Charlie Anna CS The Melrose, 478 Central pk, W. Tel River. 1386.
Thompson, Mrs Clara Willson CS 446 Central pk, W. Tel River. 5106.
Thompson, Mrs Ella M. CS Hotel Lucerne, 201 W 79th st. Tel Schuy. 8000.
Thompson, Frank Stayton CS The Barnard, Central pk, W, and 71st st. Tel Col. 6406.
Tillotson, John Beach CS 12 M to 5 PM except Sat Aeolian blg, 33 W 42d st. Tel Bryant 4056.
Tournier, Miss Julie CS 10 AM to 12 M except Sat 161 W 140th st. Tel Aud. 1230.
Turner, James Richard CS Aeolian hall, 27 W 42d st. Tels Bryant 532; res River. 9281.
Tweedy, Hugh H. CS 9 AM to 2 PM 200 W 72d st. Tels Col. 8229; res River. 3928.

Vandegrift,Miss A. Alda CS 1.30 to 5 PM 489 5th av.Tel.
Van Patten, Mrs Grace White CS 33 W 42d st.
van Voorhies, Mrs Olive H. CS 33 W 42d st. Tel.
Verrall, Richard P. CS 1 to 5 PM except Sat 238, 1 Madison av. Tels Gram. 447; res Col. 6481.
Vogell, Mrs Martha J. CS 2040 7th av. Tel Morn. 2146.
Weeks, Mrs Eva Stephens CS 254 W 82d st. Tel Schuy. 6437.
Weyers, Bruno CS 30 Church st. Tel Cort. 3941.
White, Mrs Margaret Beecher CS 47 W 34th st. Tels Gree. 3351; res Morn. 9028.
Whitney, Mrs Louise Y. CS 10 AM to 1 PM Century blg, 1 W 34th st. Tels Gree. 993; res Yonkers 1707.
Wickliffe, Mrs Margaret CS 611 W 156th st.
Winslow, Mrs Estelle B. CS 51 E 42d st. Tel M. H. 5242.
Winslow, Mrs Mary E. CS 490 Riverside drive.
Winslow, Wentworth Byron CS 43d st and Madison av.
Wood, Mrs Clara Wilson CS 175 Claremont av. Tel.
Wood, Miss Daisy Cynthia CS 10 AM to 1 PM except Fri 117 W 58th st. Tel Col. 2590.
Wright, Mrs Agnes CS 515 W 187th st. Tel Aud. 5548.
Wurster, Mrs Amy C. CS 601 W 164th st. Tel.

Young, Miss Ella Garrison CS 1 W 85th st. Tel Schuy. 8500.
Young, Mrs Helen L. CS 2 to 5 PM Aeolian hall. Tels Bryant 5562; res Forest Hills 6332.

NIAGARA FALLS

Bly, Mrs Carrie A. CS 1358 Mich. av. Home tel 1342 A.
Mead, Mrs Eva M. CS 2 to 4 PM Tues Thurs Sat 310 Elderfield-Hartshorn blg, Falls st. Tel 1427 J.
Shirley, Mrs Mary E. CS 709 Division av. Bell tel.
Thibaudeau, Mrs May A CSB 2 to 4 PM Mon Wed Fri 310 Elderfield-Hartshorn blg, 44 Falls st. Bell tels 1427 J.; res 375 J.

NORWICH

Turner, Merwin M. CS P O Oxford, R R 4. Tels Bell Norwich 301 F 15; Home 6 L.

NYACK

Patterson, Miss Bessie D. CS 58 Summit st.

OLEAN

de la Vergne, Miss Frances P. CS 124 N Barry st.

ONEIDA

Ellis, Mrs Catharine CS 81 Elizabeth st. Tel 292 J.

ONEONTA

Stevens, Mrs Hattie Jenette CS 25 Watkins av.
Webb, Mrs Florence E. CS 24 Ford av.

OSWEGO

Henderson, Miss Mary E. CS 133 W 5th st. Tel 125.

PIERREPONT MANOR

Bradway, Miss Alice H. CS 10 AM to 2 PM.

POUGHKEEPSIE

Briggs, Miss Florence M. CS 10 AM to 12 M 48 S Clinton st. Tel 909 J.
Fay, Mrs Madge Stewart CS P O Arlington. Tel 1239.
Hodge,Mrs Rebecca G. CS 59 Montgomery st. Tel 2457 J.
Kirk, Mrs Erminia Gridley CS 9 AM to 12 M Wed Sat South rd. Tel 56-F 3.
Parks, Mrs Blanche J. CS 76 S Hamilton st. Tel 2136.
Quintard, Mrs Grace Perkins CS 11 AM to 3 PM except Sat 56 Hooker av. Tel 322.
Slee, Miss Lina G. CS 10 Hanscom av. Tel 2345.

QUEENS, L. I.

Butler, Mrs Eugenia CS Paulding st. Tel Hollis 6366 W.

RICHMOND HILL, L. I.

Haring, Mrs Mary W. CS 10 AM to 12 M 675 Briggs av. Tel 844.
Sondheim, Mrs Helen CS 8.30 to 10 AM 435 Greenwood av. Tel 784.

ROCHESTER

Brower, Mrs Virginia E. CS 510 Grand av. Tel.
Crane, Miss Adella CS 77 Manhattan st.
Fairbanks, Mrs Claire M. CSB 375 Raines Park.
Frickey, Charles R. CS 188 East av.
Husted, Don G. CS 10 AM to 2 PM 532 Culver rd.
Husted, Mrs Ruth T. CS 2 to 5 PM 532 Culver rd.
MacKercher, Mrs Nettie B. CS 36 Harper st.
Pine, Miss Mary A. CS 77 Manhattan st.
Shoecraft, Miss Emma CS 491 Court st.
Smith, Mrs Helen P. CSB 77 Manhattan st.
Spencer, Mrs Esther G. CS 38 Rowley st.
Young, Miss Sara C. CS 605 Central blg, 158 Main st, E. Home tel 7545.

ROCKVILLE CENTER, L. I.

Wisner, Mrs Diantha Adell 52 Davison pl. Tel 616 W.

ROME
Gorton, Miss Mabel A. CS 603 N Wash. st.

RYE
Billipp, Mrs Pauline F. CS North st. Tel 487.

SAG HARBOR
Wiggins, Miss Mary Ida CS postal address.

SARATOGA SPRINGS
Bailey, Mrs Katherine Blanchard CS 132 Spring st.
Barker, Mrs Mary E. Spaulding CS 44 Maple av.
Harrison, Mrs S. Isabella, Geyser. Tel.
Magivny, Miss Flora CS 89 Woodlawn av.

SCHENECTADY
Boldt, Mrs Ella Freeman CS 5 Glenwood blv.
Boldt, George F. CS 5 Glenwood blv. Tel 3269.
MacRae, Mrs Katherine E. CS 113 Waverly pl. Tel.
Peelar, Mrs Louise C. CS 24 Waverly pl. Tel 2051 J.

SOUTHAMPTON, L. I.
Howell, Mrs Mary A. CS 10 AM to 12 M. Tel 263 W.

STATEN ISLAND
DeGroff, Mrs Mary Isabel CS The Baltimore, Tompkinsville. Tel Tompk. 1218.
Nilson, Mrs Lorina Josephine CS 900 Jewett av, Westerleigh. P O W. New Brighton. Tel W. Bright. 1264.

SYRACUSE
Binning, Mrs Nellie Soule CS 737 Lancaster av.
Cole, Mrs Henrietta Norton 1802 E Genesee st. Tel War. 5123.
Fox, Mrs Nettie Church CS 10 AM to 2 PM 420 Stolp av. Tel War. 3306 J.
Herring, Mrs Marian D. CS 123 Westminster av. Tel.
Hoyt, Mrs Ella Helen CS 1 to 3 PM except Mon Fri 722 Ackerman av. Tel War. 6665.
Ingalls, Mrs Mary C. S. CS 801 Euclid av. Tel.
Loomis, Mrs Sarah L. CS 226 Coolidge av. Tel War. 9159 W.
Morrison, Miss Elizabeth W. CS 10 AM to 1 PM 207 Orange st. Tel War. 3717
Ohrenstein, Charles I. CSB (teacher) 3 to 5 PM; also evenings 722 Ackerman av. Tel War. 6665.
Ohrenstein, Mrs Lily A. CS 10 AM to 12 M except Fri 722 Ackerman av. Tel War. 6665.
Snyder, Mrs Flora E. CS 107 Trinity pl. Tel War. 4570 W.
Taylor, Mrs Leonor S. CS 618 S Warren st. Tel.

TONAWANDA
Decklar, Mrs Caroline CS 53 Simson st.

TROY
Betts, Mrs Harriet L. CSD 71 2d st.
Boughton, Mrs Willhelmina A. CS 801 2d av. Tel 188 W.
Bullions, Mrs Helen CS 5 to 7 PM 28 Park av. Bell tel 952 J.
Ray, Mrs M. Louise E. CS 3 to 5 PM 3 King st, Northside, Cohoes. Tels.

UTICA
Balch, Mrs Ida L. CS 847 Bleecker st. Tel 4861.
Graff, Frederick CS 1006 Seymour av. Tel 1645.
Hicks, Mrs Emma N. CS 3 to 5 PM 41 Court st.
Jones, Mrs Mary Nichols CS 66 The Olbiston.
Lancaster, Mrs F. Lillian CS 1002 Miller st. Tel 674.
Newland, Miss Emma C. CS 17 Court st.
O'Connor, Mrs Fannie S CS 10 AM to 12 M 327 Mathews av. Tel 1065.
Roberts, Mrs Fanny Ella CS postal address The Olbiston.
Woodworth, Mrs Marian L. CS 4 Genesee ct. Tel 3280 W.

WADING RIVER, L. I.
Miller, Miss Charity T. CS Tel Shoreham 15 J.

WAPPINGERS FALLS
Cottam, N. Harold CS 2 to 5 PM Tues Fri.

WATERFORD
McChesney, Miss Elizabeth CS 39 2d st. H. R. tel 97.

WATERTOWN
Pelo, Frank L. CS 227 Sterling st. Tel 1850.
Reese, John A. CS 1548 State st. Tel 1353.
Wait, Miss Belle Anna CS 717 Superior st.

WESTFIELD
Hall, Miss Jessie E. CS 45 S Water st. Tel 1741.

WHITE PLAINS
Bond, Mrs Sophia CS 12 N Broadway. Tel 826.
Carter, Mrs Nancy Jane CS see New York.
Hawkins, Mrs Enna P. CS 68 Waller av. Tel 1283.
Helms, Mrs Georgia Clark CS Georgia Farm, Dobbs Ferry rd. Tel Elmsford 1770.

YONKERS
Brown, Mrs Retta CS 38 Herriot st. Tel 3523.
Conover, Mrs Henrietta Bristol CS mornings except Sat 21 E Radford st. Tel 3299 W.
Hatheway, Mrs May N. CS mornings except Tues Fri Nepperhan hts. Tel 2938.
Rice, Mrs Grace Feltus CS 117 Radford st. Tel 3788.
Whitney, Mrs Louise Y. CS see New York.

NORTH CAROLINA

ASHEVILLE
Albright, Mrs Catherine A. CS 91 Elizabeth st.
Brown, Mrs Ruth V. CS 217 Haywood st.
Jones, Miss Elizabeth Earl CS see Boston, Mass.
Jones, Miss Emily Johnson CS 377 Montford av. Tel 1082.
Powell, Mrs Alice B. CSB Watauga Hill. Tel 247.

CHARLOTTE
Templeton, Mrs Mary Lou CS 425 Elizabeth av.

DURHAM
Neely, Mrs Lena Edwards CS Oakwood av.

FAYETTEVILLE
MacRae, Mrs Sallie CS 350 Dick st. Tel 412.

GREENVILLE
Hearne, Mrs Charlotte E. CS Tel 263 F.

HENDERSONVILLE
Pullman, Mrs Letitia Vertrees CS R D 1.

KINSTON
Peebles, Mrs Henry CS.

NEWBERN
Harrison, Miss Mary Hatch CSB (teacher) 9 to 11 AM 17 New st.
King, Mrs Amy Everette CS 48 George st.
Wade, Mrs Emma Redd CS 5 New st.

STATESVILLE
Fry, Mrs Octavia I. CS 449 W Front st. Tel 61.

WILMINGTON
Bryan, Mrs Irene CS 412 N 5th st. Tel 846 W.
Campbell, Mrs Fannie E. CS 514 S 2d st. Tel 1908 J.

NORTH DAKOTA

DICKINSON
Sutherland, Mrs Beulah J. CS.

ELLENDALE
Townsend, Mrs Celeste L. CS P O box 834.

FARGO
Kinnear, Miss Adelaide M. CSB (teacher) 821 3d av, S.
Lorshbough, Mrs Lilla CS 1024 N Broadway. Tel 3202.
Marvin, Mrs Isabelle CS Pioneer Life blg. Tel 1397.
McIntyre, Mrs Mary E. CS see Minneapolis, Minn.
Neal, Mrs Mimie CS postal address P O box 585.

GRAND FORKS
Tibbals, Mrs Ida E. CS Neils blk, De Mers av. Tel 1075.

MINOT
Espe, Mrs Minnie E. CS 161 Nedrud av. Tel 597.

RHAME
Darnall, Mrs Lavina M. CS.

VALLEY CITY
Selden, Mrs Lucinda M. CS 622 6th av.

OHIO

AKRON
Alger, Mrs Vena CS 31 N Valley st. Peoples tel 5640.
Grover, Mrs Susie A. CS mornings except Tues 525 2d Nat bnk blg. Both tels. Res 194 E Center st. Bell tel 2881.
Roberts, Mrs Cora G. CS 5 Neal ct. Both tels.
Vandegrift, Harry CS 1 to 5 PM 525 2d Nat bnk blg. Tels Bell 4848; Peo. 1265; res Bell 4432; Peo. 1624.
Wolcott, Mrs Metta E. CS 724 Crosby st.

ASHTABULA
Seymour, Mrs Alta L. 2 to 5 PM Wed Sat 33 Kingsville av. Tel Main 1463.

BELLEFONTAINE
Newell, Miss Bertha S. CS R R 1. Ind. tel Y 27.

BUCYRUS
Cary, Mrs Stella D. CS 436 Park av.

CANTON
Clark, Mrs Marie CS Davis blk.
Cock, Mrs Mary E. CS 351 Columbus av.
Danner, Miss Mary E. CS 436 Market av, S.
Numan, Mrs Christie MacLean CS 824 Auburn pl.

CINCINNATI
Abraham, Miss Clara CS 4726 Hamilton av. Tel.

Bender, Miss Emma Jane CS 731 Mt Hope av, P. H. Tel Warsaw 1568.
Berg, Mrs Pauline CS 2360 S Elm st, W. H. Tel N. 615 L.
Buchanan, Mrs Helene S. CS 1333 Grace av, H. P. Tel.
Bugbee, Mrs Nettie Kline CS 2326 Burnett av. Tel.

Cunningham, Mrs Caroline CS 2 to 4 PM 1830 Clarion av, Evanston. Tel Elm 1299 X.

Drewry, Mrs Ora S. CS The Wilton, Mt A. Tel Avon 3615.
Dunn, Mrs Grace B. CS 2108 Alpine pl. Tel North 117 L.

Estes, Miss Emma Agusta CSD (teacher) 218 McGregor av, Mt A.

Hadley, Miss Jessie F. CS 2402 Union Central blg.
Harris, Mrs Kate J. CS 208 E University av. Tel.

Jones, J Franklin CS Tues Thurs Sat 605 Andrews blg.

Kinney, Miss Emma CS 3600 Mooney av, H. P. Tel E. 660 L
Kinney, Mrs Terese CS 3600 Mooney av, H. P. Tel E. 660 L
Kline, Mrs Elizabeth W. CS 510 Provident bnk blg.

Lockard, Mrs Bessie Marz CS 3630 Bevis av. Tel.

Marshall, Mrs Rachel Freshman CS mornings except Sat 2317 Grandview av, E, W H. Tel North 3687.
McDowell, Mrs Elizabeth C. CS 10 AM to 4 PM 27 Park blg. Tel North 1043 X.
McQueety, Mrs Amanda CS 3226 Gilbert av. Tel N. 4571 L

Nelson, Miss Mabel CS 10 AM to 3 PM except Tues Sat 802 St Paul blg. Tel Main 3301 L.

Park, Mrs Harriet CS 2402 Union Central blg. Tel.
Pendery, Dewey C. CS 605 Andrews blg. Res tel E. 625 L.

Rapp, Mrs Amelia D. CS Edgehill pl, Avondale. Tel.
Rastert, Miss Edna CS Mon Wed Fri 901 Mercantile Library blg
Rastert, Miss Louise K. CS Tues Thurs Sat 901 Mercantile Library blg. Tel Main 2216.
Reeser, Mrs Marguerite CS 1576 Dixmont av, W. H. Tel North 3677 X.
Renneker, Mrs Cora B. S. CS 3561 Paxton av. Tel E. 1108 R.
Roehm, Mrs Magdalena W. CS 510 Provident bnk blg.

Schwinn, Miss Sophia CS 31 The Alexandra, W. H. Tel North 1618 R.
Shockley, Mrs Adelaide Z. CS 27 The Clermont. Tel.

Voigt, Mrs Louisa H. CS 885 Rockdale av. Tel.

Ward, Mrs Sallie J. CS 625 Crown st, W. H. Tel N. 2031.

CLEVELAND
Allen, Mrs May S. CS 10602 Lee av.

Baglole, Miss Harriet G. CS 9 AM to 1 PM 802 Illuminating blg, Public sq. Bell tel Main 2739 J.
Belford, Mrs Anna S. CS 10 AM to 3 PM The Fortieth, 40th st and Prospect av. Bell tel.
Brooks, Miss Anna CS 1 to 4 PM except Thurs 405 C. A. C. blg.
Burr, Mrs Ida E. B. CS Scofield blg, 2016 E 9th st.

Carpenter, Mrs Elizabeth Baker CS 625 Osborn blg.
Church, Mrs Emma CS 9 AM to 1 PM Tues Thurs Fri 807 New England blg. Tels Main 3484 ; res Ridge 260 W.
Clarke, Mrs Winifrede B. Thomas CS 1902 E 70th st.
Cook, Mrs Jennie M. CS mornings except Thurs Suite 1, 307 C. A. C. blg.
Crawford, Mrs Georgina CS 1577 E 84th st.

Devor, Mrs Elizabeth CS 1 to 4 PM Tues Thurs Sat 1, 307 C. A. C. blg.
Duer, Mrs Clara Craig CS 10109 Westchester av.

Ely, Daniel M. CSB (teacher) 9 AM to 1 PM 683 Osborn blg. Bell tel Prospect 1246.

Fitzpatrick, Mrs Lida CSD (teacher) mornings except Thurs 309 C. A. C. blg, Euclid av. Res 6801 Euclid av.

Gage, Mrs Harriet E. CS 9 AM to 1 PM Tues Fri 625 Osborn blg. Res Bell tel East 888 J.
Gay, Miss Charlotte CS 9 AM to 2 PM 2072 E 46th st.

Heller, Louis A. CS 9 AM to 1 PM 428 Osborn blg. Bell tels North 939 ; res Eddy 233.
Heller, Miss M'Liss H. CS 428 Osborn blg.
Hubbard, Mrs Ellen J. CS 65 Rosemont rd, E Cleveland.
Huston, Miss Kathryn L. CS 9 to 12 M 628 Osborn blg.

Jerger, Mrs Emilie R. CS 10313 Parkgate av.

Kloth, Mrs Esther Packard CS 3662 Prospect av.

Lathrop, Mrs Emma Appleton CS 10618 Kimberly st.
Libbey, Miss Vinnietta J. CS mornings 1203 N. Eng. blg.
Long, Mrs Adelaide CS mornings except Sat C. A. C. blg, Euclid av. Res 2076 E 79th st.

Merritt, Mrs Matilda Huntington CSB 3422 Euclid av.

Nebhut, Mrs M. Frances CS 307 C. A. C. blg.

Pumphrey, Mrs Eva L. CS 1 to 4 PM Mon Wed Fri Sat 807 New England blg. Bell tel.

Raeder, Mrs Rose K. CS Milton apts. Tel South 44.
Rossiter, Mrs Gertrude E. Ely CS 9 AM to 1 PM 722 Osborn blg. Bell tel Prospect 1146 J.

Sadler, Mrs Fannie M. CS 401 Clarence blg. Bell tel.
Scotland, Miss Bird Stewart CS 1 to 4 PM 628 Osborn blg.
Seiders, Mrs Lodicie L. CS 490 Colonial arcade.
Seiders, William B. CS 490 Colonial arcade.
Sigler, Mrs Orpha G. CS mornings 1547 East blv.
Smith, Mrs Augusta CS 2066 W 89th st.
Smyth, Mrs Helen A. CS 3924 Woodbridge av.
Stone, Mrs Lida S. CSD (teacher) 9.30 to 12.30 PM except Wed Sat 327 Garfield blg. Res 1529 East blv.

Tenny, Mrs Ella E. CS afternoons 625 Osborn blg. Res 1838 E 101st st.
Thomas, Mrs Willia A. CS 1902 E 70th st. Tel E. 787.
Turner, Burton Benns CS 414 Clarence blg.

Van Deusen, Mrs Elda R. CS 1899 E 57th st.
Vaughn, Mrs Harriet Humbert B. CS 9 AM to 12 M Mon Wed Fri 1931 E 79th st. Bell tel Doan 3076.
Vinson, Mrs Harriet CS 10021 South blv.

Webster, Mrs Clara E. Reed CS 9.30 AM to 12.30 PM except Wed Sat 327 Garfield blg.
Webster, Mrs Lulu G. CS 1 to 4 PM except Wed 309 C. A. C. blg, Euclid av. Res 1412 E 84th st.

COLUMBUS
Brill, Mrs Josephine R. CS 101 Cleveland av.
Burton, Miss Lulu Zane CS 144 Hubbard av. Bell tel.
Clark, Mrs Carrie M. CS 16 New Hayden blg.
Commerford, Mrs Margaret CS New Hayden blg.
Davis, Mrs Lottie M. CS 1295 Franklin av.
DuBois, Mrs Mattie H. CS 1347 Forsythe av. Tel N. 1560.
Earl, Mrs Eva CS 1784 Oak st. Both tels.
Flack, Miss Elizabeth J. CS 406 Oak st.
Fogle, Mrs Emma CS 231 E Maynard av.
Harney, Mrs Theodora CS 1944 Summit st.
Jones, Mrs Harriet W. CSD (teacher) 67 S 5th st.
Judkins, Miss Mary L. CS 67 W 2d av.
Monsarrat, Miss Elizabeth H. CS 76 15th av.
Norton, Mrs Catherine CS 39 13th av.
Poston, Mrs Sarah CS 853 Champion av. Bell tel E. 2450
Purrett, Mrs Sarah E. CS The Marechal Neil.
Reid, Mrs Mary E. 1597½ N High st. Both tels.
Rigby, Mrs Minerva R. CS 8½ Clark pl. Tel N. 4801.
Spaulding, Mrs Elvira W. CSB (teacher) 406 Oak st.
Spaulding, Melville C. CS 406 Oak st.
Starr, Miss Laura M. CS 721 E Broad st. Cit. tel 17050.
Stilwell, Mrs Amanda E. CS 1617 N 4th st. Bell tel.
Van Horne, Mrs Kathryn M. CS 7 to 8 PM 631 Oak st. Tels Bell Main 6203 ; Cit. 8073.

CONNEAUT
Judson, Mrs Louise CS 233 Liberty st.
Scott, Mrs Jennie Purcell CS 322 Liberty st.

DAYTON

Chapman, Mrs Louise Eleanor CS 123 Best st. Bell tel.
Coate, Lloyd B. CSB (teacher) 25 Floral av.
Hatten, John R. CSB (teacher) 738 River st.
Seifert, Mrs Amelia CS 125 Fillmore st. Bell tel.
Seifert, Max J. CS 125 Fillmore st.
Weinreich, Miss Frances J. CS 140 Riverside apts, Liberty st. Bell tel Main 1658.
Wilson, Mrs Ida I. CS 20 Gebhart st. Tel East 835.
Wollaston, Miss Nell CS 825 Summers av. Bell tel.

DELAWARE

Shawaker, Mrs Maude K. CS 170 N Franklin st.

ELYRIA

Andrus, Mrs Fannie C. CS 229 Gates av.
Brush, Miss M. Theresa CS 203 East av.

GENEVA

Bartholomew, Mrs Carrie M. CS 9 Grant st.

HAMILTON

Freshman, Miss Nellie V. CS The Morganthaler. Bell tel.
Friend, Mrs Sarah F. CS The Morganthaler. Bell tel.
Hargitt, Mrs Nora CS 311 S 4th st. Bell tel 1441 Y.
Johnson, Mrs Amanda J. CS 677 Franklin av. Both tels.
Shaffer, Mrs Emily M. CS 399 So D st. Bell tel 703 X.
Winn, Mrs Florence M. CS 140 Progress av. Bell tel.

KENTON

Thomas, Mrs Sadie M. CS Bellefontaine rd.

LAKEWOOD

Goodrich, Mrs Adda E. CS 14500 Madison av.
Holzworth, Mrs Hazel B. CS 12816 Detroit st.
Krause, Mrs Caroline E. CS 1298 Belle av Office 405 C. A. C. blg, Cleveland mornings except Wed.
Seltsam, Mrs Louise K. CS 1200 Marlowe av. Tel.

LANCASTER

Rigby, Miss Estella May CSB 131 E Mulberry st.

LIMA

Fullerton, Mrs Florence Fritz CS 119 S Baxter st.
Lambert, Mrs Lovina A. CS 312 Harrison av.
Malzen, Mrs Sadie A. CS 1153 Brice av.

LORAIN

Worden, Mrs Mae B. CS 1884 E 29th st.

MANSFIELD

Drake, Mrs Mary J. CS Ausdale. Tel Mansfield 2035.
Harris, Mrs Emma M. CS Park av, W, and Linden rd (R R 7). Tel Mansfield 1834.

MARIETTA

Beltz, Miss Lizzie CS 513 Tupper st. Both tels.
Burge, Mrs Roberta Teresa CS 181 Front st.

MARION

Howser, Mrs Magdalena CS Franklin st. Tel 697.
Retterer, Miss Katharine CS 435 Franklin st.

MASSILLON

Focke, Mrs Katherine B. CS 711 E Oak st.
Leighton, Miss Kate CS 308 N High st.

MECHANICSBURG

Lewis, Mrs Malinda CS Tel 157.

MT VERNON

Jennings, Mrs Carrie B. CS 2 Wooster av.
Swan, Mrs Mary E. CS 9 AM to 5 PM 801 E Gambier st.

NEWARK

Fleck, Mrs Fannie Moore CS Ingleside, Hudson av.
McGruder, Mrs Esther V. CS 504 Hudson av. Cit. tel.

NEW PHILADELPHIA

Kuenzli, Mrs Vivian M. CS W High st. Tel 315 A.

PAINESVILLE

Clark, Mrs M. Iowa CS Willow Manse, R R 4.

RAVENNA

Garrard, Mrs Hattie J. CS postal address.

SALEM

Mayerhöfer, Mrs Ellen D. CS 573 McKinley av.

SANDUSKY

Lockwood, Mrs Mary M. G. CS 746 Decatur st.
Wilson, Miss Katherine Stokely CS 415 Columbus av.

SPRINGFIELD

Albin, Mrs Mary E. CS 352 N Isabelle st.
Allen, Mrs Alice H. CS 501 N Wittenberg av.
Baggott, Mrs Ada Baker CS 14 E College av.
Cowan, Mrs Harriet S. CSD (teacher) 362 E High st.
Miles, Mrs M. Belle CS 14 E College av. Both tels.

STEUBENVILLE

Burkard, Miss Elizabeth CS mornings 423 N 5th st.

STOUT

Johnson, Miss Flora Belle CS R R 1. Tel Blue Creek

TIFFIN

Frick, Mrs Margaret Shelly CS 37 Clay st.
Wilcox, Mrs Kittie CS 129 Monroe st.

TOLEDO

Bonner, Mrs Fannie Baker CS 1003 Nicholas blg.
Bovard, Mrs Frances P. CS 10 AM to 4.30 PM Mon Wed Fri 514 2d Nat bnk blg.
Clark, Miss Sarah J. CSD (teacher) 2222 Scottwood av.
Ford, Mrs Marie Chalmers CS 5 The Hattersley.
Hadden, Mrs Anna M. CS 934 W Woodruff av.
Heck, Mrs Cora B. CS 356 Irving st.
Hoag, Mrs Ella W. CSD (teacher) 2140 Collingwood av.
Hufnagle, Mrs Mary W. CS 238 Floyd st. Tel.
Keeler, Mrs Sara M. CS 2513 Collingwood av.
Kuehn, Mrs Louise CS 666 Lincoln av.
Manning, Mrs Lillian D. CS 2633 Parkwood av.
McDonnell, Mrs Sarah L. CS 1124 W Central av.
Merrill, Mrs Ada C. CS 809 W Woodruff av.
Raymond, Miss Louise CS 1060 Grand av.
Rowland, Mrs Emma J. CS 330 Irving st.
Scott, Miss Susan W. CS 2505 Monroe st.
Smith, Mrs Mary B. CS 717 Grove pl.
Struble, Mrs Hattie L. CS 1609 Collingwood av.

URBANA

Glessner, Mrs Anna CS Brown blg. Tel 3591.
Willett, Mrs Mary CS Brown blg. Tel 4581.

VAN WERT

Parker, Mrs Mary O. CS 726 S Wash. st. Tel 2487.

WARREN

Palmer, Mrs Mary J. CS 315 E Wash. av. W. & N. tel 1917.
Sommers, Mrs Anna M. CS 127 N Vine st. Both tels.

YOUNGSTOWN

Eckhardt, Mrs Etta L. CS 1049 W Woodland av.
Filler, Harry K. CS 9 AM to 5 PM except Wed Wick blg. Both tels.
Kramer, Mrs Clara CS 140 Willis av. Bell tel.
Kroeck, Miss Ella A. CS Mahoning bnk. blg.
Young, Mrs Margaret K. O. CS 1510 5th av.

ZANESVILLE

Jones, Mrs Mary M. CS 15 Greenwood av. Bell tel 1312.
Lorimer, Mrs Selina C. CS 219 N 7th st. Bell tel 1677.

Oklahoma

ALTUS

Bouknight, Mrs Josie CS 521 E Broadway. Tel 190.

BARTLESVILLE

Jones, Mrs Ethel Taylor CS 9 AM to 12 M 312½ Dewey av. Tel 589.

CHICKASHA

Flippo, Mrs Alzora D. CS N 12th st. Tel 773.

EL RENO

Swanke, Mrs Katie M. CS 8 AM to 12 M 600 Foster av. Tel 921.

ENID

Boyles, Mrs Mattie M. CS 532 S Monroe st. Tel 1337.
Parker, Mrs Eva L. CS 221 S Madison st. Tel 497.
Thurman, Mrs Elizabeth CS 701 W State st. Tel 167.

GUTHRIE

Cordell, Mrs Alice CS 1501 W Noble av. Tel 1107.

KIEFER

Temme, Mrs Laura M. CS West Side. Tel 103.

LAWTON

Parmenter, Mrs Eva B. CS 615 B av. Tel.
Stoneking, Mrs Mary A. CS 1 to 5 PM 902 3d st.
Wilson, Mrs Lucinda Jane CS 222 E av. Tel 243.

McALESTER
Kyle, Mrs Mary Strong CS 123 E Jackson av. Tel 122.

MUSKOGEE
Earl, Mrs Lena B. CS 535 Equity blg.
Everett, Ralph W. CS 315 S 7th st.
Murray, Gordon J. CS 527 N 7th st. Tel 1124.
Shrewsbury, Miss Caroline CS 432 S 12th st.
Smith, Mrs Lucy A. CS 525 Columbus av.

NORMAN
Brittain, Mrs Sirrilla A. CS Tel 331.
Manire, Mrs Ernestine Brown. Tel 392.

NOWATA
Flanary, Calvin H. CS 528 N Hickory st. Tel 520.

OKLAHOMA CITY
Conant, Mrs Lou E. CS 1115½ N Harvey st. Tel Map. 437.
Fox, Mrs Fannie C. CS 817 W 12th st. Tel Wal. 6513.
Hinchsliff, Mrs Bertha A. CS 425 E 9th st.
Hinchsliff, William D. CS 425 E 9th st.
Link, Mrs Delphine Hodgson CS 3125 N McKinley st.
Mahaffy, Mrs Nora CS 623 E 9th st.
McCartney, Mrs Mary J. Felch CS 426 E 13th st. Tel Maple 365.
Mitchell, Robert J. CS 509 N High st.
Mitchell, Mrs Sarah E. L. CS 509 N High st.

OKMULGEE
Preston, Mrs Minnie M. Baker 802 Del. av.

PURCELL
Baer, Mrs Mattie E. CS Tel 83.

SHAWNEE
Haning, Mrs Jane CS 126 S Philadelphia av. Tel 646.

STILLWATER
Coyle, Mrs Nettie Yates CS 624 Duncan st.

TULSA
Quackenbush, George A. CS 9 AM to 5 PM 407 Bliss blg. Tel 1284.
Wilson, Mrs Ethel Albee CS 217 W 6th st. Tel 1382.

WAGONER
Dodge, Mrs Florence Palmer CS Tel 220.

Oregon

ASHLAND
Carpenter, Mrs Lovina S. CS 78 2d st. Tel 284 Y.

BAR VIEW
Carter, Mrs Laura B. CS.

BURNS
Buck, Mrs Edith CS P O box 241.

COQUILLE
Belloni, Mrs Delle M. CS Home tel 144.

EUGENE
Ankeny, Mrs Cordelia L. CS postal address 212 N Pearl st. Tel 181.
Bilyeu, Mrs Margaret I. CS Tels 560 R; 1091.
Crum, Benjamin Franklin CS 362 E 14th av.
Truman, Mrs Elizabeth M. CS 211 Barnard blg.

FOREST GROVE
Allison, Mrs Mary E. CS Pacific av, W. Tel 912.
Cheney, Mrs Ella R. CS mornings C st and 2d av. Tel 0442.

GRANTS PASS
Roberson, Robert CS 207 Calvert-Paddock blg.

HOOD RIVER
Dabney, Mrs Inez H. CS 515 State st.
Whitehead, Mrs Amanda D. CS 703 Sherman av.

LA GRANDE
King, Mrs L. Irene D. CS 907 C av.

MARSHFIELD
Montgomery, Miss Nellie A. CS 10 AM to 4 PM 195 12th st at Commercial av. Tel 393 J.

MEDFORD
Alsdorf, Mrs Mary J. CS 9 AM to 3 PM 216 1st Nat bnk blg. Tels 354; res 267.
Brown, Mrs Helen Marie CS Hotel Holland. Tel 48.
Morrison, Mrs Roselma A. D. CS 12.30 to 5 PM 408 Garnett-Corey blg. Tels 73; res 137 J.
Scantlin, Mrs May CS 16 N Orange st.
Wood, Miss Mary E. CS 237 N Central av. Tel 45 R.

ONTARIO
Bray, Mrs Eva J. CS.

OREGON CITY
Hislop, Mrs Maud E. CS Meldrum sta. Tel Main 3522.
Huyck, Mrs Cora L. CS 814 Monroe st.

PENDLETON
Beckwith, Mrs Fermine P. CS 910 E Bluff st.

PORTLAND
Ainsworth, Mrs Effa C. CS 420 Henry blg.
Allen, Mrs Alice M. CS Tues Thurs Sat afternoons 627 Beck blg. Bell tels Main 2898; res Marsh. 2418.
Andersen, Christian CS 500 Henry blg. Bell tels Main 3885; res Marsh. 5442; Home tel A 2733.
Armstrong, Mrs Nina V. CS 6803 Whitman av, SE.

Bennett, Mrs Carrie C. CS 843 Nelson st.
Brownlee, Mrs Mary V. CS G 3 Buena Vista apts.

Cadwell, Miss Elizabeth M. CS postal address 627 Beck blg.
Church, Miss Harriet L. CS 1224 E 31st st, N.
Colbath, Mrs Amanda CS 519 Henry blg. Res Bell tel Tabor 425.

Davidson, Mrs Dora E. Reed CS 507, 250 12th st. Bell tel Marsh. 2070.
Dobbs, Mrs Carrie J. Darby CS 540 Morgan blg.
Doe, Mrs Minnie B. CS 490 E 12th st, N. Tels Bell East 5527; Home C 1701.

Frame, Mrs Lillian Barry CS 514½ Montgomery st. Tels Bell Marsh. 1999; Home A 1999.
Frederiksen, Mrs Erika CS 738 Irving st.
Friendlich, Miss Anna CSB (teacher) 627 Beck blg.

Gregory, Miss Clara CS 624 Beck blg.
Guillemin, Mrs Marie A. CS 911 Vancouver av.

Haring, John J. CS 619 Morgan blg.
Haring, Mrs Lucy J. CS 619 Morgan blg.
Herren, Mrs Lulu G. CS 127 E 12th st.
Himes, Mrs L. Jeannette CS 428 Pittock blk. Tels Bell Main 1143; res Bell Tabor 5122; Home C 3254.
Hogue, Mrs Blanche Hersey CSB see Brookline, Mass.
Houk, Mrs Gertrude Deane CS mornings 1411 Wistaria av. Bell tel Tabor 3260.
Hubbell, Mrs Kate G. CS Beck blg. Tels Bell Marsh. 3662; res Bell Tabor 4527; Home C 2101.

Jackson, Mrs Luella C. CS 226 E 18th st, S.
Janes, Henry Dorman CS 416 Henry blg.
Jones, Mrs Mary I. CS 1028 Northwestern bnk blg.

King, Mrs Renata Hermes CS 313 Alberta st.

Louis, Mrs Ida H. CS 909 Wilcox blg. Bell tel Main 4798.
Lumpkin, Mrs Alice CS 1154 E Alder st.

Mahon, Mrs Mary H. CS 949 Council Crest drive. Tels Bell Marsh. 5838; Home A 7293.
Mayes, Mrs Carolyn Shanahan CS 9 AM to 12 M Mon Wed Fri 1431 Northwestern bnk blg.
Mayhall, Millard CS 427 Henry blg.
Maynard, Mrs Margaret H. CS 664 E 62d st. N.
McIver, Mrs Julia M. CS The Cecilia, 714 Glisan st.

Patten, Mrs Sophie S. CS Tues Thurs Sat 1431 Northwestern bnk blg. Tel Main 2673.
Peaslee, Mrs Maude M. CS Beck blg. Tel Marsh. 3662.
Pertz, Mrs Dorothea M. CS Everett apts, 644 Everett st. Bell tel Marsh. 979.
Phillips, Mrs Mary CS 307 E 30th st.
Poe, Miss Sara Ellen CS 10 AM to 12 M 177 Green av.

Reed, Mrs Emma L. CS 10 AM to 4 PM 349 Cook av. Bell tel East 4181.
Reynolds, Joseph W. CS 933 Northwestern bnk blg.
Reynolds, Mrs Lucy Hays CS 933 Northwestern bnk blg.
Reynolds, Miss Nancy H. CS 812 Journal blg.
Rhoads, Mrs Mattie E. Cottrell CS 629 Pittock blk
Robinson, F. Elmo CS 607 Henry blg.
Rockwell, Mrs Edith B. CS 732 Pittock blk.
Russell, Mrs Carrie L. CS afternoons Mon Wed Fri 412 Henry blg. Res tels Bell Main 3515; Home A 3515.

PORTLAND
Sedgwick, Mrs Josephine L. CS 363 Dekum av.
Seeley, Mrs Affa Stark CS 144 N 19th st. Bell tel Marsh. 1006.
Shearer, Mrs Georgiana CS 382 E 31st st.
Skinner, Mrs Ida B. CS 604 Journal blg.
Smith, Mrs Mary M. CS Mallory hotel.
Smith, Mrs Susie S. CS 1028 Northwestern bnk blg.

Tatham, David H. CS 327 Morgan blg.
Thirkill, Mrs Aimee E. CS 613 Beck blg.
Tomlinson, Mrs Mary Scott 10 AM to 5 PM 252½ E 14th st. Bell tel East 925.

VanMeter, Mrs Mariette U. CSB (teacher) 490 E 12th st, N. Tels Bell East 5527; Home C 1701.

Walch, Miss Mollie E. CS 7 to 9 PM except Wed Sat 687 E 64th st, N. Bell tel Tabor 5558.
Waters, Mrs Jessie N. CS 10 AM to 2 PM 533 E 16th st, N. Bell tel East 2728.
Wheeler, Mrs Mattie CS postal address 46 N 10th st.

ROSEBURG
Frear, Mrs Mora N. CS 109 W Mosher st.
Smith, Mrs Ellie M. CS 434 Fowler st. Tel 369.

SALEM
Ballou, Miss Orvillie CS 529 Court st.
Bloore, Miss Lila Milnes CS 1941 Center st.
Hatch, Mrs Lou R. CS 1835 Center st.
Johnson, Mrs Flora E. CS 452 N Church st.
Klewe, Mrs Mary CS 254 N Cottage st. Tel 350.
Wilson, Mrs Sarah A. CS 445 Chemeketo st.

SILVERTON
Cowden, Mrs Corina CS.

SUTHERLIN
Paton, Mrs Lottie Culbert CS.

ZUMWALT
Nessly, Mrs Blanche R. CS postal address.

PENNSYLVANIA

ALLENTOWN
Kohlhaas, Mrs Luise CS 1109 Hamilton st.

ALTOONA
Bell, Mrs Amanda CS 1225 13th av. Bell tel 1718.

BEAVER
Smith, Mrs Mabelle E. C. CS 459 Commerce st.

BETHLEHEM
Darrach, Mrs Elizabeth W. CS Trust blg. Tel 787.
Wolle, Mrs Clara M. CSD (teacher) 803 Prospect av.

CAMBRIDGE SPRINGS
Townsend, Mrs Mary M. CS 333 Grant av.

CANONSBURG
Pierpont, Mrs Sarah Dubosq R R 4.

CHAMBERSBURG
Hoke, Miss Harriet S. CS 10 AM to 12 M 134 E Market st.

CORRY
King, Mrs A. Ella CS 221 S Center st. Bell tel 82 L.

EASTON
Edwards, Mrs Mary Bell CS 1828 Lehigh st.
Saxton, Mrs Sara Cornog CS 686 Lehigh st.

ERIE
Breaks, Mrs Harriet B. CS 9 AM to 12 M 126 E 10th st. Tels Bell 1292 J; Mutual 2211.
Burgess, Clinton B. CSB (teacher) 505 Masonic blg.
Johnston, Miss Hattie Jean CS 1821 Sassafras st.
Ormsbee, Mrs Etta G. CS 825 Walnut st. Mutual tel 1593.
Stuart, Mrs Jennie Belle CS 539 W 8th st. Tel 934.

GREENSBURG
Baker, Mrs Anna Eliza CS 550 George st. Tel 919 W.

HARRISBURG
Baxter, Mrs Florence S. CS 9 AM to 12 M except Sat 215 Pine st. Bell tel.
Bell, Mrs Sara J. CS 10 AM to 2 PM except Sat 231 N 2d st. Bell tel 1665.
Peay, Mrs Lilla A. CS mornings, also 2 to 4 PM 9 S Front st. Bell tel.
Phillips, Mrs Margaret G. CS 2240 Penn st. Bell tel.

JOHNSTOWN
Buckles, Mrs Emma CS 10 AM to 4 PM Trust blg. Both tels. Res Merchants hotel.
Rager, Mrs Jessie Morrow CS 20 Cooper av. Tel 2664 B.

LANCASTER
Smith, Mrs Mira H. CS 531 Woolworth blg.
Smith, Richard CSB 10 AM to 12 M 531 Woolworth blg.

MEADVILLE
Cook, Mrs Clara CS 522 Randolph st.
Whiting, Mrs Elizabeth C. CS 709 Terrace st.

NORRISTOWN
Klauder, Miss Clara L. CS 118 Franklin av. Tel 918.

OIL CITY
Kurth, Mrs Della C. H. CS 12 W 1st st.
Scott, Mrs Henrietta L. CS 19 Hone av.

PHILADELPHIA
Ball, Mrs Octavia I. CS 1 to 3 PM except Fri 2038 N 18th st. Bell tel.
Bartlett, Henry S. CS 10 AM to 1 PM except Thurs 4649 Locust st. Bell tel Bar. 616.
Beach, Mrs Ella K. CS 1.30 to 4.30 PM Tues Thurs 424 Perry blg. Res Riverton, N. J. Tel.
Boland, Mrs Ella S. CSB (teacher) 10 AM to 1 PM except Sat 814 Perry blg, 1530 Chestnut st. Tel. Res Swarthmore.
Brownell, Mrs D. Eloise CSB (teacher) 10 AM to 1 PM except Wed 1530 Chestnut st. Bell tel.
Brownell, Miss Katherine Folk CS 1.30 to 3.30 PM except Wed 1530 Chestnut st. Res 4515 Chester av.
Bucklin, Mrs Carrie L. CS 131 S 51st st. Tel.
Burton, Mrs Laura E. CS 1321 S 53d st. Bell tel.

Cafferty, Mrs Nellie Brownell CS 10 AM to 1 PM Wed 514 Perry blg. Tel. Res 4515 Chester av. Tues Thurs Sat mornings.
Claghorn, Mrs Constance I. CS 10.30 AM to 1 PM except Sat 527 Perry blg. Res Swarthmore. Tel.
Croll, Mrs Ettie Loosley 1108 S 47th st. Bell tel.

Dexter, Mrs Harriette W. CS 6358 Sherwood rd, Overbrook. Bell tel Over. 4794.
Dipner, Miss Josephine CS 10 AM to 2 PM except Fri 218 S 44th st. Bell tel Pres. 2590.
Dutcher, H. Melvin CS 1 to 4 PM except Sat 813 Perry blg. Tel Spruce 4181.

Earley, Mrs Mary Thomas CS 1.30 to 4.30 PM except Thurs 404, 1703 Chestnut st. Bell tel.
Eastwick, Mrs Anna S. N. CS 9 to 12 M 2260 N 53d st.
Eberman, Frank P. CS P O Media. Tel Swarthmore.
Ellis, Mrs Jane McKean CS 10 AM to 1 PM except Sat 4651 Locust st. Bell tel Bar. 1754 W.

Fahnestock, Mrs Virginia Peck CSB (teacher) 10 AM to 1 PM except Sat Roger Williams blg, 1703 Chestnut st. Tel. Res Rutledge. Tel.

Gahre, Mrs Laura CS mornings 1824 W Atlantic st.
Green, Mrs Jean C. CS 10 AM to 1 PM Thurs 1619 Chestnut st. Res Thornbrook rd, Rosemont.

Hammersley, Mrs Ida McD. CS 2 to 4 PM except Wed Sat 410 W Chelten av, Germantown.
Harrison, Miss Selena CS 10 AM to 1 PM except Sat 5521 Germantown av. Bell tel. Res 4629 Wayne av.
Hawke, Mrs Mary F. CS P O Moylan. Tel Media.
Hogle, Mrs Emma W. CS afternoons 6341 Ross st, Germantown. Tel.
Huff, Mrs Flora Brooks CS mornings except Sat 100 W Phil-Ellena st, Germantown. Bell tel.

Keachline, Mrs Kate CS 3260 N 17th st. Bell tel.
Kerr, Miss Sarah J. CS 10 AM to 1 PM except Sat 751 S 52d st. Bell tel Wood 3428 X.

Lytle, Mrs Eliza J. CS 1815 N Logan sq.

March, Harry D. CS 811 Perry blg. Tel.
Mauntel, Mrs Catherine E. CS 1531 N 61st st.
McGaw, Mrs Martha CS 10 AM to 1 PM except Sat 530 Perry blg. Res 5227 Spruce st. Bell tel.
Mealey, Miss Katharine CS 11 AM to 6 PM; 8 to 9 PM 1535 Chestnut st. Bell tel Spruce 4587.

PHILADELPHIA

Moore, Charles J. CS afternoons except Thurs 1619 Chestnut st. Res 4256 Regent st.
Moore, Mrs Mary J. CS 10 AM to 1 PM except Thurs 1619 Chestnut st. Res 4256 Regent st.

Nimelton, Ethelbert CS 10 AM to 1 PM except Fri 706 Perry blg. Res 2232 N 17th st. Bell tel.

Osgood, Mrs M. Anna CSD (teacher) 10 AM to 1 PM except Sat The Warwick, 1906 Sansom st. Bell tel.

Price, Mrs Anne Glover CS afternoons Mon Wed Fri 811 Perry blg, 1530 Chestnut st. Bell tel Spruce 5315.

Randall, William F. CS 1 to 4 PM 1535 Chestnut st.
Rether, Mrs Elizabeth A. CS 74 W Johnson st. Germantown.

Skidmore, Mrs Sadie D. CS 10 AM to 12 M except Sat 1706 N 18th st. Bell tel.
Smith, Mrs Gertrude B. CS 2 to 4 PM 1530 Chestnut st. Res Hamilton ct. Bell tel Pres. 5284.
Smith, Miss Mary Louise CS 2 to 5 PM Mon Wed Fri 424 Perry blg. Res 2043 Chestnut st. Tel.
Smyth, Mrs Margaret L. CS 1619 Chestnut st.
Staley, Miss Florence L. CS 2 to 5 PM except Sat 2834 Diamond st. Bell tel Diamond 4659.
Straub, Mrs Ida W. CSB except Sat 2010 W Tioga st.

Thomas, Mrs Claire M. CS 5435 Angora Terrace.
Todd, Mrs Katharine R. 743 N 63d st. Bell tel.
Tourny, Mrs E. Mabel CS 1 to 5 PM except Mon 1703 Chestnut st. Res 3527 Hamilton st. Bell tel.

Van Leer, Mrs Clara M. CS 10 AM to 1 PM except Sat 1703 Chestnut st. Res 3213 Diamond st. Tel.
van Zeller, Miss Elisabeth J. CS 10 AM to 1 PM except Thurs 424 Perry blg, 1530 Chestnut st. Bell tel.

Warmuth, Miss Dorothea J. CS 1614 N 16th st. Tel.
Way, Mrs Mabel CS 1 to 5 PM except Sat 2834 Diamond st. Bell tel Diamond 4659.

PITTSBURGH

Allcott, H. Percival CS 12 M to 4 PM 1315 Keenan blg. Bell tel Nev. 138 R.

Borland, Mrs Katharine Potter CS 5507 Elmer st. Bell tel High. 3431 J.
Burnett, Wallace H. CS 1214 Diamond bnk blg.
Burns, Mrs Alice C. CS 808 Aiken av. Bell tel Schen. 773.

Cheney, Mrs Kate B. CS 216 S Highland av. Bell tel High. 3441 J.

Dengel, Mrs Nettie Isabel CS 330 Melwood av. Tel Schen. 1309 J.
Dilworth, Mrs Florence Coe CS Mon Wed Sat 1510 Keenan blg. Bell tel Grant 1093. Res 11 Ellsworth ter. Bell tel Schen. 836.

Gunn, Mrs Loretta D. CS Wed Sat 1501 Keenan blg. Bell tel Grant 589. Res Craft av. Bell tel.

Harding, Mrs Jane C. CS 14 Summerlea apts, 14 Elwood st. Bell tel High. 6480 R.
Hayes, Mrs Dentha A. CS 1310 Murtland av. Bell tel High. 4860 R.
Henderson, Mrs Kate F. CS 5828 Phillips av. Bell tel High. 4195 R.
Hinds, Mrs Mary J. CS 45 Lincoln av, Bellevue.
Hood, Mrs Alice E. CSB (teacher) 11 AM to 4 PM Mon Thurs 1501 Keenan blg. Res Bell tel High. 2539.

Johnson, Mrs Emily Foxley CS 4925 Cypress st. Bell tel Fisk 403 L.
Jones, Miss Elizabeth B. CS 1228 Arch st. Bell tel.

Konold, Mrs Mary Saints CS 508 East End av. Tel Wilkins 2452 J.
Kuppinger, Miss Amelia CS 9.30 AM to 5 PM R. E. Sav blg, 516 Federal st, N. S. Bell tel Cedar 4161.

McCulloch, Mrs May R. CS 6219 Wellesley av. Bell tel High. 872.
Miller, Mrs Margaret Bird CS 6413 Ky. av, E E. Bell tel High. 2493 L.

Nease, Miss Mary E. CS mornings 716 Md. av.
Norlander, Mrs Dagmar A. CS 218 N Linden av. Bell tel High. 3784 L.

Osswald, Mrs Bella 1422 Orangewood av. Bell tel.

Patton, Mrs Margaret Stokes CS 628 Aiken av.
Phelps, Miss Ellen Adelia CS Tues Fri 1501 Keenan blg. Tel Grant 589. Res 6304 Marchand st. Tel.
Poerstel, Mrs Blanche Maxwell CS 11 AM to 4 PM except Wed 6135 Jenkins Arcade blg. Bell tel.

Remington, Miss Maria H. CS 932 Aiken av. Bell tel.

Sibel, Mrs Sarah MacA. CS 11 AM to 4 PM except Mon 1709 Keenan blg. Tels Grant 2770; res Locust 287 J.
Stackhouse, Mrs Amelia CS 4024 Liberty av. Tel.

Vierheller, Miss Amanda CS 1 to 4 PM Mon Tues Thurs Fri 6137 Jenkins Arcade blg. Bell tel.

Warner, Mrs Clara CS 1403 N St Clair st. Bell tel High. 6774 R.
Wright, Mrs Maude Aiken CS 5312 Ellsworth av. Bell tel Schen. 726.
Wuertzer, Mrs Anna Beegle CS Mon Fri 1709 Keenan blg. Bell tels Grant 2770; res Craft. 394 R.

POTTSVILLE

Gardner, Mrs Ida L. CS 526 W Norwegian st.
Rishel, Mrs Aurelia L. postal address 1023 W Market st.

PUNXSUTAWNEY

Mitchell, Mrs Blanche S. CS 314 Woodlawn st.

READING

Beard, Mrs Rebecca A. CS Dentler blg, 1 S 9th st.
Geissler, Mrs Annie L. CS 410 N 5th st. Tel.
Haines, Mrs Emma Hartz CS 914 Wash. st.
Haslett, Mrs Mary E. CS 1016 Franklin st.
McNall, Mrs Katie M. CS 145 S 8th st.

ROSEMONT

Green, Mrs Jean C. CS see Philadelphia.

RUTLEDGE

Baker, Mrs Jennie L. CS 2 to 4 PM 21 Linden av. Tel Morton 1147.

SCHUYLKILL HAVEN

Miller, Mrs Mary E. CS Whileaway, Main st. Both tels.

SCRANTON

Capwell, Mrs Jennie Warner CS 1030 Fisk st.
Maynard, Mrs Flora M. CS 110 Dudly st, Dunmore.
Watres, Mrs Rebie E. CS 916 Mulberry st.
Wells, Mrs Charlotte Wilcox CS 646 Adams av.

SHARON

Herriott, Mrs Alice Emma 9 to 11 AM 410 Hamary blg.

STROUDSBURG

Weaver, Mrs Belle Snover CS 500 Thomas st.

TOWANDA

Sutton, Mrs Mary E. CS 9 AM to 12 M 20 William st.

UNIONTOWN

Feather, Mrs Lavada H. CS 109 W Fayette st. Both tels.
Murphy, Mrs Effa L. CS Bell tel 1015.

WARREN

Shepard, Fred J. CS 115 6th st. Tel 284 R.

WASHINGTON

Stright, Mrs Myrtle Bruce CS 2 to 5 PM Washington Trust blg. Tel 254. Res 140 Allison av. Tel 1146.

WEST CHESTER

Darlington, Miss Edith S. CS 9 to 12 M F and M blg.

WILKES-BARRE

Foster, Mrs Ada CS postal address 41 W Market st. Bell tel 2286.

WILKINSBURG

Gray, Miss Frances 813 Wood st. Tel 672 J.
Kennedy, Mrs Elizabeth B. CS mornings 715 Whitney av. Bell tel Wilkins 561 J.

WILLIAMSPORT

Evans, Miss Lucy C. CS 316 Center st. Bell tel.
Smith, Miss Ida B. CS 743 W 3d st. Both tels.

YORK

West, Miss Anna M. CS 1 to 5 PM except Thurs 147A W Market st. Both tels.

Rhode Island

JOHNSTON

Brown, Mrs Mary E. CS 1013 Hartford av.

NEWPORT

Robertson, Mrs May D. CS Tel 2580.

PAWTUCKET

Welch, Mrs Roby Cole CS 15 George st.

PROVIDENCE

Bailey, Mrs Arabel W. CS 9 Benevolent st.
Carpenter, Gilbert C. CSB 3 to 5 PM except Thurs Sat 171 Westminster st. Tel Union 3592. Res 233 Medway st. Tel Angell 1073.
Chapin, Mrs Eliza S. CS except Sat 190 Angell st.
Danforth, Charles A. CS 9 AM to 1 PM Howard blg, 171 Westminster st. Tel Union 663. Res 156 Congdon st. Tel Angell 677 W.
Evans, Warren O. CS 1 to 4.30 PM 419 Howard blg. Tel Union 475. Res 45 Humboldt av. Tel Angell 981.
Gale, Mrs Ada H. CS 240 Hope st.
Gleason, Mrs Nellie Wheaton CS 510 Howard blg.
Greene, Mrs Grace A. CSD 2 to 5 PM 171 Westminster st. Res 7 Congdon st.
Hatch, Mrs Mary H. CS 416 Brook st.
Heyworth, Mrs Mary E. CS 9 Wesleyan av.
Houghton, Miss Bessie M. CSB (teacher) 10 AM to 2 PM except Sat 120 Union st. Res 61 Keene st. Tel.
Place, Mrs Lillian A. CS 11 AM to 2 PM Mon Wed Fri Howard blg. Res Longmeadow. Tel.
Sayward, Miss Alice G. CS 2 to 5 PM 182 Meeting st.
Walsh, Mrs Kittie B. CS 81 S Angell st.

South Carolina

CHARLESTON

Bell, Mrs Elizabeth T. CS 120 Beaufain st. Tel.
Hart, Mrs Louisa A. CS 14 John st. Bell tel.

COLUMBIA

Kibble, Mrs Alice Mary CS 2050 Main st. Tel 2210.

South Dakota

ABERDEEN

Hess, Mrs Myrtle Potter CS 824 S Main st.

BELLEFOURCHE

Hutchins, Mrs Rebecca Dick CS.

BROOKINGS

Palmer, Mrs Dora L. CS 6th av.

DEADWOOD

Cook, Miss Pearl H. CS 212 Adams blk.

DE SMET

Root, Mrs Martha E. CS Tel 46-3.

ELKTON

Sutherland, Mrs Idella CS R R 1.

FLANDREAU

Locke, Mrs Helen M. CS 2 to 5 PM except Wed.
Onstine, Mrs Lydia Roxana CS Tel Brown 17.

HURLEY

Carr, Mrs Elizabeth CS Tel 46.

MITCHELL

Rodee, Mrs Flora S. CS 200 W 5th av.
Woods, Mrs Maude S. M. CS 614 Burr st.

REDFIELD

Alexander, Mrs Grace CS postal address.
Friedman, Mrs Mildred CS Tel Main 264.

SIOUX FALLS

Hannah, Mrs Bertha Wells CS 907 S Spring av. Tel 1552.
Smith, Mrs Kittie L. CS 7 Buckeye blg. Tel 743 L.

WATERTOWN

Carle, John Davenport CSB 519 Park st. Tel Main 2093.
Carle, Mrs Mary E. CSB (teacher) 519 Park st. Tel Main 2093.
Mather, Mrs Lucy E. CS 623 3d st, NE. Tel Red 568.
Wagner, Miss Elizabeth CS 401 2d st, NE. Tel Main 700.

WEBSTER

Potter, Mrs E. Adell CS.

YANKTON

Richey, Mrs Ernie E. CS postal address.

Tennessee

CHATTANOOGA

Abbott, Mrs Abby Beecher CS mornings except Sat 2 Lindsay st. Tel 786.
Jones, Mrs Caroline E. CS 1022 James blg. Tels Main 3410; res 6107.
Payne, Silas A. CS 1221 James blg. Tels Main 1539; res Main 2630.
Van Dusen, Mrs Jennie M. CS The Flatiron.

KNOXVILLE

Bronson, Mrs Laura M. CS 707 Prince st. Tels 198.
Matthews, Mrs Nellie H. CS 10 AM to 4 PM Holston bnk blg. Res 1042 Luttrell st. Both tels.
Witt, Mrs Christena CS 313 E Okla. av. Tels Old 680; New 2002.

McKENZIE

McKenzie, Mrs Willie CS.

MEMPHIS

Bowles, Mrs Kate P. CS 1970 Higbee av. Tel Hem. 596.
Cox, Mrs Maggie CS 518 Cooper st. Tel Hem. 3024.
De Vold, Mrs Bertha Rhodes CS 1594 Vinton av. Tel Hem. 3365.
Groomes, Mrs Ida B. CS 10 AM to 1, 2 to 5 PM 512 Goodwyn Institute. Tels Main 4838; res Main 2059.
Janes, Mrs Mary Ellen CS 1185 Agnes pl. Tel Hem. 3123.
Little, Mrs Mary Belle Toof CS 576 Linden av. Tel.
Melvin, Mrs Elizabeth K. CS 781 Polk av. Tel Wal. 1602.
Nehls, Mrs Annie G. B. CS 970 Elizabeth pl. Tel.
Stotts, Mrs Bettie A. CS 771 Polk av. Tel Wal. 1024.
Turner, Mrs Elizabeth Pope CS 1506 Monroe av. Tel Hem. 216.

NASHVILLE

Bainbridge, Edmund T. 901 Fatherland st. Tel Wal. 612.
Dillion, Mrs Annie May W. CS 44 The Polk apts. Tel Main 2335.
Mason, Mrs Annie Q. CSB The Granada.
Mason, Henry M. CSB (teacher) 913 1st Nat bnk blg. Tel Main 4725.

Texas

AMARILLO

Morgan, Robert W. CS 800 Lincoln st. Tel 1028.
Tyson, Mrs Fannie D. CS 801 Tyler st. Tel 1031.

AUSTIN

Carrington, Mrs Mary Ellen CS 1108 Neches st.
Felter, Mrs Elizabeth CS Sampson blg.
McCracken, Mrs M. Lilly CS 1200 Red River st.
Sammons, Mrs Mary Maverick CS 907 Rio Grande st.
Sauer, Mrs Jennie CS 506 E 12th st.
Sisson, Miss Stella H. CS Sampson blg.
Ziller, Mrs Mary CS 506 W 14th st.
Ziller, Robert Lee CSB (teacher) by appointment 506 W 14th st.
Ziller, Mrs Theresa CS 403 W 14th st.

BEAUMONT

Gordon, Mrs Ruth CS 869 Calder av. Both tels.
Lappington, Mrs Martha M. CS 2360 McFaddin av.

BOWIE

Morgan, Mrs Ella CS Tel 78. P O box 13.

CANYON

Eaton, Mrs Fannie M. CS Tel 30. P O box 221.
Henson, Mrs Edna CS 21 1st Nat bnk blg. P O box 427.

CLEBURNE

West, Mrs Lulu N. CS 903 N Main st.

CORPUS CHRISTI

Banes, Mrs Harriet G. CS Tel.

CROWELL

Walthall, Mrs Lula CS Tel 141.

DALLAS

Burks, Mrs Sallie J. CS 129 W 12th st, Oak Cliff.
Cochran, Mrs Sue H. CS 909 S Ervay st.
Curless, Miss Caroline CS 1202 S Ervay st. Tel Main 3772.
Fulton, Mrs Fannie M. CS 1507 Pocahontas st. Tel.
Hardy, Mrs Mary E. CSD 225 King's Highway.
Harkins, Mrs Talitha A. CS 1612 Poplar st.
Indermille, Fred W. CS 405 S Winnetka av.
Indermille, Mrs Gallie W. CSB (teacher) 405 S Winnetka av.
Jones, Mrs Bessie W. CS 3427 Gillespie av.

DALLAS

Lange, Mrs Sallie Poole CS 501 N Lancaster av.
Mann, Mrs Rebecca Mantoux CS 1518 Seegar st.
Moseley, Mrs Gussie H. CS 3607 Lemmon av.
Odom, Mrs Belle B. CS 10 AM to 12.30 PM 824 Wilson blg. Res 703 N Winnetka av. Both tels.
Odom, Brigman C. CSB (teacher) 12.30 to 5 PM 824 Wilson blg. Res 703 N Winnetka av. Both tels.
Pope, Mrs Ida CS 4507 Sycamore st.
Remy, Mrs Jessie F. CS 224 S Edgefield av.
Sitman, Mrs Elizabeth H. CS 314 Lake Cliff drive.
Smith, Mrs Lou H. CS 1912 Ervay st. Tel Edge. 1687.
Steer, Mrs Rebecca F. CS 805 N Peak st.
Talbot, Mrs Beatrice C. CS 3315 Hall st. Tel H. 6476.
Van Valkenburgh, Mrs Nellie E. CS 3613 Lemmon av. Tel Preston 3033.
White, Mrs Virginia CS 5924 Bryan pkwy.

EL PASO

Brown, Mrs Ellie Talley CS 612 Nev. st. Tel 1776.
Rhein, Mrs Minnie E. von CS 817 N Ore. st. Tel 1820.
Walker, Mrs Jessie L. CS 1117 Stanton st.
Wallwork, Mrs Mary Sanburn CS 400 River st.

FORT WORTH

Boicourt, Mrs Georgie H. CSB 9 AM to 1 PM 1915 May st. Bell tel Rosedale 1181.
Buchanan, Mrs Belle Meredith CSB 1 to 4 PM except Sat 408 Hemphill st. Bell tel Lamar 964.
De Fries, Mrs Angelina 2816 H av. Tel Rosedale 4874.
Hagman, Mrs Hannah M. 422 May st. Bell tel Lamar 5229.
McAnulty, Mrs Mary E. CS 1107 College av. Tel R. 1686.
Orgain, Mrs Nola M. CS 603 E Belknap st. Tel Lamar 1861.
Sanborn, Mrs Charlie Talley CS 9 AM to 1 PM 1623 Grand av. Bell tel Prospect 370.
Swayne, Mrs May H. CS 503 E 1st st. Tel L. 1436.
Tracht, Mrs Mattie A. CS 706 W 7th st. Bell tel Lamar 3805.

GALVESTON

Merrill, Mrs Rosamond R. CS 2302 34th st.
Runge, Miss Julia CS 2201 Avenue M.
Swasey, Mrs Zulie G. CS 1201 Avenue I.
Sweet, Mrs Ada P. CS 1201 Avenue I.

HOUSTON

Barding, Mrs Martha Kyle CS 1427 Ashland st, Houston Heights. Tel Taylor 1297.
Christian, Mrs Stella L. CS 42 The Savoy. Tel Had. 2714.
Christie, Mrs Mary E. CSB (teacher) 9 AM to 1 PM except Sat 1910 Smith st. Tel Had. 2037.
Ellis, Mrs M. Anna CS postal address P O box 691.
Greer, Mrs Beulah G. CS Hotel Stratford.
Hall, Mrs Catharine CS 603 Welch st. Tel Had. 2176.
Lee, Mrs Ada May CS 2301 Bagby st. Tel Had. 1937.
Mather, Edwin C. CS 1609 Dallas av. Tel Pr. 4634.
McNeal, Mrs Ada G. CS 1306 Tuam av. Tel Had. 1932.
Myers, Mrs Jennie May CS 1201 Hyde Park blv.
Oliver, Mrs Emma E. CS 2408 Baldwin st. Tel Had. 2741.
Robins, Mrs Julia Pearl CS 811 Ross av, Montrose.
Sherwood, Mrs Effie J. CSB 508 Beatty blg.
Sherwood, James D. CSB (teacher) 508 Beatty blg. Tels Preston 962; res Hadley 2624.
Tips, Mrs Mary Kern CS 2 to 6 PM 9 Butler flats. Tel Preston 731.
Webb, Mrs Emma L. CS 422 Emerson av. Tel Had. 1602.
Yeager, Mrs Alma Flato CS 1622 San Jacinto st.

LAMESA

Simpson, Mrs Lillian I. CS.

LAMPASAS

Alexander, Miss May CS.

MARSHALL

Jemison, Mrs Semiramis L. CS 117 Frazier st. Tel 662.

McALLEN

Seibel, Mrs Sadie F. H. CS 9 AM to 1 PM. Tel 25.

PALESTINE

Sterne, Mrs Cornelia CS 101 Houston st.

PARIS

Upton, Mrs Rosa CS Upton apts. Both tels 1071.

PORT ARTHUR

Hawley, Mrs Harriet W. CS 147 Savannah av.

SAN ANTONIO

Archer, Mrs Elizabeth T. CS 11 AM to 3 PM The Gunter hotel. Bell tel 2378.
Black, Miss Belle CS 820 Avenue D.
Cameron, Mrs Mattie Bird CS 827 Avenue B.
Combs, Mrs Willie R. CS 141 Alamo hts. Bell tel 4151.
Franz, Miss Annie E. CS 317 North st. Bell tel 2529.
Harper, Miss Mary T. CS St Anthony hotel.
Hicks, Mrs Fannie M. CS 11 AM to 3 PM 929 N Flores st. Bell tel Crockett 8171.
Kemp, Mrs Eliza Ann CS 143 Wilkins av. Bell tel 5167.
Logwood, Mrs Emily H. CSB 404 Dwyer av. Bell tel 4285.
Miller, Fred Egbert CS 2325 N New Braunfels av. Tel Crockett 5003.
O'Brien, Miss Juanita CS 312 5th st. Bell tel 1373.
Patterson, Mrs Lucile Dyer CS Gunter hotel. Tel 2286.
Poston, Albert CS 937 Fowler st. Bell tel 3422.
Rupley, Mrs Anna Boyd CS 429 W Magnolia av.
Shiner, Mrs Irene B. CS 223 Oakland st.
So Relle, Mrs Ida C. CS postal address 309 E Laurel st.
Speer, Mrs Flo CS 312 5th st. Bell tel 1873.
Williams, Mrs Ida B. CS Gunter hotel. Bell tel 3314,

SHERMAN

Crowley, Mrs Demaris W. CS 816 N Porter st.
Hillger, Paul CS 401 W Cherry st. Both tels.

TEMPLE

Stitt, Mrs Kate Oberst CS 4 S 8th st.

TERRELL

Symmonds, Mrs Mary P. CS 201 Lawrence av.

TEXARKANA

Munson, Mrs Maggie H. CS 114 W 4th st.

TYLER

Broadbridge, Mrs Lura W. CS Tel 1216.

WACO

King, Mrs Lucy J. CS 817 Austin av. Both tels.
Worthen, Arthur L. CS 817 Austin av. Both tels.

UTAH

BEAVER

Corser, Mrs Margaret A. CS Tel.

MILFORD

McKeon, Mrs Mary A. McKeon st.

OGDEN

Billings, Mrs Mary E. CS 147 W 27th st. Tel 1848.
Palsgrove, Mrs Nettie E. CS 4 Stephens apts. Tel.
Sturtevant, Mrs Mary CS 2338 Wall av.
Tolmie, Mrs Mary E. CS 314 28th st. Tel 2363 W.
Webb, Mrs Laura C. CS 435A Herrick av.

PARK CITY

Huy, Mrs Sarah E. CS 10 AM to 2 PM 227 Main st.

PROVO CITY

Craig, Mrs Anna K. CS 331 N 1st East st.

SALT LAKE CITY

Ashenfelter, Mrs. Lida M. CS 718 6th av.
Barnes, Mrs Liley G. CS 238 S 7th East st.
Bell, Mrs Sadie Hurd CS 770 E 4th South st.
Brown, Mrs Carrie L. CS 318 1st av.
Grant, Mrs Drusilla S. CS 310 S 3d East st.
Kimball, Miss Eugenia CS Hotel Utah.
Kimball, Mrs Lucretia Heywood CSB (teacher) 317 McIntyre blg. Tel 7355.
Morgan, Mrs Alice H. CS Avondale apts, 210 S 8th East st. Tel Hyland 1147.
Page, Mrs Mina H. CS 214 E 4th South st.
Pauloo, Mrs C. Josephine CS 1 to 4 PM 2 Louise apts.
Raybould, Mrs Lucy A. CS 2 to 4 PM except Sat 528 S W Temple st.
Sands, Mrs Annie L. CS except Sat 504 Scott blg.
Schenck, Mrs L. Victoria CS 1326 9th East st.
Schmitt, Mrs Samantha CS 75 O st.
Teasdel, Mrs Jennie A. CS 263 10th East st.
Tyler, Warwick A. CS 2 to 5 PM except Sat 505 Scott blg. Res tel Wasatch 4646.
Van Alstine, Mrs Dora S. CS 540 E 1st South st.
Van Cott, Mrs Ella Q. CS 10 to 12 M 169 E 1st South st.
Ward, Mrs Bonna D. CS 1017 9th East st.
Welcker, Mrs Rhoda C. CS 867 3d av.
Woodmansee, Miss Edith L. CS 608 Scott blg.

VERMONT

BARRE

Walker, Mrs Rose F. CSB (teacher) Edgewood.

BENNINGTON

Quinby, Mrs Georgiana S. CS Pownal rd. Tel 178-6.

BRATTLEBORO

Chamberlain, Mrs Etta A. CS 15 Spruce st. Tel.
Gilman, Mrs Lucy A. CS 100 High st. Tel 161.

BURLINGTON

Spear, Charles H. CS 24 Clarke st. Tel 433.

MONTPELIER

Allen, Mrs Elizabeth CS 15 Cliff st.
Shipman, Mrs Nell K. CSD (teacher) 1 Court st.
Standish, Mrs Phylura A. CS 24 Elm st.

PUTNEY

Nathan, Mrs Elizabeth CS Tel 22.

RANDOLPH

Messer, Mrs Lizzie B. CS.

RUTLAND

Abraham, Mrs Esther T. 49 Roberts av. Tel 316 W.
Ross, Mrs Helen S. B. CSB (teacher) 88 Church st.

ST JOHNSBURY

Burt, Mrs Laura Miner CSB Boynton av.
Moore, Mrs Harriet J. CS 123 Railroad st.
Moore, Mrs Ida Fuller CS 88 Main st. Tel.
Putnam, Mrs Alice L. CS 90½ Railroad st. Tel.

VERGENNES

Foster, Mrs Mary E. CS Maple st.

VIRGINIA

BARCROFT

Gemmell, Mrs Norah E. CS cable Norgem.

LYNCHBURG

Langhorne, Miss Mollie C. CS 1402 Church st.
Marshall, Mrs Annie M. W. CS 614 Court st.

NORFOLK

Battelle, Mrs Amelia Bowen CS 725 Boush st. Tel 2259.
Borum, Mrs Lula CS 524 Mowbray arch. Tel 6970.
Dodamead, Mrs Helen A. CS 817 W Redgate av. Tel 3428.
Heflinger, Mrs May Price CS 418 Mowbray arch.
Reid, Mrs Julia M. CS 10 AM to 3 PM 318 Dickson blg, Granby st. Tels 7479; res 1232.
Way, Miss Mary CS The Merrimac. Tel.
Williams, Miss Hattie P. CS 734 Duke st. Tel 5832.

PETERSBURG

Pleasants, Mrs Nannie A. CS 22 Hinton st. Bell tel 325.

RICHMOND

Bernard, Mrs Alice CSB (teacher) 513 W Franklin st. Tel Mad. 2181. Cable Alanard.
Libby, Mrs Mabelle CS 908 W Grace st. Tel Mad. 6877.
Pugh, Mrs Mary L. CS 123 N Lombardy st.
Ream, Miss Frances M. CS 8.30 to 9.30 AM, 6 to 7 PM 513 W Franklin st.
Younger, Mrs Helen L. CS 2614 Monument av.

ROANOKE

Mitchell, Mrs Fannie E. CS 505 Roanoke st, SW. Tel 1292.

WASHINGTON

ABERDEEN

Israel, Mrs Martha E. CS 9 to 11 AM, 6 to 9 PM 111 No. K st. Tel 1921 R.

BELLINGHAM

Caswell, Albert E. CS 302 Exchange blg. Tel 252.
Caswell, Mrs Estella CS 302 Exchange blg. Res tel 769.
Moore, Miss Mabel M. CS Tues Thurs Sat 421 Bellingham Nat bnk blg. Tels Main 481; res 1079.

BREMERTON

Mann, Mrs F. Nettie CS 2 to 5 PM 32 Harrison blg.
Wilson, Mrs Gertrude CS Washington hotel.

CENTRALIA

Gamblee, Mrs Nellie E. CS F and M bnk blg. Tel 93.

COLFAX

Hull, Mrs Mary E. CS 304 Main st. Tel 185.

COLVILLE

Savage, Mrs Henrietta Lydia CS

ELLENSBURG

Beatty, Mrs Susie A. CS.

EVERETT

Cowan, Mrs Anna M. CS 2423 Grand av. Tels.
Haskell, Mrs Rose D. CS 3730 Hoyt av. Tels.
Juleen, Mrs Charlotte E. CS 3519 Colby av. Tels.
Pendleton, Mrs Almeda CSD (teacher) 2125 Grand av.
Sheridan, Mrs Nettie Pendleton CSB (teacher) 3307 Grand av. Tels Bell Main 1007; Ind. 363 X.
Waddell, Robert CS 3502 Grand av.
Williams, Miss Grace L. CS 2118 Rucker av. Tels.

KENNEWICK

Trimble, Mrs May CS 1st Nat bnk blg.

KENT

Lamb, Mrs Margaret CS 315 1st av. Tel White 551.

MOUNT VERNON

Barringer, Mrs Estella CS 911 Cleveland av. Tels.

NORTH YAKIMA

Cole, Mrs Minnie E. CS 215 S 6th st.
Jordan, Mrs Anna L. Day CS 115 S 8th st.

PORT ANGELES

Belford, William T. CS Tel 179.
Hatch, Mrs Alfa CS 11.30 AM to 3 PM 201 Kuppler blg. Tels X 232; res A. 175.

PORT TOWNSEND

Hinds, Mrs Martha J. CS 841 Tyler st.

PROSSER

Missimer, Mrs Mabel E. CS Tel 1311.

RAYMOND

Haggerty, Mrs Georgie CS May st. Tel Black 167.
Weatherwax, Mrs Margaret E. CS Tel Red 167.

SEATTLE

Alexander, Mrs Edith S. CSB (teacher) 10.30 AM to 4 PM except Tues 1263 Empire blg. Tels Elliott 3493; res Main 2183.
Anderson, Mrs Ida M. CS 10 AM to 2 PM Park drive, Loyal heights. Tel Ball. 272.
Armstrong, Allen H. CSB (teacher) 2 to 5 PM 918 Green blg. Tel Main 1649.

Baker, Mrs Frances C. CS Windsor apts. Tel.
Baker, Mrs Mabel CS 86th st and 10th av. Tel Ken. 361.
Barron, Mrs Minna Pauline CS 11 AM to 4.30 PM The Normandie. Res tel Main 7600.
Bass, Mrs Elizabeth E. CS 1235 8th av, W. Tel Q.A. 2239.
Benedict, Mrs Margaret Caroline CS Riverton sta. Tel Sid. 1405.
Brierly, Mrs Mary CS 1067 Empire blg. Tels Elliott 2210; res East 1636.
Briggs, Mrs Nellie CS 11 AM to 4 PM 708 3d av, W. Tel Q. A. 3101.
Brueggerhoff, Mrs Ada CS 10 AM to 5 PM 824 Leary blg. Tels Main 4164; res Capitol 163.
Bunting, Mrs Mildred M. CS 2823 34th av, S. Tel Beac. 245.

Clark, Mrs Amanda Pairlee CS 1803 23d av. Tel East 3925.
Cliff, Mrs Martha Emma CS postal address 1803 23d av. Tel East 3925.
Coates, Miss Edith CS mornings except Sat 1756 W 59th st. Tel Ball. 1029.
Colby, Charles Warren CS 967 Empire blg.
Colby, Mrs Emma G. CS 10 AM to 4 PM 967 Empire blg. Tels Elliott 4306; res East 4492.
Corcoran, Mrs Mary E. CS Washington apts. Tel.
Coulter, Mrs Harriet E. CS Hotel Lincoln.
Craven, Edwin W. CS 1267 Empire blg. Tel Main 3780.

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